

Rig Veda Samhitā: Tenth Maṇḍala

[All the 1754 mantrās due to 190 Rīṣhis]

(Text in Devanāgarī, translation and Notes)



R L Kashyap

Rig Veda Samhitā:

Tenth Maṇḍala

(All the 1754 mantrās due to 190 Rīṣhis)

(Text in Devanāgarī, Translation and Notes)

- Titles and Deities of 191 Sūktās
- 191 Sūktās or Chapters: Text & Translation
- Appendices including Subject Index

R. L. Kashyap



**Sri Aurobindo Kapālī Sāstry Institute of Vedic Culture
Bangalore**

Rig Veda Samhitā: Tenth Maṇḍala

Published by :

Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture

63, 13th Main, 4th Block East, Jayanagar
Bangalore - 560011 [India]

Tel/Fax: 080-22456315, Mobile: 93412 33221

Email: info@vedah.com

Web: <http://www.vedah.org>

© 2007, SAKSI

Pages: 582 + xix

First Edition: 2007

ISBN : 81-7994-053-5

Price: Hard Bound: Rs. 325/-
Paper Back: Rs. 295/-
US \$ 35/-

Printers: Sreeranga Printers Pvt. Ltd., Bangalore - 560019

Table of Contents

i) Titles of the 191 Sūktās	vi
ii) The Sūktās for Various Deities	x
iii) Note to the Readers	xi
vi) How to Read this Book?	xv
v) The Overview of this Book (Maṇḍala 10)	xvi
vi) Acknowledgements	xviii
vii) Abbreviations	xix

I. Text, Translation and Notes on 191 Sūktās (1754 mantrās):

Anuvāka	Sūktās	Number of Mantrās	Page Number
1:	1-16	148	1
2:	17-29	146	48
3:	30-42	145	91
4:	43-60	168	133
5:	61-68	129	180
6:	69-84	135	218
7:	85-90	142	266
8:	91-99	143	315
9:	100-112	142	360
10:	113-128	146	401
11:	129-151	144	448
12:	152-191	169	501

II. Appendices

1. The Format of this Book	551
2. The Classes of Readers	552
3. Principles Behind this Translation	553
4. Other Commentaries and Translations	557
5. References	566
6. Note on transliteration	567
7. Subject Index	569

Offered Gratefully to
The Mother & Sri Aurobindo

The men of strength
 who have fashioned excellently the mantra, human beings
 who have gone forward eager to hear the Word,
 and have illumined for me something of this Truth (SA)

मन्त्रं ये वारं नर्या अतक्षन् ।
 प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्तृतस्य ॥

RV (7.7.6)

Dedicated

In loving memory of

Smt. Sharada Simha and Sri S.L. Simha

and in Reverence and Honour of

Smt. Vimala and Sri G. Subbanna

(Parents of Drs. Poornima & Jayaprakash Subbanna)

to the Rishis,
the Pioneers and the path-finders

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ RV (10.14.15)

(i) Titles of the 191 Sūktās

Anuvāka 1

- 1: Agni /1
- 2: Agni /5
- 3: Agni and Uṣhas /7
- 4: Agni /9
- 5: Agni /11
- 6: Agni /14
- 7: Agni /16
- 8: Indra and Twaṣṭṛ's son /17
- 9: Waters (Energies) /20
- 10: Yama and Yami /23
- 11: Agni /27
- 12: Agni /30
- 13: Heaven and Earth /33
- 14: Yama and the guardian dogs /35
- 15: Ancient Fathers (*pitarāḥ*) /40
- 16: Funeral rites /44

Anuvāka 2

- 17: Pūshan, Sarasvatī /48
- 18: Funeral Rites /53
- 19: Ray-cows /56
- 20: Agni /58
- 21: Agni /61
- 22: Indra /63
- 23: Indra /67
- 24: Indra and Ashvins /69
- 25: Soma, the delight of work /71
- 26: Pūshan /74
- 27: Indra /76
- 28: Indra and Vasukra /84
- 29: Indra /88

Anuvāka 3

- 30: Waters and their son /91
- 31: Right Actions /96
- 32: All-Gods /100
- 33: Afflictions and Eulogy /103
- 34: Gambler and Rudrākṣha /105
- 35: Protection and Welfare /109
- 36: Protection and Growth /112
- 37: Sūrya (Sun) /116
- 38: Indra /119
- 39: Ashvins & their help /121
- 40: Ashvins and help to Couples /125
- 41: Ashvins /129
- 42: Indra /130

Anuvāka 4

- 43: Indra /133
- 44: Indra /136
- 45: Agni /139
- 46: Agni /142
- 47: Indra and Riches /145
- 48: Indra as Supreme /147
- 49: Indra /151
- 50: Indra /154
- 51: Gods and Agni's immortality /157
- 52: All-gods and Agni /160
- 53: Greatness of Agni /162
- 54: Indra /165
- 55: Indra /167
- 56: Experience of Death /169
- 57: Agni and Soma /171
- 58: Mind gone far away /172

59: Life-span and old age /175

60: Asamāti and the return of
life /177

Anuvāka 5

61: Rudra, Mitra, Varuṇa /180

62: Aṅgīrasa Seers /188

63: The Gods /192

64: All-gods /197

65: All-gods /201

66: All-gods /205

67: Bṛhaspati /209

68: Bṛhaspati /214

Anuvāka 6

69: Agni of the gelded horse
/218

70: Āpri hymn /221

71: Vedic word /227

72: Devās and Martāṇḍa /231

73: Indra /235

74: Indra /238

75: Waters, Sindhu and
Sarasvati /240

76: The pressing stones and Soma
/245

77: Maruts /247

78: Maruts /249

79: Agni /251

80: Agni /253

81: Creator Vishvakarma /256

82: Vishvakarmā /258

83: Manyu (The force of mind)
/261

84: Manyu /263

Anuvāka 7

85: Marriage of Sūrya /266

86: Indra, Indrāṇī and Vṛshākapi
/277

87: Agni and the demon sorcerers
/280

88: Sūrya and Agni Vaishvānara
/289

89: Indra /296

90: Puruṣha Sūkta /301

Anuvāka 8

91: Agni /315

92: All-Gods /319

93: All-Gods /324

94: The sounding stones and
Soma /328

95: Ūrvashī /333

96: Indra and the horses /343

97: Healing plants and thoughts
/347

98: Devāpi, the gods and the rain
/353

99: Indra /356

Anuvāka 9

100: Indra, Aditi and others
/360

101: Farming as a symbol /363

102: Recovery of the lost
knowledge (Ray-cows)
/367

103: Symbolic Battles /370

104: Indra /374

105: Indra /377

106: Ashvins /380

- 107: Discrimination (*dakṣhiṇā*) /383
 108: Saramā, the power of intuition and Paṇis /386
 109: Erroneous perception of mantra /389
 110: Āpri hymn (the powers that fill) /391
 111: Indra /394
 112: Indra /397

Anuvāka 10

- 113: Indra/ 401
 114: That one and Suparṇa /404
 115: Agni /409
 116: Indra /412
 117: The gift of food and riches /414
 118: Agni, the killer of foes /417
 119: Identity with Indra / 419
 120: Indra /421
 121: Hiranyagarbha Sūkta / 424
 122: Agni / 430
 123: Vena / 432
 124: Agni /435
 125: Vāk, the inspired word /438
 126: Lead us beyond the foes /442
 127: Night /444
 128: Invocations and Gods /446

Anuvāka 11

- 129: Creation /448
 130: Creation-web /454
 131: Indra and Ashvins /456

- 132: Mitra and Varuṇa /458
 133: Indra /460
 134: Indra /463
 135: Return from the House of death while Living /465
 136: The sage and muni /468
 137: Healing by Vāta /471
 138: Indra /473
 139: Savitr and Vishvāvasu /475
 140: Agni /478
 141: Agni /480
 142: Agni /481
 143: Ashvins /483
 144: Suparṇa and Soma /486
 145: Competing with hostile powers (*sapatni*) /489
 146: Forest Deity (*araṇyānī*) /491

- 147: Indra /492
 148: Indra /494
 149: Savitr /496
 150: The grace of Agni /497
 151: *Shraddhā* (Faith) /498

Anuvāka 12

- 152: Indra /501
 153: The *ojas* of Indra /502
 154: Ancient Fathers (Pitr) /503
 155: Alakṣhmi and Lakṣhmi /505
 156: Agni /508
 157: All-gods /509
 158: Sun /510
 159: Shachī or Shakti /511
 160: Indra /512

161: Cure for diseases /514	177: Māyā /535
162: Avoidance of Miscarriage /516	178: Tār̥kṣhya /537
163: Diseases in various organs /517	179: Indra /538
164: Stopping Bad Dreams /518	180: Indra /539
165: Symbolism of Pigeon /520	181: Getting the Sāman Hymns /540
166: Rivals and Foes /522	182: Bṛhaspati /541
167: Indra /523	183: Getting Children /542
168: Deity Vāyu /525	184: The Child in the Womb /543
169: The Herds of Light /526	185: Solar gods (Ādityās) /543
170: Sūrya, the Sun /527	186: Vāta (wind) /544
171: Indra /528	187: Agni /545
172: Uṣha (dawn) /529	188: Jātaveda Agni /546
173: The Kingdom and the King /530	189: Soul (<i>ātma</i>) or Sūrya /546
174: Prayer of a King /532	190: Creation /547
175: Pressing Stones and Soma /533	191: The Religion of Humanity /548
176: Ṛbhus and Agni /534	End 550

[Spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things. . . . Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being. (SA)]

(ii) The Sūktās for Various Deities

Aditi: 61, 63, 64, 72, 98, 100	Maruts: 77, 78
Agni: 32 Sūktās: 1-8, 11, 12, 20, 21, 45, 46, 51, 52, 53, 57, 69, 70, 79, 80, 87, 91, 110, 115, 122, 140, 150, 156, 187, 191	Mitra and Varuṇa: (61.24-26), 132
All-Gods: 31, 32, 33, 35, 36, 52, 64, 65, 66, 92, 93, 114, 157	Narashamsa: (70.2)
Angirasa: 62	Parjanya, (65.9), (66.10), (98.1,8)
Ashvins: 24, 39, 40, 41, (61.3,4), 106, 131	Puruṣha: 90
Ādityās: 185	Pūṣhan: (17.3-6), 26
Bhargya: 61.4	Rudra: (61.1), (92.7), (125.6), (136.7)
Brahmaṇaspati: 53.9	Ṛbhus: 176
Bṛhaspati: 67, 68, 98, 182	Sarama: 108
Creation, 81, 82, 121, 129, 130, 154, 190	Sarasvati: 9, 17, 30, 75
Fathers (Pitarah): 14, 15, 61, 62, 154	Savitr: 139, 149
Gaṇapati: 112.9	Soma: 17, 25, 57, 85, 93, 144
Īa: 64.11	Suparṇa: 114, 144
Indra: 42 Sūktās: 22, 23, 24, 27, 28, 29, 38, 42, 43, 44, 47, 48, 49, 50, 54, 55, 73, 74, 89, 96, 99, 100, 104, 105, 111, 112, 113, 116, 119, 120, 131, 133, 134, 138, 147, 148, 152, 153, 160, 167, 171, 180	Sūrya, Sun: 37, 88, 158, 170, 189
Indrāṇi: 86	Tārکشya: 178
Lakṣhmi and Alakṣhmi: 155	Tvaṣṭṛ: 8, (53.9), (76.3)
	Uṣha and Night: 127, 172, 70, 110
	Ūrvashi: 95
	Vāyu and Vāta: 137, 168, 186
	Vaishvānara: 88
	Vena: 123
	Vishvāvasu: (85.21), 22, 139
	Vishvakarma Creator: 81, 82
	Waters (<i>āpah</i>), see Sarasvati
	Word, the Vedic, 125
	Yama: 10, 13, 14, 58

[For each deity, there are several isolated mantrās not listed above.
The reader may please consult the subject index for them.]

(iii) Note to the Readers

Among the ten Maṇḍalas of Rig Veda, the tenth Maṇḍala has considerable attraction for many persons since it contains several sūktās (or hymns) which are widely used or widely referred to such as the Puruṣha hymn, the hymn of creation, the hymn of the Goddess of Speech (Vāk), the sūktās dealing with health and healing etc. We are happy to present here the 1754 mantrās contained in 191 sūktās of the tenth maṇḍala along with the text, translation and explanation. As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. See p. (ix) for the definition of spirituality according to (SA). The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not necessarily academics or the experts in English language.

Some of the highlights of the translations in this book are as follows:

(1) Readability: A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskr̥t mantra as indicated in item 3. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or 2 sentences.

(2) Wisdom: is the focus here without bringing in the rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds. Our translation shows that there is no mention of the details of any ritual in Veda. Anecdotes are mentioned only when they have a hidden meaning.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deity who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the works of Sri Aurobindo and Sri Kapāli Sāstry.

(3) Pāda structure of the mantrās: All the mantrās in the tenth maṇḍala are in seven metres and their variants. Six of the major metres can be described by 2 parameters, namely the number of pādās in it and the number of syllables (*akṣhara*) per pāda. Gāyatrī (8, 3) means Gāyatrī has 3 pādās with 8 akṣharās in each so that the verse has a total of 24 syllables. The other four metres are:

Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣṇik (8/8/12) and Bṛhatī (8/8/12/8).

The metres have variants as indicated in the essay 5 of the enclosed book, 'The Basics of Rig Veda'.

A significant fact ignored for thousands of years is that each *pāda* constitutes meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgarī script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into 2 parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskr̥t, connecting the Sanskr̥t words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Most persons have difficulty in chanting mantra because they do not know where to break. Recall that the most popular metre Trīṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

(4) Classes of readers: Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgarī script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text. See also the short essay, 'Classes of Readers' in the appendix.

(5) Literal translation: In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhi. The word 'Goddess' is not in the text, hence it is in brackets.

(6) Assignment of meanings for words: We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places. In particular, if any word in the tenth Maṇḍala occurs earlier, then we usually use the same meaning. This has not been done by most earlier translators and commentators with exception of Sri Aurobindo. For details, see the essay in the appendix entitled, 'Principles of translation'.

(7) Epithets: We have refrained from ascribing purely human epithets like 'fame' (*yashas*) to the gods who are cosmic powers. 'To be worthy of fame' is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajīṣṭha* is rendered by S and G as 'Worthy of sacrifice'. The correct meaning is, 'most strong to perform the sacrifice' in all its occurrences in 24 mantrās. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

(8) Controversial Sūktās and statements: The deeper meanings contained in controversial sūktās such as the one dealing with Ūrvshī, are given. In such cases, one should get away from the popular, but grossly incorrect view such as, 'Ūrvashī is same as the dancing girl in the court of Indra. Indra in the Veda has no court.

Even the commentator Yāska declares that Veda has several statements which mutually contradict each other. We show that this is not true.

(9) Pada-pāṭha in Roman Script: Our preliminary survey of readers has indicated that the readers using the pada-pāṭha in Roman script are not numerous. Hence we have omitted this feature resulting in the reduction of the total number of pages in the book by a fourth. The reduced cost of the book is universally welcomed.

For interested persons we can send them a copy of the *pada-pāṭha* in Roman script, on a computer CD at no extra cost to the buyer of the book. Such persons have to send us an email and the place of buying the book.

RV mantrās with the spiritual/psychological interpretation. The number is about four thousand out of the total of 10552 mantrās in RV (1370 in Maṇḍala 1, 727 in Maṇḍala 5, 1754 in Maṇḍala 10 and about 200 in the remaining 7 maṇḍalās); all are available through SAKSI books.

The readers are requested to read the following four introductory essays given in the appendices:

- (i) Format of the translation
- (ii) Classes of readers
- (iii) The principles behind this translation
- (iv) Other commentaries and translations

Note that the book of introductory essays, 'The basics of Rig Veda' is enclosed.

The year 1805, around two hundred years ago, is notable because it marked the beginning of the study of Veda in modern times with the appearance of the paper entitled, 'On the Vedās, the sacred writings of the Hindus', authored by Prof. Colebrooke and published in 'Asiatic Researches'. Almost one hundred years later, appeared the great work of Sri Aurobindo, entitled 'The Secret of the Veda'.

The persons helping us and the authors of books used by us are mentioned in the section, 'Acknowledgements'.

We dedicate this book to Sri Aurobindo, The Mother and Sri Kapāli Sāstry who provided the spiritual impetus for this work.

(iv) How to Read this Book ?

This book has 191 chapters or sūktās. For instance, chapter 19 deals with sūкта 19. The earlier chapters are usually not prerequisites for the later chapters. Some of the sūktās like the first seven dedicated to the Divine Will-power Agni have considerably more symbolism than the chapter 9 dealing with waters or energies.

We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can scan the table of the 'Titles of Sūktās' in page (vi) and make the choice. A reader can read the sūktās having considerable symbolism, at a later stage. Note that at the beginning of chapter, we give a table of the titles of all the mantrās in the sūкта. This table clearly gives a preview of the contents of the sūкта or chapter.

We have refrained from appending several introductory essays in the book because we believe that a direct reading of the translation and the text of mantrās is more beneficial. Each mantra is a Word of power having its origin in the highest realm of consciousness (*paramavyoman*). A reader may have difficulty in explaining the contents of a mantra to others; still the mantra does create a deep impression within the reader called as *bhāva*.

To assist a reader who has very little background in the Veda, a booklet of introductory essays is enclosed along with this book. The title of the booklet is 'The Basics of Rig Veda'. The essays in this booklet are taken from the compact book, 'Essentials of Rig Veda' (SAKSI). p. 76. The appendix to this book has a list of all women Rishis in Rig Veda.

(v) Overview of this book (Tenth Maṇḍala)

Rig Veda Mantra Samhita has 10552 mantras contained in 1028 sūktās. It is divided into ten Maṇḍalās. The tenth Maṇḍala has 1754 mantras in 191 sūktās. It may appear that each sūkta has approximately 9 verses. But it is not so. Some are very long, the sūkta 85 alone has 47 mantras. About 60 sūktās have about 4 or 5 mantras per sūkta. Thus Rig Veda mentions a variety of topics.

The tenth Maṇḍala has the Puruṣha Sūkta as its 90th sūkta. This is the most widely used sūkta in all the rituals and observances of the Hindus. Its special feature is that it considers the Supreme not merely as an abstract entity, but as a Person with the powers of hearing our progress and granting help.

The tenth Maṇḍala has about six hymns on the topic of Creation. These hymns focus on the principles behind creation such as existence (*sat*), non-existence (*asat*), *tapas* (askesis or austerity). The hymn 129 on Creation has won grudging praise even from the Western Indologists.

The long sūkta 85 having 47 mantras is usually called as marriage hymn and some verses here are used in the marriage ritual even today in all parts of India. But the human marriage is not its main concern. The hymn deals with symbolic marriage of Sūryā, the daughter of Sun representing knowledge, with Soma, the lord of delight. Usually knowledge and enjoyment are considered as antithetical. Veda exhorts us to strive towards their union also. Several hymns deal with the help given to the marriage partners. RV brings in the Puruṣha-Prakṛti formalism in sūkta 86 which deals outwardly with the problems of marriage partners.

There are about half a dozen sūktās dealing with the issues of healing, healthy longevity, miscarriage in child-birth and getting children in a marriage etc. There is a sūkta listing various parts of body.

There are also six sūktās dealing with the issues of death, return to life after dying, rebirth, life-span, the realm of ancient fathers (*pitaraḥ*) and funeral rites.

There are separate sūktās dealing with intense Faith (*shraddha*), the hostile rivals within our body (mistakenly translated as rival wives), the prayer for the onset of Rain, the role of King, the location of water sources, the power of discrimination or discernment (*dakṣhiṇa*), *akṣha* (which could be gambling dice or rudrakṣha rosary worn by mendicants), knowledge, and the recovery of lost knowledge, the power of speech and its deity, the complete identification of the sage with the deity, the divine doors within our subtle body which have to be opened for the entry of the cosmic dynamic energies, the power of water in healing etc. Several sūktās deal with the release of Soma, the delight of existence. Soma is said to be brought to earth by the bird (falcon) known as Suparṇa or Garutman. The tenth Maṇḍala has 25 sūktās to Agni and 46 sūktās to Indra. These sūktās deal with a variety of topics. There is also the mention of Angirasa Rishis who, though born as human beings, attained the status of gods; their identification with Agni is mentioned in several verses.

The tenth Maṇḍala (and the Rig Veda) ends with the famous hymn on the 'Ideal Society'. It is fashionable to speak of fraternity (or sorority) without realising that no human laws can ensure its practice. The power of soul has to be invoked and only this can lead to the unanimity in the minds and hearts of all the participants in a meeting. Sri Aurobindo discusses this hymn at length in his book, 'The Ideal of Human Unity'.

In RV, one ṛiṣhi contributes several sūktās: sometimes one sūkta is due to several ṛiṣhis. The total number of ṛiṣhis in this Maṇḍala is 190.

The overviews of the first nine Maṇḍalās are given in 'Essentials of Rig Veda'.

Some Words used here:

Ray-cow: This is the translation of the word '*gau*' whose usual meaning is the animal cow. Here it is 'a ray of light'.

Car: Horse-cart or chariot;

Soma: The delight of existence; not the creeper or its juice.

(vi) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translation of 29 sūktās. The translation of each mantra is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 162 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. Of particular help in the preparation of the entire book is the thirty volume book in Kannada on Rig Veda consisting of 25000 pages edited by Sri Venkata Rao, based on Sāyaṇa and others mentioned in appendix 4. Only a translator knows the travails of the earlier translators.

Prof. S.K. Ramachandra Rao has written illuminating forewords for all my Veda translations and encouraged me in many ways. His recent exit is a great loss for me and for SAKSI.

Both SAKSI and myself are very grateful to Dr. Poornima and Dr. Jayaprakash Subbanna for the financial assistance given to the printing of the book. We also record our reverence for their parents.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sri Balakrishna for his neat printing of this book.

Nov. 24, 2006

R.L. Kashyap

80th observance of Siddhi Day

(vii) Abbreviations

Brh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
ṚK:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya (1315-1387 CE)
SA:	Sri Aurobindo (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shveteshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

Rig Veda Mantra Samhita Tenth Maṇḍala

Anuvāka 1: Sūktās (1-16)

1: Agni

Riṣhi: Trita Āptya

10.1.1: Comes out of darkness

10.1.2: Child

10.1.3: Viṣṇu guards

10.1.4: Priest in human beings

10.1.5: Agni has half of each god

10.1.6: Navel-centre

10.1.7: Son builds parents

[Metre: Triṣṭup (11, 4)]

[Trita Āptya is the riṣhi of Sūktās 1-7.]

Agni, the cosmic power invoked in the first eight sūktās is the power of the divine will accompanied by wisdom. By means of aspiration, a human being can invoke this deity and the associated will-power within one's being. For more on Agni, see the essay 9 in the accompanying book, 'The Basics of RV'.

Many of these mantrās mention yajña and specifically the priests in the yajña. Note that one usually regards yajña as an external rite involving Agni in the altar, the offerings of ghee, the chanting of mantrās etc. There is no mention anywhere in RV about the details of any rite. What the Veda refers to is the yajña happening in our subtle body when we are performing all of our actions. At the end of this sūkta, we give a brief overview of the Inner Yajña. The essay 8 in 'The Basics of RV' gives more details.]

10.1.1: In front of the dawns, Agni, high and vast, has arisen (1). Issuing out of the darkness, he came with the Light (2). Fire, a perfect body of brilliant lustre (3), filled out at his very birth all the worlds (4).¹ [The seven mantrās here describe the advent of Agni and his powers within man. The darkness refers to our blind bodily matter,

¹ अग्नें बृहन्नुषसामूर्ध्वो अस्थात् (1), निर्जगन्वान् तमसो ज्योतिषागात् (2), अग्निर्भानुना रुशता स्वङ्ग (3), आ जातो विश्वा सन्नान्यप्राः (4)

the smoke-enveloped life-energy and the confused thoughts in our mind. Agni is always active in us trying to push us to the higher levels of consciousness. Agni comes out of this darkness and fills the three worlds (body, life and mind) within us.

Uṣhā (dawn) symbolises the beginning of our spiritual life. This may happen by our reading, or hearing or the contact with the beauties of nature. Uṣhā makes her appearance after the manifestation of Agni. Hence Agni is said to be in front of the dawn. For more details, see chapter 10 of the compact book, 'Sarasvatī'.]

10.1.2: You are the child born from earth and heaven (1), the child beautiful carried in the growths of earth, O Agni (2); an infant many-hued (3), you go forth crying aloud from the mothers (5), around the nights and the darknesses (4).²

[Earth is the realm of matter; Heaven, that of mind. Mothers are the powers of nature or of the material being.

Note that the lines 3 and 4 in Devanāgarī constitute one pāda, among the four pādās of the Triṣṭup metre.]

10.1.3: Viṣṇu, knowing rightly the supreme plane of this Fire (1), born in his vastness, guards the third (plane) (2).

When in his mouth they have poured the milk (of the cow) (3), conscious, they shine here towards his own (home) (4).³

[Viṣṇu: The word means, 'all-pervading'. The creation begins with the potent word mantra (brahma) whose lord is Brahmanaspati. Viṣṇu provides the space for this manifestation. He manifests the universe of seven planes, unveils its laws and maintains the universe. Rudra-Shiva forcibly leads the creation upwards in consciousness. The third plane is the plane of the mind.

Viṣṇu is said to guard the third plane, the mental plane which is amenable to the negative thoughts of the hostile forces.]

² स ज्ञातो गर्भो असि रोदस्योः (1), अग्रे चारुर्विभृत ओषधीषु (2),

चित्रः शिशुः (3), परि तमांस्यच्छून् (4), प्र मातृभ्यो अधि कनिक्रदद्वाः (5)

³ विष्णुरित्था परममस्य विद्वान् (1), ज्ञातो बृहन्नभि पाति तृतीयम् (2),
आसा यदस्य पयो अक्रत (3), स्वं सचेतसो अभ्यर्चन्ति अत्र (4)

10.1.4: Hence the mothers who bear that Soma (1), come with their food to you (Agni), and you grow by the food (2). To them you come again in the same or other forms (3), you are *hotā* (Priest) in human beings (4).⁴

[Soma (*pitu*) is the delight of existence, not merely the juice of a creeper. See the essay 15 in 'The Basics of RV'.

hotā: the priest who summons the other gods to the inner yajña. The words in RV, *hotā*, *hotṛ*, *hotāram*, have same meaning. Agni is also known as the invoker or the priest of call.]

10.1.5: (He is) the *hotā* (Priest) of the pilgrim-rite with his many-hued chariot (1), in the brilliant ray of intuition of sacrifice on sacrifice (2). Fire, the guest of man (4), takes to himself the half of each god in might and glory (3).⁵

[*adhvara*: yajña as a journey or pilgrimage; for more details on *yajña* and *adhvara*, see the essay, 'yajña' in, 'The Basics of RV'.

Agni as the invoker calls all other gods to come here. To make the joint work easy, Agni does the work taking one half of energy of each god.

Regarding intuition (*ketu*) see the essay 33 in the, 'Essentials of Rig Veda'. In the Rig Veda, *ketu* is not the evil planet of astrology.]

10.1.6: Putting on robes, putting on forms (1), Fire, in the navel-centre of the earth (2), is born a ruddy flame, in the seat of Revelation (3). O King, as the Priest, set in front the sacrifice to the gods (4).⁶

[*nābhā*: navel-centre. In the human body, the navel (*nābhi*, *nābha*) symbolizes its centre. *nābhā* is a widely occurring word in RV denoting the center of certain entities.

Note that Agni himself does the sacrifice or yajña. There is no mention of the human priest in the Veda. The phrase 'putting on robes' is in (1.26.1).]

⁴ अत उ त्वा पितृभृतो जनित्रीः (1), अन्नावृधं प्रति चरन्त्यन्नैः (2),

ता ई प्रत्येषि पुनरन्यरूपा (3), असि त्वं विश्व मानुषीषु होता (4)

⁵ होतारं चित्ररथमध्वरस्य (1), यज्ञस्ययज्ञस्य केतुं रुशन्तम् (2),

प्रत्यर्धि देवस्यदेवस्य मन्त्रा श्रिया (3), त्वग्निमतिथिं जनानाम् (4)

⁶ स तु ब्रह्माण्यध पेशनानि वसानो (1), अग्निर्नाभां पृथिव्याः (2),

अरुषो जातः पद इळायाः (3), पुरोहितो राजन् यक्षीह देवान् (4)

10.1.7: Ever, O Fire, you have stretched out earth and heaven (1), just as a son aids his father and mother (2).

O Ever Young, journey towards the gods who desire you (3); then bring them to us, O forceful (Agni) (4).⁷

[*ātatantha*: extend, support, build;

Agni brings all other cosmic forces or gods into our subtle body to help us with the development of various forces in us.]

Inner Yajña:

Whether man is aware of it or not, his energies of body, life and mind stream towards the divine powers and in turn receive nourishment and strength from them. When man is conscious of this phenomenon in himself and participates consciously in this interchange, it becomes a sacrifice (*yajña*), a self-giving. And this sacrifice is the appointed means for the growth of man into godhead, for the manifestation of God in humanity.

In this sacred session, the heart-seat of the soul is the altar, *vedi*; the being of man is the sacrificer, *yajamāna*; all movements of life are the oblations, *āhuti*; and the mounting flame of aspiration for the Divine is Agni, Agni, in which all is cast for transmutation and acceptance by the supreme Godhead.

God Agni, the Deity who presides over the material fire is invoked as the summoner of the Gods, to come with them and take seat on the altar of the plenitude of the powers of the consecrated soul. (M.P.P.)

Trita Āptya:

The work of the ṛishi Trita Āptya is mentioned in RV (1.105.17), (10.8.7), (10.8.8) and others. The power signified by the waters is concealed in the realm of inconscient matter of the threefold (*trivṛt*) world symbolised by the well. This power is recovered by the ṛishi Trita, son of waters (*āptya*) by descending into the well.]

⁷ आ हि द्यावापृथिवी अग्न उभे सदा (1), पुत्रो न मातरां ततन्थं (2),
प्र याहि अच्छ उशतो यविष्ठा (3), अथा वह सहस्येह देवान् (4)

2: Agni

Riṣhi: Trita Āptya

10.2.1: You perform sacrifice here

10.2.2: You are the thinker

10.2.3: We have come to the path of the gods

10.2.4: Our disregard of laws (*vrata*)

10.2.5: Mortals do not know the secret

10.2.6: Ray of intuition (*ketum*)

10.2.7: You know the journey beforehand

[Metre: Triṣṭup (11, 4)]

10.2.1: Satisfy the desire of the gods, O ever young (1). O Master of *ṛtu*, do sacrifice here, a knower of its order and its times (2), with those who are divine priests (*ṛtvik*) (3). You are the strongest for sacrifice among the priests of the call (*hotṛ*) (4).¹

[*ṛtu*: its ordinary meaning is season. In the esoteric sense, it means, 'the divine timing', 'the order and timing of the works in the inner rites'. It is derived from *ṛtam*, the truth in movement. *ṛtu* appears in verses 3, 4, 5. For *ṛtam*, see (10.5.2).]

ṛtvik: the generic name for a priest in yajña. There are four main priests namely '*hotṛ*, *adhvaryu*, *udgātṛ* and *brahma*'. See essay 8 in, 'The Basics of RV'.]

10.2.2: You come to the invocation of persons, you come to the purification (1), you are the thinker, the giver of the riches, the possessor of the Truth (2). May we make the offerings with *svāhā* (3). May Fire, availing, do the sacrifice, a god to the gods (4).²

[*svāhā*: 'I offer whole-heartedly without reservation'. Proclaimed at the end of an offering.

(*su*: duly + *ā*, completely + *hā* offer).]

¹ पि॒प्री॒हि दे॒वाँ उ॒श॒तो य॒विष्ठ॑ (1), बि॒द्राँ ऋ॒तूँ॒ऋ॒तु॒प॒ते य॒जे॒ह॑ (2),

ये दै॒व्याँ ऋ॒त्वि॒ज॒स्तेभि॒रग्रे॑ (3), त्वं हो॒तृ॒णाम॒स्याय॑जिष्ठः (4)

² वे॒षि हो॒त्रम॒त पो॒त्रं ज॒ना॒नां॑ (1), म॒न्धा॒तासि॑ द्रवि॒णो॒दा ऋ॒तावा॑ (2),

स्वाहा॑ व॒य कृ॒णवा॑मा ह॒वी॒षि॑ (3), दे॒वो दे॒वान् य॑ज॒त्व॒ग्नि॒रह॑न् (4)

10.2.3: We have come to the path of the gods (1), may we have power to tread it, to drive forward along that road (2). Agni is the knower, let him do sacrifice, he verily is the *hotā* Priest (3); he makes effective the pilgrim-sacrifices and the order of our works (*ṛtūn*) (4).³

10.2.4: O gods who know, whenever we may disregard the laws of your workings, (1), and maim your workings in our ignorance (2), may Agni, the knower, make all that full (3); by that order in time he makes the gods effective (4).⁴

[Note the difference between two similar sounding lines, line 4 in verse 3 and line 4 in verse 4.

vrata: the law of workings (of that deity); not the human observances.]

10.2.5: Mortals do not know the secret in the yajña (2), because of the immaturity (*pākatrā*) of their minds, the poverty of discernment (1). Agni knows that (*taṭ*) (secret). He is the *hota* (summoner) and the finder of the right will (3), strongest of sacrificants and does the sacrifice to the gods according to the *ṛtu* (4).⁵

[*dakṣha*: discernment, discrimination between the truth and falsehood; *ṛtu*: see (10.2.1)

kratu: the right will combined with wisdom (divine will)]

10.2.6: The father brought you to birth (2), (you are) the force of all pilgrim-sacrifices, the many-hued ray of intuition (1); so, by means of sacrifice, obtain for us the planes with their godheads (3), their desirable and opulent universal forces (4).⁶

[*anīkam*: force, *spārha*: desirable, *anu ā yajasva*: obtain by sacrifice]

³ आ देवानामपि पन्थामगन्म (1), यच्छक्रवाम तदनु प्रवौळुहम् (2), अग्निर्विद्वान् त्स यंजात् सेदु होता (3), सो अध्वरान् त्स ऋतून् कल्पयाति (4)

⁴ यद्वौ वयं प्रमिनाम व्रतानि (1), विदुषां देवा अविदुष्टरासः (2), अग्निष्टद्विष्मा पृणाति विद्वान् (3), येभिर्देवाँ ऋतुभिः कल्पयाति (4)

⁵ यत् पाकत्रा मनसा दीनदक्षा (1), न यज्ञस्य मन्वते मर्त्यासः (2), अग्निः तत् होता ऋतुविद्विजानन् (3), यजिष्ठो देवाँ ऋतुशो यंजाति (4)

⁶ विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं (1), जनिता त्वा जजानं (2), स आ यंजस्व नृवतीरनु क्षाः (3), स्पार्हा इषः क्षुमतीर्विश्वजंन्याः (4)

10.2.7: You have been brought to being by the creator of perfect-birth (2), by the heaven and earth, by the waters and the form-maker (1). O Agni, shine forth, high-kindled (4), luminously along the path of the journey of the Fathers, knowing it beforehand (3).⁷

[*tvāṣṭā* (line 1): the Divine maker of forms. See (10.8.9) and (10.70.9).]

Summary: Agni performs the sacrifices, both inner and outer, and we, human beings are only its token collaborators (verse 1). He is the thinker (verse 2). By participating in the yajña, we have come on the path of gods and drive forward on the road (verse 3). Because of our ignorance, immaturity and lack of discrimination, we do not know the secrets of the yajña (4,5); one such secret is that the Agni is the power of will combined with wisdom (*kratu*) (6). Agni knows our journey beforehand and guides each one individually (verse 7).

vrata: Even the Gods observe a (*vrata*) law and that law is the law of Truth. For the Gods are themselves born of Truth, grow in Truth and live in Truth. They are emanated from the vast Being of the Supreme to carry out its Truth-Will in the manifestation. They uphold and follow the workings of this Will, its law of effectuation. They are both the guardians and the functionaries of this Law.

3: Agni and Uṣhas

Riṣi: Trita Āptya

10.3.1: Traveller and the black night

10.3.2: Birth of Dawn

10.3.3: Dawn as sister

10.3.4: Waked to knowledge

10.3.5: Travel to heaven

10.3.6: Strength of thunderbolt

10.3.7: Come to us here

[Metre: Triṣṭup (11, 4)]

⁷ यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा (1), यं त्वा सुजनिमा जजान (2), पन्थामनु प्रविद्वान् पितृयाणं द्युमदग्ने (3), समिधानो वि भाहि (4)

10.3.1: He is the master ruling all, the traveller (1). He is seen (*adarshi*) (4), high- kindled and terrible (2). He creates perfectly the right understanding (3). Awake to knowledge, he shines wide with a vast lustre (5); driving the ruddy bright cow he comes to the dark one (6).¹

[*sūshumān*: one who creates (*mān*) perfectly (*sūshu*); *dakṣhāya*: right understanding

arati: pilgrim traveller, doer of good work.]

10.3.2: When he overspread with his body the black night and the dappled dawn (1), he brought to birth the young maiden born from the great Father (2). As a pillar, he supports the high-lifted light of the sun (3). He, the traveller, shines forth with the riches of heaven (4).²

[*yoshām*: maiden (dawn)

enīm: dappled (dawn). For explanation of both, 'night' and 'dawn', see (10.127), (10.172), (10.70.6) and (10.110.6).]

10.3.3: He has come closely companioning her, (he is) happy with her being happy (1), a lover he follows behind his sister (2). Fire spreading out with his lights full of conscious knowledge (3), overlays her beauty with his ruddy shining hues (4).³

10.3.4: His movements flaming send forth as if vast callings of Fire (1). (He is) the beneficent comrade (2), mighty and adorable, the vast and beautiful (3). His radiances blazing in the march have waked to knowledge (4).⁴

[*vagnūn*: callings; *yāman*: march, travel;

aktavaḥ: radiances,

vṛṣṇa: mighty; *īdhyah*: adorable;

svāso: *su* + *aso*: beautiful;]

¹ इ॒नो रा॒जन्न॒रतिः (1), समि॒द्धो रौ॒द्रो (2), द॒क्षाय॑ सु॒षुमाँ (3), अ॒दर्शि॑ (4), चि॒कि॒द्भि भा॒ति भा॒सा बृ॒हता॑ (5), अ॒सि॒क्री॒मेति॑ रु॒शंती॑म॒पार्ज॑न् (6)

² कृ॒ष्णां यदे॒नीम॑भि॒ वर्ष॑सा भू॒त् (1), ज॒नय॑न् योषाँ बृ॒हतः॑ पि॒तुर्जाम् (2), ऊ॒र्ध्वं भा॒नुं सू॒र्यस्य॑ स्त॒भाय॑न् (3), दि॒वो वसु॑भिर॒रति॑र्वि॒ भाति॑ (4)

³ भ॒द्रो भ॒द्रया॑ स॒च॒मान॑ आ॒गात् (1), स्व॒सारं॑ जा॒रो अ॒भ्येति॑ प॒श्चात् (2), सु॒प्र॒के॒तैर्द्यु॑भि॒रग्नि॑र्वि॒तिष्ठ॑न् (3), रु॒शं॒द्भिर्व॒र्णैर॑भि॒राम॑म॒स्थात् (4)

⁴ अ॒स्य या॒मासो॑ बृ॒हतो॑ न व॒ग्रूनि॑न्धा॒ना अ॒ग्नेः (1), स॒ख्युः शि॒वस्य॑ (2), ई॒ड्यस्य॑ वृ॒ष्णो बृ॒हतः॑ स्वा॒सो (3), भा॒मासो॑ या॒मन्न॒क्तव॑श्चि॒कित्रे॑ (4)

10.3.5: As he shines, his blazings, stream like sounds (*svanā*) (1), of bright heaven in its vastness (2). He travels to heaven (4), with his greatest, most splendid and opulent lights at play (3).⁵

10.3.6: His strengths are those of a thunderbolt seen in the hurling (1), they neigh aloud in their teams (2). He, the traveler, chanting, shines wide pervading (4), with his ancient ruddy most divine fires (3).⁶

[*jehamānasya*: hurling, *rebhat*: chanting, *pratnebbhiḥ*: ancient, *rushat*: ruddy, *paviḥ*: thunderbolt (S) (also in 6.8.5)]

10.3.7: So carry for us, so take your seat (1), the mighty traveller of the young earth and heaven (2). May you (Agni) come to us here (4), fire the swift and vehement with his swift and vehement horses (3).⁷

4: Agni

Riṣhi: Trīta Āptya

10.4.1: Manifest at our call

10.4.2: Messenger of gods

10.4.3: Mother bears you

10.4.4: Conscious and free from ignorance

10.4.5: Born new in eternal wombs

10.4.6: Two robbers

10.4.7: Prostration makes you grow

[Metre: Triṣṭup (11, 4)]

10.4.1: To you I sacrifice, to you I send forth my thought (1), so that you adorable, may manifest yourself, at our call (2). O Agni, you are like a fountain in the desert (3), to longing persons, O ancient king (4).¹

[*prapā*: foundation; *pūrave*: persons]

⁵ स्वना न यस्य भासांसः पवन्ते (1), रोचमानस्य बृहतः सुदिवाः (2), ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीळुमद्भिर्वर्षिष्ठेभिर्भानुभिः (3), नक्षति द्याम् (4)

⁶ अस्य शुष्मासो ददृशानपवेर्जेहमानस्य (1), स्वनयन् नियुद्धिः (2), प्रत्नेभिर्यो रुशद्भिर्देवतमो (3), वि रेभद्भिररतिर्भाति बिभ्वा (4)

⁷ स आ वक्षि महि न आ च सत्सि (1), दिवस्पृथिव्योररतिर्युवत्योः (2), अग्निः सुतुकः सुतुकैभिरश्वै रभस्वद्भी रभस्वाँ (3), एह गम्याः (4)

¹ प्र ते यक्षि प्र त इयमि मन्म (1), भुवो यथा वन्द्यो नो हवेषु (2), धन्वन्निव प्रपा असि त्वमग्र (3), इयक्ष्वे पूरवे प्रत राजन् (4)

10.4.2: Men move towards you (1), like herds to a warm pen, O ever-young Agni (2). You are the messenger of gods (3), you move between the mortals (and gods) through the vast luminous world (4).²

10.4.3: Treating you as an infant child (1), the mother bears you cherishingly (3), increasing you to become a conqueror (2). Headlong down over the dry land, he goes rejoicing (4), he is eager to go like an animal let loose (5).³

10.4.4: You are conscious and free from ignorance, ignorant are we (1), and we know not your greatness (2), you only know (3). Covert he lies down, he ranges devouring with his tongue of flame (4). He licks the young earth (5), and is the master of her creatures (6).⁴

[*vavri*: hidden, covert]

10.4.5: Anywhere he is born new in eternal wombs (1). He stands in the forest hoary-old with smoke for his banner (2). A bull unbathed, he journeys to the waters (3), and mortals who are conscious lead him on his way (4).⁵

10.4.6: Two robbers abandoning their bodies, rangers of the forest (1), have planted him in his place with ten cords (2). This is your new thinking, O Agni (3); yoke yourself to it with your illumining limbs like a chariot (4).⁶

[ten cords: the ten organs of action and senses;

The two robbers are the life-force and the mind which range in the realm of delight (*vana*); they have imprisoned Agni within the

² यं त्वा जनांसो अभि संचरन्ति (1), गावं उष्णमिव ब्रजं यविष्ठ (2),
दूतो देवानामसि (3), मर्त्यानामन्तर्महान्श्चरसि रोचनेन (4)

³ शिशुं न त्वा (1), जेन्यं वर्धयन्ती (2), माता बिभर्ति सचनस्यमाना (3),
धनोरधि प्रवता यासि हर्यङ्गिणीषसे (4), पशुरिवावसृष्टः (5)

⁴ मूरा अमूर (1), न वयं चिकित्वो महित्वमग्ने (2), त्वमङ्ग वित्से (3),
शर्यं बव्रिश्चरति जिह्यादन् (4), रैरिह्यते युवतिं (5), विशपतिः सन् (6)

⁵ कूर्चिज्जायते सनयासु नव्यो (1), वने तस्थौ पलितो धूमकैतुः (2),
अस्नातापो वृषभो न प्र वैति (3), सचेतसो यं प्रणयन्त मर्ताः (4)

⁶ तनूत्यजैव तस्करा वनर्गू (1), रशनाभिर्दशभिरभ्यधीताम् (2),
इयं ते अग्ने नव्यसी मनीषा (3), युक्ष्वा रथं न शुचयद्भिरङ्गैः (4)

body by the ten cords. Recall the phrase, 'the immortal amidst mortals'.

Yāska states that the first half of the verse is a metaphor for the release of Agni by churning done by the priests. The work of robbers is regarded as an analogy.

10.4.7: Yours is this wisdom-word, O knower of all things born (1), and this prostration, this utterance is yours (2). May it have ever the power to make you grow (3). Guard all that are offspring of our begetting (4), guard our bodies unfailingly (5).⁷

[*sadam*: for ever

The previous 4 sūktās with 7 mantrās each, have in all 28 *pādās*. One can see that each *pāda* constitutes a sentence or a meaningful clause for its neighbour. In three verses, a *pāda* has been split into 2 parts so as to make the meaning clear. Each *pāda* has 3-5 words. Its translation has 8-10 words.]

5: Agni

Riṣhi: Trita Āptya

10.5.1: Hidden seat of being

10.5.2: Supreme name in secrecy

10.5.3: Navel-centre

10.5.4: Routes of truth

10.5.5: Seven shining sisters

10.5.6: Seven goals

10.5.7: Being and Non-being (*sat*, *asat*)

[Metre: Triṣṭup (11, 4)]

10.5.1: One sole ocean holding all the riches (1), born in manifold births from our heart it sees all (2). The hidden seat of the being (5), is in the midst of the fountain source (4). It cleaves to the teat in the lap of the two secret ones (3).¹

[*veḥ*: being]

⁷ ब्रह्मं च ते जातवेदो (1), नमश्चेयं च गीः (2), सदमिद्वर्धनी भूत् (3),

रक्षां णो अग्ने तनयानि तोका (4), रक्षोत नस्तन्वो अप्रयुच्छन् (5)

¹ एकः समुद्रो धरुणो रयीणाम् (1), अस्मद्भूदो भूरिजन्मा वि चष्टे (2),

सिषत्त्यूधनिर्णयोरुपस्थ (3), उत्सस्य मध्ये (4), निहितं पदं वेः (5)

10.5.2: The stallions inhabit a common abode (1), the great stallions have met with the mares (2). The seers guard the seat of the Truth (3), they hold the supreme Names in the secrecy (4).²

[Rig Veda has 2 words conveying truth namely *satya* and *ṛta*. *Satya* is the absolute truth. *ṛta* is the projection of this *satyam* into the realms of time and space. *ṛta* is translated as 'Right', 'the truth-in-movement'. Note *ṛtam* has vanished from the classical Sanskrit world. The verse (10.5.2) refers to the seat of *ṛtam*. (10.5.4) refers to the routes of truth (*ṛtasya vartanayaḥ*). (10.5.7) relates the truth to creation. It calls Agni as the '*prathamajā ṛtasya*'. The highest station is described in three epithets, '*satyam*, *ṛtam*, *bṛhat* (vast) in AV (12.1.1). The commentator S assigns a variety of meanings to this important word. See the book by A.B. Purāṇi.⁺

nāma: Name; in RV, *nāma* is not a mere identifier, but indicates the power associated with the entity. Hence the seers are said to hold the names in secrecy (*guhā*).]

10.5.3: The two mothers formed him, brought him to birth like an infant child and made him grow (3). They have put him firm in his place (2). (In the mother) is the truth and the mage-wisdom (*māyā*) (1). Men found in him the navel-centre of all that is moving and stable (4), and they weave by the mind the web of the seer (5).

[*māyā*: see (10.177), (10.147.2), (10.73.5)

māyini: (the mother) with *māya* knowledge]

10.5.4: He is well-born amidst the routes of truth (1); the ancient impulsions closely companion him for the plenitude (2). Heaven and earth give lodging to him whose dwelling is above them (3), they make him grow by the lights and foods of their sweetnesses (4).⁴

² स॒मानं नी॒ळं बृ॒षणो वसा॒नाः (1), सं जग्मिरे महि॒षा अर्व॑तीभिः (2), ऋतस्य॑ पदं क॒वयो नि पा॑न्ति (3), गुहा॑ नामा॒नि दधिरे॑ परा॒णि (4)

⁺ A.B. Purāṇi, 'Studies in Vedic Interpretation' Chowkambha, Vāranāsi, 1965.

³ ऋता॑यिनी॒ मायि॑नी सं दधाते (1), मित्वा॑ शिशुं॒ जज्ञतु॑र्वर्धयन्ती (2), विश्व॑स्य॒ नाभिं चर॑तो ध्रुवस्य॑ (3), क॒वेश्चित् तन्तुं॑ मन॒सा वि॒यन्तः (4)

⁴ ऋतस्य॑ हि वर्त॒नयः सुजा॑तम् (1), इषो॑ वाजा॒य प्र॒दिबः सच॑न्ते (2), अधी॒वासं रोद॑सी वावसा॒ने (3), घृ॒तैरन्नैर्वा॑वृधाते॒ मधू॑नाम् (4)

10.5.5: Desiring the seven shining sisters (1), the knower bore on high their sweetnesses that he might have vision (2); he who was born from of old laboured within in the mid-world (3), he wished for and found the covering of the all-fostering sun (4).⁵

10.5.6: The seers fashioned the seven goals (1); towards one of them alone goes the narrow and difficult road (2). A pillar of the supreme being in its abode (3), he stands at the starting-out of the ways, in the upholding laws (4).⁶

[*nīle*: abode; *amhuraḥ*: narrow and difficult path;

upamasya ayoh: supreme being;

mārya: (in the Veda) it refers to strength and particularly a male, a man of strength.

In the Veda, *sapta maryādā* refers to the seven strengths or powers which everyone of us should attain. These are specifically mentioned in the extended Gāyatrī mantra in Yajur Veda namely: the matter, life-energy (*prāṇa*), mind, supermind (*mahas*), bliss (*jana*), askesis (*tapa*) and truth (*satyaḥ*). The realm of truth is the most difficult to attain as mentioned in line 2. See also the essay 18 'Seven worlds' in 'The Basics of RV'.

S regards the *sapta maryādā* as seven rules of conduct. According to him, the second line refers to a sinner who follows only one of the rules and not the other. For S, the second half has no connection with first half.]

10.5.7: He is the being (*sat*) and non-being (*asat*) in the supreme ether (1), in the birth of the Understanding in the lap of the indivisible mother (2). Fire comes to us as the first-born of the Truth (3), he is the Bull (Puruṣha) and milch-Cow (Prakṛti) in the original existence (4).⁷

⁵ स॒प्त स्वसृ॒रुषी॑र्वा॒वशानो॑ (1), वि॒द्वान् मध्व॑ उज्ज॒भारा॑ दृ॒शे कम् (2), अ॒न्त॒र्यैमे॑ अ॒न्तरि॑क्षे पुरा॒जा (3), इ॒च्छन् व॒त्रिम॑विदत् पू॒षणस्य॑ (4)

⁶ स॒प्त म॒र्यादाः॑ क॒वयस्त॑तक्षुः (1), ता॒सामे॑कामिद॒भ्यंहुरो॑ गा॒त् (2), आ॒योर्ह स्क्र॑म्भ उ॒पमस्य॑ नी॒ळे (3), प॒थां वि॑सर्गे ध॒रुणै॑षु तस्थौ (4)

⁷ अस॑च्च स॒च्च पर॑मे व्यो॒मन् (1), दक्ष॑स्य जन्म॒न्नदि॑तेरु॒पस्थे॑ (2), अ॒ग्निर्ह नः॑ प्रथम॒जा ऋ॒तस्य॑ (3), पूर्वं॒ आयु॑नि वृष॒भश्च॑ धे॒नुः (4)

[*sat*: that which has form; *asat*: that which has no form;
dakṣha: discernment, understanding;
aditi: the indivisible mother. Here *dakṣha* and *aditi* are not the persons mentioned in Purāṇa books. See the essay 16 in, 'The Basics of RV'.]

6: Agni

Riṣhi: Trita Āptya

10.6.1: Worshipper grows

10.6.2: Work of a comrade

10.6.3: Advent of godhead

10.6.4: Sheds light on gods

10.6.5: Sages voice him with thoughts

10.6.6: Speed to the goal

10.6.7: Ray of your intuition

[Metre: Triṣṭup (11, 4)]

10.6.1: The worshipper grows by guardings and the peace and the line of approach (*abhiṣṭau*) given by Agni (2); this is he (1). Agni encompasses all and is spread everywhere (4), luminous with the largest lights of the wise (3).¹

[*ṛṣhūṇām*: of the wise]

10.6.2: Agni shines perpetual, possessor of the Truth (2), luminous with divine lights (1), he follows out the works of a comrade for his comrades (3), like a courser running straight to his goal (4).²

[*ajasra*: perpetual]

10.6.3: He has power for every advent of godhead (1). He has power for the outbreak of the dawn and is the life of all (2). Our thinkings are cast as offerings in Agni (3); his chariot goes unhurt and he supports all his strengths (4).³

¹ अयं स (1), यस्य शर्मन्नावोभिरग्रेरेधते जरिताभिष्टौ (2),
 ज्येष्ठेभिर्यो भानुभिर्ऋषूणां (3), पर्येति परिबीतो विभावां (4)

² यो भानुभिर्विभावां (1), विभात्यग्निर्देवेभिर्ऋतावाजस्रः (2),
 आ यो विवार्य सख्या सखिभ्यो (3), अपरिहृतो अत्यो न सप्तिः (4)

³ ईशे यो विश्वस्या देववीतेः (1), ईशे विश्वार्युरुषसो व्युष्टौ (2),
 आ यस्मिन् मना हवीष्यग्नौ (3), अरिष्टरथः स्कृभाति शूषैः (4)

[*ariṣṭa*: unhurt; *vīteḥ*: advent]

10.6.4: Increasing by his strengths, rejoicing (1), in his illuminations he goes, a swift galloper, towards the gods (2); he is the rapturous Priest of the call, strong to sacrifice with his tongue of flame (3); inseparable from the gods Agni, sheds on them his light (4).⁴

[*sammishla*: inseparable]

10.6.5: You fashion him (Agni) with your words and your obeisances (2), as if (you are) Indra quivering at the dawn-ray (1). Illumined sages voice him with their thoughts (3). He is the knower of all things born, the overpowering Flame with his strengths (4).⁵

10.6.6: In you all the Riches meet together in the plenitude (1), like horses by their gallopings in their speed towards the goal (2). O Agni, bring close to us (4), the protections most desired by Indra for us (3).⁶

10.6.7: O Agni, now, indeed, taking your seat in your greatness (1), in your very birth you have become the one to whom we must call (2). The gods walked by the ray of your intuition (3), then they grew and were the first and supreme helpers (4).⁷

[*ūmāh*: helpers]

⁴ शूषेभिर्वृधो जुषाणो अर्कैः (1), देवाँ अच्छा रघुपत्वा जिगाति (2), मन्द्रो होता स जुहा यजिष्ठः (3), संमिष्ठो अग्निरा जिघर्ति देवान् (4)

⁵ तमुस्मामिन्द्रं न रेजमानम् (1), अग्निं गीर्भिर्नमोभिरा कृणुध्वम् (2), आ यं विप्रांसो मतिभिर्गृणन्ति (3), जातवैदसं जुह्वं सहानाम् (4)

⁶ सं यस्मिन् विश्वा वसूनि जग्मुर्वाजे (1), नाश्वाः सप्तीवन्त एवैः (2), अस्मे ऊतीरिन्द्रवाततमा (3), अर्वाचीना अग्र आ कृणुष्व (4)

⁷ अथा ह्यग्रे महा निषद्या (1), सद्यो जज्ञानो हव्यो बभूथ (2), तं तै देवासो अनु केतमायन् (3), अर्धावर्धन्त प्रथमास ऊमाः (4)

7: Agni

Riṣhi: Trita Āptya

10.7.1: Universal life

10.7.2: Attains to your enjoyment

10.7.3: Agni as father, ally and brother

10.7.4: Your thoughts effective in us

10.7.5: He is the lover

10.7.6: Sacrifice to your body

10.7.7: Guardian

[Metre: Triṣṭup (11, 4)]

10.7.1: O Agni, establish in us the felicity (*svasti*) of earth and heaven and universal life (1), so that we may worship you with sacrifice, O god (2); O doer of works (*dasma*), may we keep close to your perceptions of knowledge (3); guard us, O god, with your wide utterances (4).¹

10.7.2: For you these thoughts are born, O Fire (1). Towards you they voice our achievement of riches with its horses of power and herds of light (2), O perfectly born, O shining One, the mortal upheld by his thoughts (4), following you attains to your enjoyment (3).²

[*ānaṭ*: attains]

10.7.3: I think of Agni as my father, my ally (1), my brother, ever my comrade (2); I serve the force of vast Agni (3), the bright and sacred force of the Sun in heaven (4).³

10.7.4: O Agni, effective in us are your thoughts and conquerors of our aims (1). He whom you deliver (2), may happiness be his through his shining days (3). You are the eternal Priest of the call in the house (4). You are that driver of the red horses, possessed of the Truth, possessor of the much store of riches (5).⁴

¹ स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि (1), यजथाय देव (2), सचैमहि तव दस्म प्रकेतैः (3), उरुष्या ण उरुभिर्देव शंसैः (4)

² इमा अग्ने मतयस्तुभ्यं जाता (1), गोभिरश्वैरभि गृणन्ति राधः (2), यदा ते मर्तो अनु भोगमानुङ् (3), वसो दधानो मतिभिः सुजात (4)

³ अग्निं मन्ये पितरमग्निमापिम् (1), अग्निं भ्रातरं सदमित् सखायम् (2), अग्नेरनीकं बृहतः संपर्यं (3), दिवि शुक्रं यजतं सूर्यस्य (4)

⁴ सिध्ना अग्ने धियो अस्मे सनुत्रीः (1), यं त्रायसे दम आ नित्यं होता (1), ऋतावा स रोहिदश्वः पुरुक्षुः (3), युभिरस्मा अहंभिर्वा ममस्तु (4)

10.7.5: Agni is founded by the heavens as our friend (1), and the means for our works, the ancient Priest of the pilgrim-rites (2); he is the lover of men brought into being by the strength of their two arms (3), he is seated within as the Priest of the call in beings (4).⁵

10.7.6: You yourself sacrifice in heaven to the gods (1), for what shall man, immature in thought and unconscious of knowledge, do with your work (2)? Even as you did sacrifice in the order and times of the Truth (3), so sacrifice to your body, O perfectly born (Agni) a god to the gods (4).⁶

10.7.7: O Fire, become our guardian and protector (1), become the creator of our growth and the upholder of our growth (2). O Mighty One, give to us what we shall give as offerings to the gods (3), and unfailing our bodies deliver (4).

[Line 3: If what we give as gifts is the best, what we receive also will be the best. A gift which gives pain to the recipient also causes pain to the giver.

Line 4: Free our bodies of all its limitations.]

8: Agni, Indra and Tvāṣṭṛ's son

Riṣhi: Triṣhira Tvāṣṭṛa

10.8.1: Vast ray of intuition

10.8.2: Unfailing child-worker

10.8.3: Horse of power

10.8.4: Seven planes of truth

10.8.5: Eye of the vast truth

10.8.6: Tongue carries offerings

10.8.7: Trita in secret cave

10.8.8: Three-headed being

10.8.9: Tvāṣṭṛ's son of universal forms

[Metre: Triṣṭup (11, 4)]

⁵ द्युभिर्हितं मित्रमिव प्रयोगं (1), प्रत्नमुत्विजमध्वरस्य जारम् (2), बाहुभ्यामग्निमायवौऽजनन्त (3), विश्वे होतारं न्यसादयन्त (4)

⁶ स्वयं यजस्व दिवि देव देवान् (1), किं ते पाकः कृणवदप्रचेताः (2), यथायज ऋतुभिः (3), देव देवान् एवा यजस्व तन्वं सुजात (4)

⁷ भवां नो अग्नेऽवितोत गोपा (1), भवां वयस्कृदुत नो वयोधाः (2), रास्वा च नः सुमहो हव्यदातिं (3), त्रास्वोत नस्तन्वो अप्रयुच्छन् (4)

10.8.1: Agni journeys on with his vast ray of intuition (1), the Bull bellows to earth and heaven (2). He has reached up to the highest extremities of heaven (3), the mighty one has grown in the lap of the waters (4).¹

10.8.2: The Bull of the heights rejoiced (2), the new-born rejoiced (1), the unfailing child worker rejoiced and shouted aloud (3); in the formation of the gods he does his exalted works (4), and comes the first in his own abodes (5).²

[*asremā*: unfailing (also in 3.29.13)

shimīvān: worker, one who works]

10.8.3: They (*ritviks*) set within in the pilgrim-sacrifice (Agni, whose radiance is), a sea from the Sun- world (2). He grasps the head of the father and mother (1). In his path are the shining rays that are the foundations of the Horse of Power (3), and they accept embodiment in the native seat of the Truth (4).³

10.8.4: O shining One, you come to the front of dawn after dawn (1), you have become luminous in the Twins (Ashvins) (2). You hold the seven planes for the Truth (3), bringing Mitra to birth for your own body (4).⁴

10.8.5: You become the eye of the vast Truth (1); when you journey to the Truth you become Varuṇa, its guardian (2). You become the child of the waters, O knower of all things born (3). You become the messenger of the man in whose offering you have taken pleasure (4).⁵

¹ प्र केतुना बृहता यात्यग्निः (1), आरोदसी वृषभो रौरवीति (2), दिवश्चिदन्ताँ उपमाँ उदानत् (1), अपामुपस्थै महिषो बवर्ध (4)

² मुमोद् गर्भो (1), वृषभः ककुद्भान् (2), अस्मेमा बत्सः शिमीवाँ अरावीत् (3), स देवतात्युद्यतानि कृण्वन् (4), स्वेषु क्षयेषु प्रथमो जिगाति (5)

³ आ यो मूर्धानं पित्रोररब्ध (1), न्यध्वरे दधिरे सूरौ अर्णः (2), अस्य पत्म्नरुषीरश्वबुध्ना (3), ऋतस्य योनौ तन्वौ जुषन्त (4)

⁴ उषरुषो हि वंसो अग्रमेषि (1), त्वं यमयोरभवो विभावा (2), ऋताय सप्त दधिषे पदानि (3), जनयन् मित्रं तन्वे स्वायै (4)

⁵ भुवश्चक्षुर्मह ऋतस्य (1), गोपा भुवो वरुणो यदृताय वेषि (2), भुवो अपां नपाज्जातवेदो (3), भुवो दूतो यस्य हव्यं जुजौषः (4)

10.8.6: You are the leader of the sacrifice and leader to the midworld (1), to which you resort constantly with your helpful team of mares (2). You uphold in heaven your head that conquers the Sun-world (3). You make your tongue, O Fire, the carrier of our offerings (4).⁶

10.8.7: By his will Trita in the secret cave (1), desires by his movements the thinking of the supreme Father (2); (he is) cherished in the lap of the Father and Mother (3); speaking the companion-word, he seeks his weapons (4).⁷

10.8.8: Trita Aptya discovered the weapons of the Father (1), and missioned by Indra went to the battle (2); he smote the Three-headed, the seven-rayed (3), and released the ray-cows from the son of Twashtri, the form-maker (4).⁸

[See the explanation at the end of this sūkta.]

10.8.9: Indra, broke that great upstriving force (1), which was full of passion and cast it downward he, the master of beings (2), and recovered the ray-cows of Twashtri's son of the universal forms (3). He took away from him his three heads (4).⁹

[*avābhīnat*: broke and cast it down,
āchakrāṇas: making; *bhūri*: great;
inakṣhantam: upstriving]

[The legend alluded in mantrās 8 and 9 is in KYTS (2.5.1); its paraphrase is given here:

Tvaṣṭṛ is the divine architect who creates a variety of forms. Tvaṣṭā or *tvaṣṭāḥ* appears in several RV mantrās including (10.2.7), (10.70.9), (10.46.9) and others. See (10.70.9) for an interesting

⁶ भुवो यज्ञस्य रजसश्च नेता (1), यत्रा नियुद्धिः सचसे शिवाभिः (2), दिवि मूर्धानं दधिषे स्वर्षा (3), जिह्वामग्ने चकृषे हव्यवाहम् (4)

⁷ अस्य त्रितः क्रतुना वब्रे अन्तः (1), इच्छन् धीतिं पितुरेवैः परस्य (2), सचस्यमानः पित्रोरुपस्थे (3), जामि ब्रुवाण आयुधानि वेति (4)

⁸ स पित्र्याण्यायुधानि विद्वान् (1), इन्द्रैषित आप्त्यो अभ्ययुध्यत् (2), त्रिशीर्षाणि सप्तर्षिं जघन्वान् (3), त्वाष्ट्रस्य चिन्निः संसृजे त्रितो गाः (4)

⁹ भूरीदिन्द्र उदिनक्षन्तमोजो (1), अवाभिनत् सत्पतिर्मन्यमानम् (2), त्वाष्ट्रस्य चिद्विश्वरूपस्य गोनामाचक्राणस् (3), त्रीणि शीर्षा परा वर्क् (4)

description of his powers. See also (10.76.3). (SA) translates *tvāṣhtram* in (3.7.4) as, 'force of formation'.

However not all these forms created by him are favourable to the gods. One such creation (or son) is Vishvarūpa, the All-form.

The All-form had three heads; with one head, he imbibed Soma, the delight of existence; with the second, he drank *sura*, the liquor; and with the third head, he ate food (*anna*).

The three heads correspond to the three types of beings namely gods or *devāḥ*, demons like Vṛtra and finally humans. The Gods, made of Light, enjoy the Delight or Soma; the demons like the liquor; humans depend on food. Indra the lord of Divine Mind, foresees that if this All-form (*vishvarūpa*) becomes all-powerful, the demonic head would become all-powerful. Hence, he separates the three heads even in their formative stages. The form which came from the gods merged or became the rays of spiritual Sun (*kapiñjala*); the demonic form rejoined the forces of ignorance which hide the knowledge and energies from the humans. The form which ate the food became *tittiri*, leading to the Taittiriya books of Kṛiṣṇa Yajur Veda.

Note that the mantra 8 states that the Vishvarūpa had already stolen the ray-cows which were later released by Trita-Aptya and Indra.]

9: Waters (Energies)

Riṣhis: Trishira Tvāṣhṭra, Sindhudvīpa, Āmbariṣha

10.9.1: Energy and bliss

10.9.2: Beneficent *rasa*

10.9.3: Form-making powers

10.9.4: Bliss and happiness

10.9.5: Master of seeing persons

10.9.6: Waters heal

10.9.7: Make me see Sun for long

10.9.8: Save me from my evil deeds

10.9.9: Grant me splendour

[Metres: 1-4,6 Gāyatrī; 5, Vardhamāna Gāyatrī; 7, Pratiṣṭhā Gāyatrī; 8-9, Anuṣṭup]

[Waters are the currents of power of light (*jñāna*) and strength (*bala*) from the higher planes flowing towards the earth. Rain water and the river currents are only physical aspects of these subtle powers. These currents fill with the sap of their delight the subtle bodies of ṛishis and also the consciousness of the persons who are receptive. These currents have power to take away physical and psychological diseases. They have the power to remove evil also, a power which is not possessed by the ordinary water. Only the power of grace can take away evil. These currents enable the ṛishi to have the subtle vision of the spiritual Sun.

It is not possible for any one to have the vision of the Supreme till the bodies, physical and subtle, are ready. RV (9.83.1) tells us that a body which is not prepared by the practise of tapas will breakdown at the onset of certain spiritual experience. Hence the ṛishi prays to the currents of power (*apaḥ*) to strengthen all our bodies so that these subtle bodies can sustain the forces which enter the body. Then we could have the vision of the Supreme Divine.

See also the essay 17, 'waters' in 'The Basics of RV'.]

10.9.1: O Waters, you are the source of all happiness (1).

Bestow on us the great strength (2), so that we may have the vision of the Supreme (3).¹

10.9.2: Give us a share (2), of your most essential sap of essence (*rasa*), beneficent (1), like mothers longing with love (3).²

10.9.3: So, gladly do we go with you (the energies) (1), to the home in which you take delight (2). Give us the powers of creating (new) forms, O waters (3).³

[*janayatha*: the form-making powers (5.58.4); Every creative activity gives physical forms to the sound and thoughts within us. One aspect of this power is progeny. Another is the creation for the successors for preserving knowledge.]

¹ आपो हि ष्ठा मयोभुवः (1), ता न ऊर्जे दधातन (2), महे रणाय चक्षसे (3)

² यो वः शिवतमो रसः (1), तस्य भाजयतेह नः (2), उशतीरिव मातरः (3)

³ तस्मा अरं गमाम वो (1), यस्य क्षयाय जिन्वथ (2), आपो जनयथा च नः (3)

10.9.4: Gracious be divine Waters for our protection (1), be they for our drink (2), may they stream on us bliss and happiness (3).⁴

10.9.5: Sovereigns over precious things (1), and masters of persons that see (2), we seek healing powers from you, O waters (3).⁵

[*charṣhapinām*: persons who see consciously, persons with insight.]

10.9.6: Soma has told me, 'within waters (1), are all things that heal (2); Agni is bliss-giving to all' (3).⁶

[*shambhu*: bliss giving, creator of bliss]

10.9.7: O Waters, fill the body with the healing powers (1), which serve as an armour to my body (2), so that I may see the Sun for long (3).⁷

[*jyok*: for a long time]

10.9.8: O waters, carry away from me (1), all the calamities ahead (2), whatever wrong done by me (3), whatever imprecation uttered by me or whatever untruth spoken by me (4).⁸

10.9.9: I have entered these waters (energies) (1), we have mingled with their essence (*rasa*) (2); come, O Agni, who Soma (*payas*) (3), fill me with the splendour (4).⁹

[**Meaning of *apah*, *āpah*:** These words are closely related and have more than one meaning. According to SA, the root for all these words as well as '*apatya*' is '*ap*' which has two meanings:

(i) 'to move', from which in all probability is derived the sense of waters.

⁴ शं नो देवीरभिष्टय आपो (1), भवन्तु पीतये (2), शं योरभि स्रवन्तु नः (3)

⁵ ईशाना वायौणां (1), क्षयन्तीश्चर्षणीनाम् (2), अपो याचामि भेषजम् (3)

⁶ अप्सु मे सोमो अब्रवीत् (1), अन्तर्विश्वानि भेषजा (2),

अग्निं च विश्वशंभुवम् (3)

⁷ आपः पृणीत भेषजं (1), वरूथं तन्वे मम (2), ज्योक् च सूर्यं दृशे (3)

⁸ इदमापः प्र ब्रह्म (1), यत् किं च दुरितं मयि (2),

यद्वाहमभिद्रोह (3), यद्वा शेष उतानृतम् (3)

⁹ आपो अद्यान्वचारिषं (1), रसेन समगस्महि (2),

पर्यस्वानग्र आ गहि (3), तं मा सं सृज वर्चसा (4)

(ii) 'to be' or 'to bring into being' from which the meaning 'apatya' as 'son' came into being.

From the root 'to move' 'apaḥ' has the meaning of work.

āpaḥ and 'apsu' have the fixed meaning of waters.

'apasah' has the meaning of 'work' or 'the doers of work'.

apaḥ: work (10.12.4); waters set in action (3.6.7)

apa: 'waters' in many places, 'away' (3.16.5, 5.20.2); 'apa' as an indeclinable is used with a verb, such as 'apāvaḥ' 'to open' (3.5.1).

In determining the meaning of 'apaḥ' the accent mark gives an indication:

अपः apaḥ: work (1.110.1), (10.12.4) etc (16 occurrences)

अपः apaḥ: waters (1.10.8; 1.23.18, 1.32.1) (130 occurrences)

Ref: 'Semantics of Rig Veda' (SAKSI)]

[See also the mantrās (1.23.16) through (1.23.23), (1.32.12), (1.91.22), (1.103.5) and (10.17.10) dealing with the symbolism of waters.

(1.32.8) states, 'waters ascending back to the mind' (*mano ruhāṇo ati yanti āpaḥ*)]

10: Yama and Yami

Riṣhis: Yamī Vaivasvatī, Yama Vaivasvata

10.10.1: Long ocean journey of life

10.10.2: Brother rejects the sister's request

10.10.3: Mortal rules not valid for immortals

10.10.4: No falsehood for speakers of truth

10.10.5: Law of workings of gods

10.10.6: No one can foresee the consequence

10.10.7: Let us move harmoniously

10.10.8: Spies of gods watch

10.10.9: Yama's greatness

10.10.10: Future or higher ages

10.10.11: Overcome with desire

10.10.12: Your brother cannot agree

10.10.13: O Yama, you are a weakling

10.10.14: Embrace someone else

[Metre: Triṣṭup (11, 4)]

[All odd numbered verses 1, 3, . . . 13 are spoken by Yami and others by Yama.

This sūkta is a colloquy between Yama and Yami, the children of the Sun (Vivasvan) and also brother and sister. Yama in the RV is the Controller, who upholds the laws. See the introduction for RV (10.14). Yami represents the power in nature to break the current laws, indicating the tendency that such laws may not be needed later in time. Yami proposes to Yama to marry her. Yama refuses. Note Yama and Yami are not human beings and do not need sexual love. Yama, being the Controller, wants to set a standard for mortals and does not want to give a pretext for the mortals to go against this law by his action. The harmful effects of the brother-sister relation on their progeny was well-known. Yama upholds this law.

Verse 10 states that this law may not be needed at a future age when humanity is more conscious (i.e., the children could be created by non-physical processes when the laws of heredity do not come into picture. In this process, the higher energies are utilised which are described in Sūkta 9.

See also (10.13.4) and (10.14), particularly (10.14.16).]

10.10.1: (Yami speaks): I invite my friend to friendship (1), for a long journey of crossing the ocean (2). May the creator (*vedhā*) place (in me) the child with you as the father (3). Let that, I carry forward (*prataram*), be placed in the earth (womb) (*adhi kṣhamā*), shining forth (*dīdhyānaḥ*) (4).¹

[*tīraḥ*: across, through; (everywhere in RV); desert (S)]

10.10.2: (Yama): I, your companion, do not desire this type of friendship (1), for although we have similar features, we have different forms (of maturity) (2). The great sons of the mighty hero (*vīra*) (3), upholders of heaven, of vast renown (*urviyā*) do not permit this intercourse (4).²

[*salakṣhmā*: (he puts on) features, (10.12.6)]

¹ ओ चित् सखायं सख्या बंवृत्यां (1), तिरः पुरू चिदर्णवं जगन्वान् (2), पितुर्नपातमा दधीत वेधा (3), अधि क्षमिं प्रतरं दीध्यानः (4)

² न ते सखा सख्यं वष्टयेतत् (1), सलक्ष्मा यद्विषुरूपा भवाति (2), महस्पुत्रासो असुरस्य वीरा (3), दिवो धर्तारं उर्विया परि ख्यन् (4)

10.10.3: (Yami): The immortals take pleasure (in this union) (1), which is forbidden to mortals (2). Let your mind concur with mine (3). Only a husband of vitality is capable of entering the body (4).³

10.10.4: (Yama): We cannot do what was done in former ages (1). How can we, who speak the truth, utter the falsehood (2)? Gandharva (Sun) was in the watery (midworld) and water was his bride (3). She is our source (*nābhiḥ*), hence our supreme (*paramam*) reality (4).⁴

[Yama states that the rules for mortals are valid for immortals also.]

10.10.5: (Yami): The divine architect, shapes multiforms and is the creator (Savitṛ) (2). He has made us a couple even from the beginning (womb) (1). No one can change the law of workings of gods (3). Heaven and earth recognize (our union) (4).⁵

10.10.6: (Yama): Who knows the Supreme day (light) (1)? who has seen it and who can declare it (2). The abodes of Mitra and Varuṇa are vast (3). No one can speak of it with certainty (4).⁶

[Mitra is the lord of love and harmony. Varuṇa is the master of oceans and of all infinities. He maintains all the laws in the earth, midregion and the Heavens, punishing the transgressors. In the inner yajña, the oceans symbolize the waters of truth, Varuṇa pours these waters on our three bodies to remove their sins.

No one knows the highest truth and hence can foresee the precise consequence of the breach of law. The domains of Mitra and Varuṇa are vast. See the essay 13, 'Mitra and Varuṇa' in 'The Basics of RV'.]

³ उ॒श॒न्ति॒ घा॒ ते अ॒मृ॒ता॒स ए॒तदे॒कस्य॒ चि॒त् (1), त्य॒ज॒सं म॒र्त्यस्य॒ (2),
नि॒ ते म॒नो म॒न॒सि धा॒य्य॒स्मे (3), ज॒न्युः प॒तिस्त॒न्वमा वि॒विश्याः (4)

⁴ न यत् पु॒रा च॑कृ॒मा क॒द्धं (1), नू॒नमृ॒ता व॑द॒न्तो अ॒नृतं॑ र॒पेम (2),
ग॒न्ध॒र्वो अ॒प्स्व॒प्या च॒ योषा॑ (3), सा नो॒ नाभिः॑ प॒रमं॑ ज॒ामि तन्नौ॑ (4)

⁵ गर्भे॑ नु नौ ज॒नि॒ता दंप॑ती कः (1), दे॒वस्त्व॒ष्टा स॒वि॒ता वि॒श्वरूपः॑ (2),
न॒कि॒रस्य॑ प्र मि॒न॒न्ति ब्र॑तानि (3), वे॒द ना॒वस्य॑ पृ॒थि॒वी उ॒त द्यौः॑ (4)

⁶ को अ॒स्य वे॑द प्रथ॒मस्या॒हः (1), क ई॑ ददर्श॒ क इ॒ह प्र वो॑चत् (2),
बृ॒ह॒न्मि॒त्रस्य॑ वरु॒णस्य॑ धाम॒ (3), क॒दु ब्र॑व आ॒ह॒नो वी॒च्या नृ॒न् (4)

10.10.7: (Yami): The desire of Yami for Yama has come (1), to be in the same bed in intimacy (2). I will surrender my body as a wife does to her husband (3). Let us exert like two wheels of a car (4).⁷

10.10.8: (Yama): The spies of the gods are always in movement here (2), they never stop or never close their eyes (1). O one, whose love-desire is dangerous, associate yourself with someone else (3); and exert yourself in union like the two wheels of a car (4).⁸

10.10.9: (Yami): Him everyone worships, day and night (1). On him, let the eyes of the Sun repeatedly rise (2). For him the kindled pair of Heaven and Earth unite (3). The uncompanioned (*ajāmi*) Yami will adhere to the verdict of Yama (4).⁹

10.10.10: (Yama): Surely, the higher (*uttara*) ages will come (1), when the uncompanioned will choose their companions (freely) (2). O auspicious one, choose now another than myself as your husband (4), and lie on his mighty arms (3).¹⁰

[*ajāmi*: uncompanioned, (5.19.4, 4.4.5, 10.69.2); S and all other translators render line 2 'sister will choose one who is not a brother', rendering '*ajāmi*' as 'not brother'. The text makes no distinction between brother and sister. As SA states, '*uttara*' signifies 'higher' or 'more advanced in consciousness' rather than 'late in time'.

Yama is saying that the proposed relation can happen at an age with a higher level of consciousness and it cannot happen now.]

⁷ यमस्य मा यम्यं काम आगन् (1), त्समाने योनौ सहशेय्याय (2), जायेव पत्यै तन्व रिरिच्यां (3), वि चिद्वहेव रथ्येव चक्रा (4)

⁸ न तिष्ठन्ति न नि मिषन्त्येते (1), देवानां स्पश इह ये चरन्ति (2), अन्येन मदाहनो याहि तूयं (3), तेन वि बृह रथ्येव चक्रा (4)

⁹ रात्रीभिरस्मा अहभिर्दशस्येत् (1), सूर्यस्य चक्षुर्मुहुरुन्मैमीयात् (2), दिवा पृथिव्या मिथुना सबन्धू (3), यमीर्यमस्य बिभृयादजामि (4)

¹⁰ आ घा ता गच्छानुत्तरा युगानि (1), यत्र जामयः कृणवन्नजामि (2), उप बर्बहि वृषभार्य बाहुम् (3), अन्यमिच्छस्व सुभगे पतिं मत् (4)

10.10.11: (Yami): Is he a brother whose sister has no supporter (in her brother) (1) ? Will a brother allow a sister to be in the path of misfortune (*nirṛiti*) (2). I am overcome by desire and urge (*rapāmi*) this request (3). Unite your person with mine (4).¹¹

10.10.12: (Yama): I will not unite my body with yours (1). Sinner is the person who approaches his sister (2). Enjoy pleasure with someone else (3). O auspicious one, your brother has no such desire (4).¹²

10.10.13: (Yami): O Yama, you are certainly a weakling (*bata*) (1). I understand not your heart or the mind (2). Some other female will embrace you secretly (*kakṣhi*) (3), just as a creeper (*libuja*) clings to a tree (4).¹³

10.10.14: (Yama): O Yami, embrace some one else (1), let another embrace you like a creeper a tree (2). Seek his thoughts and let him seek yours (3). Then (*adha*) (you two) have a happy relationship (4).¹⁴

11: Agni

Riṣhi: Havirdhāna Āngi

10.11.1: Varuṇa knows all

10.11.2: Aditi, the indivisible mother

10.11.3: Aspirant for knowledge

10.11.4: The bird has brought the seeing Soma

10.11.5: You make the sage chant

10.11.6: The lover (*jāra*)

10.11.7: Right thinking

10.11.8: Master of self-law

10.11.9: May you be here

[Metre: 1-6, Jagatī; 7-9 Triṣṭup (11, 4)]

¹¹ किं भ्रातासद्यदन्ताथं भवाति (1), किमु स्वसा यन्निर्कृतिर्निगच्छात् (2), काममूता बहेतद्रपामि (3), तन्वा मे तन्वं सं पिपृग्धि (4)

¹² न वा उ ते तन्वा तन्वं सं पिपृच्यां (1), पापमाहुर्यः स्वसारं निगच्छात् (2), अन्येन मत् प्रमुदः कल्पयस्व (3), न ते भ्राता सुभगे बध्येतत् (4)

¹³ बतो बंतासि यम् (1), नैव ते मनो हृदयं चाविदाम (2),

अन्या किल त्वां कक्ष्येव (3), युक्तं परि ष्वजाते लिबुजेव वृक्षम् (4)

¹⁴ अन्यमू षु त्वं यमि (1), अन्य उ त्वां परि ष्वजाते लिबुजेव वृक्षम् (2), तस्य वा त्वं मन इच्छा स वा तव (3), अधा कृणुष्व संविदं सुभद्राम् (4)

10.11.1: Mighty from the mighty (1), he, by the milking of heaven, milked (2), the streams of the Indivisible Aditi, he the strong and inviolable (3), Varuṇa knew all by his right thought (4). A lord of sacrifice, may he perform the order of the rites of the sacrifice (5).¹

[For Varuṇa, see essay 13 in 'The Basics of RV'

yahva: strong,

adābhya: indivisible,

ṛtūn: the order (of the rites); see (10.2.1);]

10.11.2: May the Gandharvi speak to me, and the Woman born from the Waters (1). May her protection be around my mind midst the roar of the river (2). May the indivisible mother (Aditi) establish us in the heart of our desire (3). My brother, the greatest and first, declares it to me (4).²

[Aditi: She is the supreme or infinite consciousness, infinite light, mother of the gods, in oppositions to Dānu or Diti, the divided consciousness, the mother of Vṛtra and other demons. The gods are called as Ādityās, children of Aditi. See essay 16 in 'The Basics of RV'.]

10.11.3: Dawn is happy, and opulent and glorious (1). She (dawn) has shone out for man bringing the Sun-world with her (2). Agni is an aspirant doing the will of the aspirants (3). They gave birth to Agni, the summoner for the discovery of knowledge (4).³

[Uṣha, the Dawn indicates the beginning of the spiritual aspiration in man. The physical dawn is her symbol in the material universe. See (10.12.7, 10.70.6) for Uṣha.]

¹ वृषा वृष्णे (1), दुदुहे दोहसा दिवः (2), पयांसि यद्धो अदितेरदाभ्यः (3), विश्वं स वैद वरुणो यथा धिया (4), स यज्ञियो यजतु यज्ञियाँ ऋतून् (5)

² रपद्रन्धर्वीरप्या च योषणा (1), नदस्य नादे परि पातु मे मनः (2), इष्टस्य मध्ये अदितिर्नि धांतु (3), नो भ्राता नो ज्येष्ठः प्रथमो वि बौचति (4)

³ सो चिन्तु भद्रा क्षुमती यशस्वत्युषा (1), उवांस मनवे स्वर्वती (2), यदीमुशन्तमुशतामनु ऋतुमग्निं (3), होतारं विदथाय जीजनन् (4)

10.16.2: O Jātaveda, when you have rendered him mature (1), then give him upto the Fathers (2). When he proceeds with his new form (*asunītim*) (3), he becomes subject to the will of the gods (4).²

10.16.3: Let the eye go to Sūrya, the breath to Vāyu (*ātmā*) (1); go to heaven or earth as per your merit (*dharma*) (2). Go to the waters if it suits you to be there (3). You may abide with the organs of body (*sharīraiḥ*) in the plants (*oṣhadhi*) (4).³

[The 'preta' (the person after death without only the physical sheath (body), Kātha U. (1.20)) has in it the prāṇic sheath, mental sheaths and other powers, as indicated. These powers should go to their proper destinations. Hence Agni is prayed not to consume the body entirely. 'Rendering him mature' in line 3 means freeing the *jīvātmā* from the shelter like prāṇa or manas. Only the *jīvātmā* goes to the *pitṛloka*.]

10.16.4: (O Agni), burn the unborn (immature) portion with your heat (1). May your flame and splendour consume it (2).

O Jātaveda, with the auspicious aspects of your body (3), carry the subtle body (*jīva*) to the wide world of the virtuous beings (4).⁴

10.16.5: O Agni, send back to the Pitṛs, that *āyuh* (1), which moves around by its self-law even though it has been offered in Agni (2). Clothing himself (*vasāna*) with the remaining part (*sheshah*), let the person (*āyuh*) depart (3);

O Jātaveda, let him be associated with a body (4).⁵

[*āyu*: the person without the physical body]

² श्रुतं यदा करसि जातवेदो (1), अथैमेनं परि दत्तात् पितृभ्यः (2),

यदा गच्छात्यसुनीतिमेताम् (3), अथा देवानां वशनीर्भवाति (4)

³ सूर्यं चक्षुर्गच्छतु वातमात्मा (1), द्यां च गच्छ पृथिवीं च धर्मणा (2),

अपो वा गच्छ यदि तत्र ते हितम् (3), ओषधीषु प्रति तिष्ठा शरीरैः (4)

⁴ अजो भगस्तर्पसा तं तपस्व (1), तं तै शोचिस्तपतु तं तै अर्चिः (2),

यास्तै शिवास्तन्वो जातवेदः (3), तामिर्वहैनं सुकृतां लोकां (4)

⁵ अब सृज पुनरग्रे पितृभ्यो (1), यस्त आहुतश्चरति स्वधाभिः (2),

आयुर्वसान उप वेतु शेषः (3), सं गच्छतां तन्वा जातवेदः (4)

10.16.6: Whatever limb of yours is harmed by the black crow, ants, snake or a dog (1), may Agni make it faultless (2). Let the Soma-bliss which pervades the wise brahmins purify the subtle body (3).⁶ [The harm caused to a limb of the dead body by snake, crow etc., is also transmitted symbolically to the subtle body of the person. The prayer here is that Soma may render the subtle body whole.]

10.16.7: Enclose the armour of Agni with knowledge (1). Enclose it with the intelligence (2). Then Agni who is fierce (*dhṛṣṇu*), very happy (*jahrṣhāṇa*), who can burn in various ways (*vidhakṣhyan*) with his radiance (3), who receives all offerings (*dadhṛk*), will not harm you even if he encloses the body (4).⁷

10.16.8: O Agni, do not shake this body (*chamasa*) (1). It is dear to the gods and to those mortals who imbibe the joy of Soma (2). This vessel is for the drink of the gods (3), the immortal gods take pleasure with the body (4).⁸

[*chamasa*: ladle; the body of the human being;

The body is dear to the gods because the body, by means of conscious effort, produces the Soma.]

10.16.9: I send the flesh-devouring Agni far away (1). Let him bear the sin (*ripṛa*) to the realm of the king Yama (2). Let the other Agni, Jātaveda, here (3), who is known by all, convey the offerings to the gods (4).⁹

⁶ यत् ते कृष्णः शंकुन आतुतोदं पिपीलः सर्प उत वा श्वापदः (1), अग्निष्टद्विश्वादगदं कृणोतु (2), सोमश्च यो ब्राह्मणो आविवेश (3)

⁷ अग्नेर्वर्मं परि गोभिर्व्ययस्व (1), सं प्रोर्णुष्व पीवसा मेदसा च (2), नेत् त्वा धृष्णुर्हरसा जर्हृषाणो (3), दधृग्विधक्ष्यन् पर्यङ्ख्याते (4)

⁸ इममङ्गे चमसं मा वि जिह्वरः (1), प्रियो देवानामुत सोम्यानाम् (2), एष यश्चमसो दैवपानः (3), तस्मिन् देवा अमृता मादयन्ते (4)

⁹ क्रव्यादमग्निं प्र हिणोमि दूरं (1), यमराज्ञो गच्छतु रिप्रवाहः (2), इहैवायमितरो जातवेदा (3), देवेभ्यो हव्यं बहंतु प्रजानन् (4)

10.16.10: The flesh-devouring Agni who has entered your dwelling (1), I turn him away for the performance of Pitṛ yajña (3). (I do this) by looking at the other Agni Jātavedas (2). Let him journey (*invāt*) to the *gharma* in the supreme world of his sessions (4).¹⁰

[*gharma*: In the *pravargya* rite connected with *madhu vidya*, it is an offering prepared by pouring milk into heated *ghṛta* (ghee), contained in the vessel called *mahāvīra*, human body in the symbolism. *gharma* is the heat which makes the human body capable of holding the offerings. For more details, see the book by KS, 'Lights on the Upaniṣhads', chap. 7, pp. 143-144. (SAKSI).]

10.16.11: Let Agni, the carrier of the flesh, (1), worship the fathers and he increases the truth (2). Let him declare the offerings meant for the gods (3), and those meant for fathers (4).¹¹

10.16.12: Longing, we establish you within us (1). Longing, we kindle you in us (2). Do you bring the longing Pitṛs (3), to eat the offerings (*havis*) (4).¹²

10.16.13: O Agni, cool the place (2), which you have burnt (1). Let the water-lily grow there (3). May the mature-grass with many shoots grow here (4).¹³

10.16.14: O earth, you are cool and filled with cooling herbs (1), you are glad and are filled with happy trees (2). Be thronged with female frogs (3), and give joy to the Agni (4).¹⁴

¹⁰ यो अग्निः क्रव्यात् प्रविवेश वो गृहम् (1), इमं पश्यन्नितरं जातवैदसम् (2), तं हरामि पितृयज्ञाय (3), देवं स घर्ममिन्वात् परमे सधस्थे (4)

¹¹ यो अग्निः क्रव्यवाहनः (1), पितृन् यक्षदतावृधः (2), प्रेदु हव्यानि वोचति देवेभ्यश्च (3), पितृभ्य आ (4)

¹² उशन्तस्त्वा नि धीमहि (1), उशन्तः समिधीमहि (2), उशन्तुशत आ बह पितृन् (3), हविषे अत्तवे (4)

¹³ यं त्वमग्ने समदहः (1), तमु निर्वापया पुनः (2), क्रियाम्बु अत्र रोहतु (3), पाकदूर्वा व्यल्कशा (4)

¹⁴ शीतिके शीतिक्कावति (1), ह्लादिके ह्लादिकावति (2), मण्डूक्या सु सं गम (3), इमं स्वग्निं हर्षय (4)

Anuvāka 2: Sūktās (17-29)

17: Pūṣhan, Sarasvatī and Soma

Riṣhis: Devashravā Yāmāyana

There are 4 subhymns in this sūkta of 14 mantrās. They are unrelated.

Subhymn: Saranyū: (1-2)

10.17.1: Marriage

10.17.2: Saranyū concealed

Subhymn: Pūṣhan escorts (3-6)

10.17.3: *jīva* is escorted

10.17.4: Forward path

10.17.5: Agni leads

10.17.6: Ranges in knowledge

Subhymn: Sarasvatī & waters: (7-10)

10.17.7: Sarasvatī gives the desirable

10.17.8: Enduring impulsion of Sarasvatī

10.17.9: Word of revelation of Sarasvatī

10.17.10: Waters with light

Subhymn: Soma (11-14)

10.17.11: Seven invokers

10.17.12: Delight in the thought

10.17.13: Bṛhaspati

10.17.14: Essence (*payas*)

[Metre: 1-12 Triṣṭup (11, 4); 13, Anuṣṭup (8, 4)

Purastādbṛhati; 14, Anuṣṭup (8, 4)]

10.17.1: Tvashṭri celebrates the marriage of his daughter (1). The whole world is assembled (to watch it) (2). The (newly-wed) great wife, the shining one, has disappeared (4). She was also (later) the mother of Yama (3).¹

[The name of the new bride is Saranyū as mentioned in verse 2.]

¹ त्वष्टा दुहित्रे बहंतु कृणोतीति (1), इदं विश्वं भुवनं समेति (2), यमस्य माता पर्युह्यमाना (3), महो जाया विवस्वतो ननाश (4)

10.17.2: The gods concealed the immortal (Saranyū) from the mortals (1). The gods gave to the shining one (Saranyū) (*a mate*) of same temperament (*savarṇa*) (2). As this event happened, she bore the two Ashvins (in her womb) (3). Then the Saranyū (herself) gave birth to twins (4).²

[The name of the husband is not mentioned here. However (8.26.21) and (8.26.22) refer to the deity Vāyu as the son-in-law of Tvaṣṭri. Hence Vāyu is the mate. The epithet '*savarṇam*' (of same temperament or nature as that of Saranyū) fits Vāyu very well.

Saranyū, occurs in (10.61.23,24) and means that which is continuously moving. Saranyū is a deity of swift movement of fluidic energies.

The child is the pair Ashvins having the quality of swiftness of father and the power of healing as in mother.

Note that the disappearance of Saranyū mentioned in (17.1) is explained in line 1 of (17.2). Gods realised that the deity Saranyū did not want to be seen by the humans. Hence the Saranyū became invisible to humans only and not others.

The anecdote as given in the current translations make very little sense. There is no need to declare that the gods produced a duplicate in place of the so-called missing Saranyū.

One source of error is that Vivasvan in line 4 of (17.1) is translated as Sun.

It should be remembered that two words having the same letters but with different accent marks can have different meanings. The word वि॒वस्व॑त has accent mark on व॑. There are only three such occurrences in RV (1.44.1, 8.6.39, 10.17.1), meaning that which is shining. In (1.44.1), (Agni mantra) it refers to the riches. The more common word वि॒वस्व॑त with accent mark on वि॒, refers to the spiritual Sun, Vivasvān. To render *vivasvata* in line 4 as Sun is a gross error.

Here *vivasvata*, the shining one is an epithet for the bride.]

² अपा॒गूह॑न्न॒मृता॑ म॒र्त्येभ्यः॑ (1), कृ॒त्वी स॑र्व॒र्णाम॑ददु॒र्वि॒वस्व॑ते (2), उ॒ताश्वि॑ना॒वभ॑रत् यत् तदासीत् (3), अज॑हादु॒ द्वा मि॑थुना सं॒र॒ण्यूः (4)

Pūṣhan Escorts: (3-6)

10.17.3: May Pūṣhan, the knower, escort you (to another world) (1). His (Pūṣhan) Ray-cows are never lost and he is a protector of all beings (2). May he give you to the ancient fathers (3), may Agni (take you) to the wise gods (4).³

10.17.4: The life that is the life of all shall guard you (1). Pūṣhan shall guard you in your forward path in front (2). Where the doers of the good work are seated (3), where they have gone (4), there shall the divine Savitṛ place you (5).⁴

10.17.5: Pūṣhan knows all the regions successively (1), and he will lead us by the way which is most free from peril (2). Let the giver of felicity, the blazing god who has all the energies (3), lead us steadily in our front by his knowledge (4).⁵ (SA)

10.17.6: Pūṣhan has been born in your forward travelling (1), on the paths through heaven and through earth (2), for he moves in both the worlds which are made full of delight for us (3). Here he ranges in his knowledge and he journeys to the beyond (4).⁶ (SA)

[For more on Pūṣhan, see (10.26)]

Forward travelling: travelling forward on the path towards the truth]

Sarasvatī and waters: (7-10)

10.17.7: The seekers of the Godhead invoke Sarasvatī (1), Sarasvatī is invoked in the wide pilgrimage-sacrifice (2). The doers of good deeds invoke Sarasvatī (3). Sarasvatī gives the desirable to the giver (4).⁷

[For more on Sarasvatī, see (10.75).]

³ पूषा त्वेतश्च्यावयतु प्र विद्वान् (1), अनष्टपशुर्भुवनस्य गोपाः (2),

स त्वैतेभ्यः परिं ददत् पितृभ्यो (3), अग्निर्देवेभ्यः सुविदत्रियेभ्यः (4)

⁴ आयुर्विश्वायुः परिं पासति त्वा पूषा (1), त्वां पातु प्रपथे पुरस्तात् (2),

यत्रासते सुकृतो (3), यत्र ते ययुः (4), तत्र त्वा देवः संविता दधातु (5)

⁵ पूषेमा आशा अनु वेद् सर्वाः (1), सो अस्माँ अभयतमेन नेषत् (2),

स्वस्तिदा आर्घुणिः सर्ववीरो (3), अप्रयुच्छन् पुर एतु प्रजानन् (4)

⁶ प्रपथे पथामजनिष्ट पूषा (1), प्रपथे दिवः प्रपथे पृथिव्याः (2),

उभे अभि प्रियतमे सधस्थे आ (3), च परां च चरति प्रजानन् (4)

⁷ सरस्वतीं देवयन्तो हवन्ते (1), सरस्वतीमध्वरे तायमाने (2),

सरस्वतीं सुकृतो अह्वयन्त (3), सरस्वती दाशुषे वार्यं दात् (4)

10.17.8: O Goddess, you please the Fathers by your self-law (2), and you go with them in the same chariot (1). May you be delighted in sitting on this *barhi*-seat (3). Give us the enduring impulsion (for actions) (4).⁸

[*anāmiva*: enduring, unbending, (6.8.6);]

10.17.9: The fathers invoke Sarasvatī (1), when they approach the sacrifice in front with discernment (2). Give the share of the word of revelation (*iḷā*) to satisfy the thousands (3). Establish in the yajamāna both felicities and nourishment (4).⁹

[*argham*: satisfaction]

10.17.10: May our mothers, the waters, purify us (1). By means of light, let the waters associated with clarity (*ghṛtapvaḥ*) purify us (2). May the divine waters flood away all sins (3). Purified by these waters, I ascend to the higher realms (*ute*) (4).¹⁰

[Waters are in (10.30, 10.75)]

Soma: 11-14

10.17.11: The supreme Soma-drop (*drapsaḥ*) flows in the heaven (1), also in the abode here and in its abodes in the earlier times (2). It flows equally in all the abodes (3). I offer the Soma-drops to the seven invokers (4).¹¹

[*drapsaḥ*: drop of Soma (1.14.4) (KS)]

⁸ सरस्वति या सरथं ययाथ (1), स्वधाभिर्देवि पितृभिर्मदन्ती (2), आसद्यास्मिन् बर्हिषि मादयस्वा (3), अनमीवा इष आ धेह्यस्मे (4)

⁹ सरस्वती यां पितरो हवन्ते (1), दक्षिणा यज्ञमभिनक्षमाणाः (2), सहस्रार्धमिलो अत्र भागं (3), रायस्पोषं यजमानेषु धेहि (4)

¹⁰ आपो अस्मान् मातरं शुन्धयन्तु (1), घृतेन नो घृतप्वः पुनन्तु (2), विश्वं हि रिप्रं प्रवहन्ति देवीः (3), उदिदाभ्यः शुचिरा पूत एमि (4)

¹¹ द्रप्सश्चस्कन्द प्रथमां अनु द्यून् (1), इमं च योनिमनु यश्च पूर्वः (2), समानं योनिमनु संचरन्तं (3), द्रप्सं जुहोम्यनु सप्त होत्राः (4)

10.17.12: As the (flying) drop of Soma moves (1), it becomes a ray (*amshu*) released by the strength (*bāhu*) and is established in the thought (*dhiṣhaṇe*) (2). It is also released by the priest of the yajña-journey (*adhvaryu*); it is released from the purifier (3). O Soma, I offer you with the mind along with the Vashatkāra (call) (to the gods) (4).¹²

[*dhiṣhaṇa*: thought; also in (5.69.2); it is also the name of a goddess associated with the mental powers.

The purifier is the declaration, 'it is not mine', (*na mama*).

The ritualists interpret this mantra as the process of purification of the (material) Soma juice obtained from the creeper and render the various words accordingly.]

10.17.13: When the Soma drops flow (1), the rays of the aspiration (*srucha*) of the seeker goes down (*avaḥ*) and to other places (2). May the God Bṛhaspati pour (*siñchatu*) the Soma on me (3), for my achieving (*rādhase*) the plenitudes (3).¹³

[*srucha*: ladle for ritualists; aspiration of the seeker]

10.17.14: The growths of earth are full of *payas* (1). May my spoken words be full of *payas* (2). The waters are full of *payas* (3). With that *payas*, may I be purified (in all ways) (4).¹⁴

[*payah*: essence; the collective of the rays of knowledge; milk. It is the essence of the nectar of immortality (*amṛta*). *pāyas* is the name of a sweet dish prepared in all auspicious occasions in India. This word is common to most Indian languages.

In the translation, word *payas* is used as is.

For more on Soma, see (10.25, 10.57, 10.144, 10.93 and 10.85).]

¹² यस्तै द्रप्सः स्कन्दन्ति (1), यस्तै अंशुर्बाहुच्युतो धिषणाया उपस्थात् (2), अध्वर्योर्वा परि वा यः पवित्रात् (3), तं तै जुहोमि मनसा वर्षत्कृतम् (4)

¹³ यस्तै द्रप्सः स्कन्नो (1), यस्तै अंशुर्बश्च यः परः सुचा (2),

अयं देवो बृहस्पतिः सं तं सिञ्चतु (3), राधसे (4)

¹⁴ पर्यस्वतीरोषधयः (1), पर्यस्वन्मामकं वचः (2),

अपां पर्यस्वदित् (3), पर्यस्तेन मा सह शुन्ध्यत (4)

10.23.7: O Indra, may your friendship with the Vimada ṛṣhis (2), be never be broken (1). O God, we know that your guiding thought (for us) is that of a close relative (3). May our auspicious friendship with you be abiding (4).⁷

24: Indra and Ashvins

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

Indra

10.24.1: Grow to greatness in us

10.24.2: Lord of energies (*shachī*)

10.24.3: Protect us

Ashvins

10.24.4: You churn Agni

10.24.5: Sparks spread

10.24.6: Render journey and us sweet

[Metres: 1-3, Āstārapangktiḥ; 4-6, Anuṣṭup (8, 4)]

10.24.1: O Indra, drink the Soma (1), which is sweet and is pressed in a bowl (human body) (2). May you establish in us the riches (3), in thousands, O lord of infinite riches (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).¹

[In the first 3 mantrās, lines 4 and 6 are same as in (10.21)]

10.24.2: By worshipping you with yajña, chantings and offerings (1), we seek you (with desire) (2). O Indra, you are the lord of all energies (*shachī*) (3). Establish in us excellent and desirable riches (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).²

⁷ मार्किर्न एना सख्या वि यौषुः (1), तव चेन्द्र विमदस्य च ऋषेः (2), विद्वा हि ते प्रमतिं देव जामिबत् (3), अस्मे ते सन्तु सख्या शिवानि (4)

¹ इन्द्र सोममिमं पिब (1), मधुमन्तं चमू सुतम् (2), अस्मे रयिं नि धारय (3), वि वो मदे (4), सहस्रिणं पुरुवसो (5), विवक्षसे (6)

² त्वां यज्ञेभिर्व्यैरुप हव्येभिः (1), ईमहे (2), शचीपते शचीनां (3), वि वो मदे (4), श्रेष्ठं नो धेहि वार्यं (5), विवक्षसे (6)

10.24.3: You are the lord of all desirable things (1); you are the impeller of the one praying for riches (2), you are the increaser of those who hymn you (3). Protect us from the hostile forces and sin (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).³

10.24.4: You united, churned (Agni) (2), by your magic-knowledge, O mighty (Ashvins) (1). Adored by Vimada (3), you churn (the Agni), O Nāsatyās (4).⁴

[Nāsatyās: lords of journey; Ashvins]

10.24.5: All the gods, united, praised you (1), and caused the sparks of Agni to spread (2). Ashvins declared (3), 'may the gods again bear us (the offerings)' (4).⁵

10.24.6: May my journey be sweet (1); may my return (journey) also be sweet (2). O you two divine Ashvins, by your divine powers (3), render us sweet (4).⁶

25: Soma, the delight of work

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

[The total number of mantra-verses dedicated to Soma in RV is about 1200. We need to study carefully all these mantrās to know the secret of Soma. The scholars in the past have taken a short-cut to the study. They identify Soma exclusively with a creeper of that name, supposedly having intoxicating properties. Kapāli Sāstry quotes the classic book of ancient Indian medicines, 'Sushruta Samhitā' and states, 'This book mentions 24 varieties of Soma and their properties, but never its intoxicating ability; Soma plant was extinct thirty centuries ago.'"]

³ यस्पतिर्वार्याणामसिं (1), रुध्रस्य चोदिता (2) इन्द्रं स्तोतृणामविता (3), वि वो मर्दे (4), द्विषो नः पाह्यंहसो (5), विवक्षसे (6)

⁴ युवं शक्रा मायाविना (1), समीची निरमन्थतम् (2), विमदेन यदीळिता (3), नासत्या निरमन्थतम् (4)

⁵ विश्वे देवा अकृपन्त समीच्योः (1), निष्पतन्त्योः (2), नासत्यावब्रुवन् (3), देवाः पुनरा बहतादिति (4)

⁶ मधुमन्मे परार्यणं (1), मधुमत् पुनरार्यनम् (2), ता नो देवा देवतया युवं (3), मधुमतस्कृतम् (4)

The clue to its nature is given by RV (10.85.3):

“He who has drunk thinks (1), that herb which men crush to be Soma (2); but none can taste (4) that which the wise know to be Soma (3)”; (10.85.3) [See the hymn 10.85]

Soma is the delight of existence or *ānanda*. As Taittirīya U. declares, ‘all is born in *ānanda*, all is sustained in *ānanda*, all departs to *ānanda*’. More specifically, Soma is the delight released in any work done consciously. Wherever Soma occurs in RV, it is accompanied by the epithet ‘*suta*’ (the effort of releasing). When we do every work consciously, we will be enveloped by this delight. The full meaning of existence is realised only when this intrinsic *ānanda* is brought out and developed into its full figure in evolving life.

For more details, see our compact book, ‘Soma: The Delight of Existence’ SAKSI, 2005, pp. 44. The book has the text and translation of about 60 RV mantrās. It includes the legend of Soma being brought from heaven by the falcon, mentioned in the Kriṣṇa Yajur Veda, Taittirīya Samhita, TS (6.1.6). It discusses the symbolism behind this legend and also the symbolism of the bird falcon (*shyena*). It gives the mantra (8.79.2), ‘making the blind see and the lame walk; he clothes the naked, heals the sick’.]

10.25.1: Happy mind and Discernment

10.25.2: Heart-touching riks

10.25.3: My immaturity

10.25.4: Thoughts rush to you

10.25.5: Wise, thinker and mighty

10.25.6: You prepare the world for the living

10.25.7: Ill-wisher be not our ruler

10.25.8: Knower of the fields

10.25.9: Friend to Indra

10.25.10: Increases our understanding

10.25.11: Plenitude endowed with strength

[Metre: Āstārapangktiḥ]

10.25.1: Bring to us a happy mind (1), a happy discernment and a happy will (2). May the devotees, who imbibe the Soma in friendship (3), be rapturous like cows in a pasture (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).¹ [dakṣha: happy discernment; kratu: happy will; Note that the line 1 is identical to RV (10.20.1).]

10.25.2: O Soma, in all the abodes (2), they hymn you with heart-touching (riks) (1). Now, the desires in me (3), rise up, seeking the riches (felicities) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).²

10.25.3: In my immaturity, I impair (*mināmi*) (2), your law of workings, O Soma (1). Favour us against the harm (of hostiles) (5), just as father to his son (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).³

10.25.4: Our thoughts rush to you (1), just like the released (cows) going to the well (2). O Soma, for our living, establish (*dhāraya*) the will (*kratum*) in us (3), (just as the priest fills) the bowls (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁴

10.25.5: O Soma, the heroes utterly interested in works (1), praise you in many ways (2); you are wise, thinker (*dhīra*) and mighty (3). You give us an abode of knowledge and strength (or cows and heroes) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁵

¹ भ॒द्रं नो॒ अपि॑ वा॒तय॑ म॒नो (1), दक्ष॑मु॒त क्र॑तु॒म् (2), अ॒र्धा ते स॒ख्ये अ॒न्य॑सो (3), वि॒वो म॑दे (4), र॒णन् गा॒वो न य॑व॒से (5), वि॒वक्ष॑से (6)

² हृ॒दिस्पृ॑श॒स्त आ॑स॒ते (1), वि॒श्वेषु॑ सो॒म धा॑म॒सु (2), अ॒र्धा का॑मा॒ इमे म॑म (3), वि॒वो म॑दे (4), वि॒ तिष्ठ॑न्ते वसू॒यवो॑ (5), वि॒वक्ष॑से (6)

³ उ॒त ब्र॑ता॒नि सो॑म (1), ते प्रा॒हं मि॑नामि पा॒क्या (2), अ॒र्धा पि॑तेव॒ सून॑वे (3), वि॒वो म॑दे (4), मृ॒ळा नो॑ अ॒भि चि॑द्व॒धात् (5), वि॒वक्ष॑से (6)

⁴ स॒मु प्र॑ य॒न्ति धी॑तयः (1), सर्गा॑सोऽव॒ताँ इ॒व (2), क्र॑तुं नः सो॒म जी॑व॒से (3), वि॒वो म॑दे (4), धा॒रया॑ च॒मसाँ॑ इ॒व (5), वि॒वक्ष॑से (6)

⁵ तव॑ त्ये सो॒म शक्ति॑भिर्निका॒मासो॑ (1), व्यृ॑ण्विरे (2), गृ॒त्स॑स्य॒ धीरा॑स्त॒वसो॑ (3), वि॒वो म॑दे (4), ब्र॒जं गो॑म॒न्तम॒श्विनं॑ (5), वि॒वक्ष॑से (6)

10.25.6: O Soma, you protect our knowledge (Ray-cows) (1). You protect this universe established in many ways (2). Contemplating on all persons in the universe (5), you prepare the world for their living (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁶

10.25.7: O Soma, you are unassailable (2), you are our protector on all sides (1). O King, drive far away (*apa sedha*) our hurters (3). May the persons, who speak ill of us, not rule over us (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁷

10.25.8: O Soma, strong in will (1), be awake in establishing in us the expanding growth (2). You know completely the fields (bodies) of all persons (3). Protect us from the sin and from the men who betray (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁸

10.25.9: You are an utter destroyer of foes (1), O Soma (*indu*), you are an auspicious friend to Indra (2). You are called everywhere in battles (3). Fight for the protection of children (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).⁹

[*toka*: children, the powers growing within us like will-power, clarity etc.]

10.25.10: The swift Soma, rapturous (1), dear to Indra, increases our understanding (2). You have increased the wise thinkings (5), of the great sage Kakṣhivata (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).¹⁰

⁶ प॒शुं नः सोम रक्ष॑सि (1), पुरु॑त्रा विष्टि॑तं जग॑त् (2), स॒माकृ॑णोषि जी॒वसे (3), वि॒वो मदे॑ (4), विश्वा॑ संपश्य॑न् भुव॑ना (5), विव॑क्षसे (6)

⁷ त्वं नः सोम विश्वा॑तो गो॒पा (1), अदा॑भ्यो भव (2), सेधं॑ राज॒न्नप॑ सिधो॑ (3), वि॒वो मदे॑ (4), मा नो॑ दुःशंसं ई॒शता॑ (5), विव॑क्षसे (6)

⁸ त्वं नः सोम सु॒क्रतुः (1), वयो॑धेयाय जागृ॑हि (2), क्षेत्र॑वित्त॒रो मनु॑षो (3), वि॒वो मदे॑ (4), द्रु॒हो नः पा॒ह्यंह॑सो (5), विव॑क्षसे (6)

⁹ त्वं नो॑ वृत्र॒हन्त॑म (1), इन्द्र॑स्येन्द्रो शिवः सखा॑ (2), यत् सीं ह॑वन्ते समि॒थे (3), वि॒वो मदे॑ (4), यु॒ध्यमा॑नास्तो॒कसा॑तौ (5), विव॑क्षसे (6)

¹⁰ अ॒यं घ॒ स तुरो॑ मद॒ (1), इन्द्र॑स्य वर्ध॑त प्रि॒यः (2), अ॒यं क॒क्षीव॑तो म॒हो (3), वि॒वो मदे॑ (4), म॒तिं विप्र॑स्य वर्ध॑यत् (5), विव॑क्षसे (6)

10.25.11: To the wise donor (yajamāna) (1), Soma gives the plenitude endowed with knowledge (2). May he give the choice felicities to the seven invokers (3). He (Soma) has restored to the blind and the lame (their faculties) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).¹¹

[For more on the secret of Soma, see (10.85.1-5)]

[This mantra (line 5) speaks of 2 classes of persons. In the first group are persons, who can see, but are lame, i.e., they can very well formulate plans, but have no capacity for execution. In the second group are the persons who have limbs but blind, i.e., they have the capacity to execute actions, but they are blind to their consequences. Soma can perfect each type.]

26: Pūshan

Riṣhis: Vimāda Aindra, Prājāpatya, Vasukṛt Vāsukra

10.26.1: Our thinkings reach him

10.26.2: Become aware of our hymns

10.26.3: Gifts for the abode of knowledge

10.26.4: Makes sages enthusiastic

10.26.5: Benefactor of men

10.26.6: Weaves the cloth of manifestation

10.26.7: Master of plenitude

10.26.8: Pūshan is the friend

10.26.9: Increaser of our plenitude

[Metre: 1,4, Uṣṇik; 2-3, 5-9 Anuṣṭup (8, 4)]

10.26.1: Our thinkings directed (to Pūshan) (1), which are well-formed and desirable, reach him (2). He is strong worker and his car is ready (3). May the mighty Pūshan, protect us (4).¹

¹¹ अ॒यं वि॒प्राय॑ दा॒शुषे॑ (1), वाजौ॑ इय॒र्ति गो॒म॒तः (2), अ॒यं स॒प्त॒भ्य आ व॑रं (3), वि वो॒ मदे॑ (4), प्रा॒न्यं श्रो॑णं च॒ तारि॑ष॒त् (5), वि॒वक्ष॑से (6)

¹ प्र ह्य॒च्छा म॒नीषाः॑ (1), स्पा॒र्हा य॒न्ति नि॒युतः॑ (2),
प्र द॒स्रा नि॒युद्र॑थः (3), पू॒षा अ॒विष्टु॑ मा॒हि॒नः (4)

10.26.2: His greatness is manifested as the flow of mature energies (1). This wise man, yajamāna, worships Pūṣhan with the thinkings (2). May Pūṣhan become aware of our (perfect) hymns (3).²

10.26.3: Pūṣhan knows the perfect hymns (addressed by us) (1). Like Soma, Pūṣhan is a showerer (of gifts) (2). The handsome Pūṣhan pours the gifts facing us (3). He also pours the gifts for the abode (of knowledge) (4).³

10.26.4: We laud you, O Divine Pūṣhan (1); you perfect our thoughts (2). You made the sages to be full of enthusiasm (in their pursuits) (3).⁴

10.26.5: Pūṣhan has half the share in the yajña (1). His car is drawn by the divine horses (2). Pūṣhan is like a ṛiṣhi and a benefactor of men (3). He is a friend of the sages and destroys their enemies (4).⁵
[haya: horses for the gods, Brh. U. (1.1); *ashvahaya*: divine horses; *prati-ardhim*: half the share (10.1.5)]

10.26.6: Lord of the pure and desirable (1), and of the luminous things (2), (he is) the weaver of the cloth of manifestation (*avi*) (3). He has cleansed the clothing (4).⁶

[S translates *shucha* as male-goat; *shuchāya* as female goat, *avi* as sheep]

² यस्य॒ त्यन्म॑हित्वं॒ वा॒ताप्य॑म् (1), अ॒यं ज॑नः (2),

विप्र॒ आ वँस॑द्धीतिभिः (3), चिकेत॑ सुष्टुतीनाम् (4)

³ स वे॑द सुष्टुतीनाम् (1), इन्दु॑र्न पू॒षा वृ॑षा (2),

अ॒भि प्सु॑रः पु॒षाय॑ति (3), ब्र॒जं न॒ आ पु॑षायति (4)

⁴ मं॒सीम॑हि॒ त्वा व॒यम॑स्माकं॑ दे॒व पू॑षन् (1), म॒तीनां॑ च॒ साध॑नं॒ (2),

विप्रा॑णां चाध॒वम् (3)

⁵ प्र॒त्यर्धिर्य॑ज्ञाना॒म् (1), अ॒श्वह॑यो रथाना॒म् (2),

ऋ॒षिः स यो म॑नु॒र्हितो॑ (3), विप्र॑स्य याव॒यत्स॑खः (4)

⁶ आ॒धीष॑माणायाः पतिः शु॒चायां॑श्च (1), शु॒चस्य॑ च (2),

वा॒सोवा॑योऽवी॒नाम् (3), आ वासाँ॑सि म॒मृज॑त् (4)

10.26.7: He is the lord, the master of plenitude (1). (He is) the master of all things nourished by him as a friend (2). He is joyful (*haryata*), shaking the hairs in his face easily (3). He is unassailable (4).⁷

[Shaking the hairs: Pūshan perfectly controls the growths of his powers (hairs) in all persons.]

10.26.8: The unborn (gods) bear the burden (2), of your chariot, O Pūshan (1). He is the friend of every supplicant (3). He was born long ago, and never fails (in his duty) (4).⁸
[*ajā*: the unborn powers; (goats (S))];

Line 1: The unborn powers or gods bear the burden of our life. The human being sits in the car (body) (and only complains!)]

10.26.9: May the mighty Pūshan protect (2), our chariot with his strength (1). May he hear our invocation (4). May he become the increaser of our plenitude (3).⁹

27: Indra

Riṣhi: Vasukra Aindra

10.27.1: Pleasant nature of Indra

10.27.2: Nourishing Bull

10.27.3: My might Proclaimed

10.27.4: Indra sits next to the hero to guide him

10.27.5: Foes tremble

10.27.6: Drink stolen Offering

10.27.7: Beyond the Limits of the World

10.27.8: Ray-cows

10.27.9: I am in the Wide Heart-space

10.27.10: Beings in two States and four

⁷ इ॒नो वा॒जा॒नां प॒तिः (1), इ॒नः पु॒ष्टी॒नां सखा॑ (2),

प्र॒श्म॒श्रु ह॒र्य॒तो दू॒धोद् (3), वि॒वृ॒था यो अ॒दा॒भ्यः (4)

⁸ आ॒ ते रथ॑स्य पू॒षन् (1), अ॒जा धुरं॑ ब॒वृ॒त्युः (2),

वि॒श्वे॒स्यार्थि॑नः सखा॑ (3), स॒नो॒जा अ॒न॒प॒च्युतः (4)

⁹ अ॒स्माक॑मूर्जा॒ रथं॑ (1), पू॒षा अ॒विष्टु॑ मा॒हि॒नः (2),

भु॒व॒द्वाजा॑नां वृ॒ध (3), इ॒मं नः॑ शु॒णव॒द्भव॑म् (4)

10.11.4: To the pilgrim-sacrifice, the bird (*vi*), the missioned hawk, has brought (2), the great and seeing Soma (1). When the Aryan peoples chose Agni, the doer of works (3), as, the Priest of the call (*hotā*), then the thought was born (4).⁴

[Regarding the hawk (*shyena*) and Soma, see (10.144 and 10.114).]

10.11.5: Ever are you delightful like grasses to these (animals) which feed on them (1). O Fire, you do well the pilgrim-sacrifice for man (2). With your voices of invocation, when you give utterance to the plenitude of the word of the illumined sage (3), as one who has conquered, you come with your multitude (4).⁵

10.11.6: Upward lift the Father and Mother (1). The lover aspires to his enjoyment (2); rejoicing he obeys the urgings from his heart (3); a bearer of the word, he speaks and longs for the good work (4). The Mighty One puts forth his strength (5), and is illumined by the Thought (6).⁶

[*svapasyate makha: su + apasyate makha:* longs for good work]

10.11.7: O Agni, the mortal who attains to your right thinking (1), goes forward and hears the truth beyond, O son of force (2). Holding the impelling force, borne by the horses of power (3), luminous and mighty, he seeks to possess the heavens (4).⁷

[*ā bhūṣhati:* seeks to possess]

⁴ अध॒ त्यं द्र॒प्सं वि॒भ्वं वि॒चक्ष॑णं (1), वि॒राभ॑रदिषि॒तः श्ये॒नो अ॑ध्व॒रे (2), यदी॒ विशो॑ वृ॒णते॑ द॒स्ममा॒र्या अ॒ग्निं (3), हो॒ता॒र॒म॒ध॒ धी॒र॒जा॒यत॑ (4)

⁵ सदा॑सि॒ र॒ण्वो य॑व॒सेव॑ पु॒ष्यते॑ (1), हो॒त्रा॒भि॒र॒ग्ने म॑नु॒षः स्व॑ध्व॒रः (2), वि॒प्र॒स्य वा॒ यच्छ॑श॒मान॑ उ॒क्थ्यं॑ (3), वा॒जं स॑स॒वां उ॑प॒यासि॑ भू॒रि॒भिः (4)

⁶ उदी॑रय॒ पित॑रां (1), जा॒र आ॑ भग॒मि॒य॒क्षति॑ (2), ह॒र्य॒तो ह॒त॒ इ॒ष्यति॑ (3), वि॒व॒क्ति॒ ब॒ह्निः स्व॑प॒स्यते॑ म॒खः (4), तं वि॒ष्यते॑ अ॒सुरो॑ (5), वे॒प॒ते म॒ती (6)

⁷ यस्ते॑ अ॒ग्ने सु॒म॒तिं म॒तो अ॒क्षत् (1), स॒ह॒सः सू॒नो अ॒ति स॒ प्र शृ॑ण्वे (2), इ॒षं द॒धा॒नो ब॒ह॒मानो॑ अ॒श्वैः (3), आ॒ स द्यु॑माँ अ॒म॒वान् भू॒षति॑ द्युन् (4)

10.11.8: O Agni, when that sacrificial assembly takes place (1), the assembly divine among the gods, O master of sacrifice (2), when you distribute the ecstasies, O master of the self-law (*svadhāva*) (3), an opulent portion bring to us (4).⁸

[*svadhā*: see (10.15.13)]

10.11.9: O Agni, hear us, in your house, in the hall of your session (1). Yoke the galloping car of the Immortal (2). Bring to us heaven and earth, parents of the gods (3). Let none of the gods be away from us, and may you be here (*iha syāḥ*) (4).⁹

12: Agni

Riṣhi: Havirdhāna Āngiḥ

10.12.1: Possess true speech by truth

10.12.2: First to wake to knowledge

10.12.3: Perfectly achieved

10.12.4: Make my work grow by light

10.12.5: Transgression of law

10.12.6: Immortal is hard to seize by mind

10.12.7: Light and the rays

10.12.8: We know not of the secret thought

10.12.9: May you be here

[Metre: Triṣṭup (11, 4)]

10.12.1: Heaven and earth are the first to hear (1), that by the Truth (*ṛtena*) one becomes possessed of the true speech (2).

When the god fashioning the mortal for the sacrificial act (3), takes his seat as his Priest of the call (4), he moves towards it (the act) which is turned towards its own force (5).¹

[*yan*: moves, *svam asum*: own force]

⁸ यदग्र एषा समितिर्भवाति देवी (1), देवेषु यजता यजत्र (2), रत्ना च यद्विभजासि स्वधावो (3), भागं नो अत्र वसुमन्तं वीतात् (4)

⁹ श्रुधी नो अग्रे सदने सधस्थे (1), युक्त्वा रथममृतस्य द्रवितुम् (2),

आ नो वह रोदसी देवपुत्रे (3), मार्किर्देवानामप भूरिह स्याः (4)

¹ यावा ह क्षामा प्रथमे ऋतेनाऽभिश्वावे (1), भवतः सत्यवाचा (2),

देवो यन्मतां यजथां कृण्वन् (3), त्सीद्व्रोता (4), प्रत्यङ् स्वमसुं यन् (5)

10.12.2: (You are) a god, encompassing the gods with the Truth (1); (you) carry our offering (2), the first to awake to the knowledge (3). Erect, your light rises by the kindling, with smoke for your banner (4). You are the rapturous eternal Priest of the call (5), strong for the sacrifice by speech (6).²

[*rjika*: straight, erect; *bhā*: light, lustre; *bhārjika*: straight in the lustres; erect, your light rises. The second meaning is used in the translation of line 4. The first also could be used. According to Yāska, the word means, 'well-known radiance'.]

10.12.3: When the immortality of the godhead is perfectly achieved (1), men born in this world hold wide (earth and heaven) (2).

All the gods follow in the track of that sacrificial act of yours (3), when the white cow is milked of her stream of divine Light (4).³

[*yajuh guh*: sacrificial act; sacrificial word;]

10.12.4: I sing to you the word of illumination (1). May the two firmaments hear me (3), and make my work (*apa*) grow by pouring your light, O Earth and Heaven (2). When the days and the heavens have come by the guidance of the force (4), may the Father and Mother quicken us here with the sweetness (of the Soma) (5).⁴

[*ghṛtasnū*: pouring of the light (*ghṛta*);

apaḥ: work; see (10.9) for discussion]

10.12.5: On something in us the king has laid hold (1). What have we done that transgresses his law (2)? Who can know (3)?

Even if the Friend is dealing crookedly with the gods (4), there is as if a call to us as we go (5), there is upon us a plenitude (6).⁵

² दे॒वो दे॒वान् प॑रिभू॒क्त॑तेन (1), व॒हां नो ह॒व्यं (2), प्र॑थ॒मश्चि॑कित्वा॒न् (3), धू॒म॒कै॒तुः स॒मिधा॑ भा॒र्क॒जी॒को (4), म॒न्द्रो हो॒ता नि॒त्यौ (5), वा॒चा य॒जी॒यान् (6)

³ स्वा॒वृ॒ग्दे॒वस्या॑मृतं (1), यदी॒ गो॒रतौ॑ जा॒तासौ॑ धा॒रय॑न्त उ॒र्वी (2), वि॒श्वे दे॒वा अनु॑ तत् ते॒ यजुः॑ (3), गु॒र्दुहे॑ यदे॒नी दि॒व्यं घृ॒तं वाः (4)

⁴ अ॒र्चामि॑ वां (1), व॒र्धा॒यापो॑ घृ॒तस्त्र॑ द्यावा॒भूमी॑ (2), शृ॒णु॒तं रौ॒दसी॑ मे (3), अ॒हा यद् द्या॒वोऽसु॑नीति॒मय॑न् (4), म॒ध्वा नो॑ अ॒त्र पि॒तरा॑ शि॒शीता॑म् (5)

⁵ कि॒स्विन्नो॒ राजा॑ जगृ॒हे (1), क॒द॒स्याऽति॑ ब्र॒तं च॑कृ॒मा (2), को वि॒ वैद॑ (3), मि॒त्रश्चि॒द्धिष्मा॑ जु॒हुरा॑णो दे॒वान् (4), श्लो॒को न॒ या॒ताम॑पि (5), बा॒जो अ॑स्ति (6)

10.12.6: Hard to seize by the mind in this world is the name of the immortal (1), because he puts on features and becomes divergent forms (2). He who grasps perfectly with his mind, and his thought, seizes its controlling law (3);

him, undeviatingly protect, O Fire, O mighty One (4).⁶

[*yama*: controlling law;]

[**The One and the Many:** The ultimate Reality is One, absolute, indeterminable. The same Reality is here in the Universe, the One manifest in and as the Many, unity spread out in diversity, the Indeterminable determining itself, the Formless putting on forms. But the mind which is lost in the multiplicity is unable to seize the clue to this phenomenon, incapable of knowing the truth of the underlying and indwelling oneness. A higher Light or a deeper vision of the soul has to aid the mind to perceive this fact of manifestation.

To the human mind, multiplicity, division is the obvious truth of life; even the gods, the powers that preside over their respective spheres in the cosmos, are separate from each other, each zealously guarding his own domain. But that is not the whole truth. Behind diversity there is an underlying unity. A oneness is the basis for all multiplicity, oneness is its heart, oneness its summit. The gods too converge in a oneness in the Home of Truth where each realises himself to be a ray, an emanation of the One creative Godhead. But this Truth-Consciousness in which all recover this unity is beyond the reach of the human mind labouring in Ignorance. One can know of it only when the Truth-consciousness reveals itself directly or indirectly through reflection, veiled projection and other ways. (M.P.P.)]

10.12.7: The discovery of knowledge in which the gods find their rapture (1), they hold in the house of the radiant sun (2). They have placed in the sun its light (3), in the moon (*māsi*), its rays (4), and both circle unceasingly around its illumination (5).⁷

[*vivasvataḥ*: Sun, (not the person 'vivasvān' in the purāṇa)]

⁶ दुर्मन्त्वत्रामृतस्य नाम (1), सलक्ष्मा यद्विषुरूपा भवाति (2),

यमस्य यो मनवते सुमन्तु (3), अग्रे तमृष्व पाह्यप्रयुच्छन् (4)

⁷ यस्मिन् देवा विदथे मादयन्ते (1), विवस्वतः सदने धारयन्ते (2),

सूर्ये ज्योतिरदधुः (3), मासि अक्षून् (4), परि द्योतनिं चरतो अजस्रा (5)

10.12.8: The thought in which the gods meet together (1), when it is occult we know not of it (2). May Mitra, the indivisible mother Aditi and the god Savitr (regard us) as sinless (3), and may they declare thus to Varuṇa (4).⁸

[*anāgasa*: sinless,

apīchye: occult, secret;]

10.12.9: O Agni, hear us, in your house, in the hall of you session (1). Yoke the galloping car of the Immortal (2). Bring to us heaven and earth, parents of the gods (3). Let none of the gods be away from us, and may you be here (4).⁹

13: The parents (Heaven and Earth)

Riṣhis: Havirdhāna Āngiḥ, Vivasvān Ādityaḥ

10.13.1: Children of immortality

10.13.2: God-seeking persons

10.13.3: I ascend five planes

10.13.4: Yama opted for death

10.13.5: Energies of seven realms

[Metre: 1-4, Triṣṭup (11, 4); 5, Jagatī]

[This Sūkta is dedicated to the Heaven and Earth, the parents of all gods (10.12.9), who support the offerings. The devata according to *anukramaṇi* is *havirdhānam*, which means those who hold (*dhāna*) the offerings (*havis*).

dhānam: offering (3.7.6)]

10.13.1: I yoke with my surrender your ancient inspiration (*brahma*) (1). May these calls come on the path of the illumined seers (2). Listen, all you, sons of immortality (3), you will inhabit the celestial realms (4).¹

⁸ यस्मिन् देवा मन्मनि संचरन्ति (1), अपीच्ये न वयमस्य विद्म (2), मित्रो नो अत्रादितिरनागान् त्सविता देवो (3), वरुणाय वोचत् (4)

⁹ श्रुधी नो अग्रे सद्ने सधस्थे (1), युक्ष्वा रथममृतस्य द्रवितुम् (2), आ नो बह रोदसी देवपुत्रे (3), मार्किर्देवानामप भूरिह स्याः (4)

¹ युजे वां ब्रह्म पूर्वं नमोभिः (1), वि श्लोक एतु पथ्येव सूरैः (2), शृण्वन्तु विश्वे अमृतस्य पुत्रा (3), आ ये धामानि दिव्यानि तस्थुः (4)

[*śhloka*: a call (from the higher realms), (10.12.5)

ātasthuḥ: reached, also in (3.7.2)

This mantra is repeated in Shvetāshvatara U. (2.5). All the medieval commentators on the Upaniṣhads and the moderns like Radhakrishnan do not quote the source of the Upaniṣhad mantra.]

10.13.2: When you two (parents) came labouring (1), then the god-seeking persons brought you forward (2). May you create your place in the wide world (*u loka*) and be seated (3). May you create for us an appropriate place for our Soma (4).²

10.13.3: I ascend successively the five planes (*padāni*) (1). By the law of workings, I take the four steps (2). By means of the imperishable, I create this effort (3). I purify (the Soma) on the navel of the truth (*ṛtasya*) (4).³

[Five planes: matter, life-force and mind (the lower three), the intermediate plane, *mahas* or *svar*, the upper triple regarded as one unit (corresponding to the lower triple).]

[Four steps: The first four planes above,

The four can be reached by systematic spiritual practices (*vrata*). The fifth can be reached only with the help of grace. In this climb, effort is needed; the effort releases the Soma-delight. It is mixed with the impurities of the three lower planes. It can be purified by the truth (*ṛtam*)]

10.13.4: For the sake of gods, he (Yama) opted for death (1); for man's sake, he chose not immortality (2). They performed the yajña of the dear seer Bṛhaspati (3), and Yama preserves our dear bodies (4).⁴

[Regarding Bṛhaspati, see the sūktās 67, 68, 98, 182. He is closely connected with Brahmanaspati, the Lord of mantrās, who is said to be same as Gaṇapati. *kam*: expletive, as in (6.9.5)

² य॒मे इ॒व॒ यत॑माने॒ यदै॑तं (1), प्र॒ वाँ भर॑न् मानु॒षा दे॒व॒यन्तः॑ (2),
आ॒ सी॒दतं॑ स्व॒मु॒ लो॒कं वि॒दाने॑ (3), स्वा॒स॒स्थे भ॑वत॒मिन्द्र॑वे नः (4)

³ प॒ञ्च प॒दानि॑ रु॒पो अ॒न्व॒रोहं॑ (1), च॒तु॒ष्पदी॑म॒न्वेमि॑ ब्र॒तेन॑ (2),
अ॒क्षरे॑ण॒ प्रति॑ मिम॒ ए॒ताम् (3), ऋ॒तस्य॑ ना॒भाव॑धि॒ सं पु॑नामि (4)

⁴ दे॒वेभ्यः॑ कर्म॒वृणी॑त मृ॒त्युं (1), प्र॒जायै॑ क॒म॒मृतं॑ ना॒वृणी॑त (2),
बृ॒ह॒स्पति॑ य॒ज्ञम॑कृ॒ण्वत॑ ऋ॒षिं (3), प्रि॒यां य॒मस्त॑न्वं प्रा॒रिरे॑चीत् (4)

The line 4 can be rendered also as, 'Yama preserves our loved bodies'. The two meanings are possible because of the possible meanings for the word '*pra arirechat*'. Either way, the meaning is, 'Yama protects our bodies by opting for death'.

According to Brh. U. (5.5.1), the letter *ya* in Yama is interpreted as the transcendental aspect, *ma* indicates measurement or projection. Yama is thus the projection of the Supreme Power. Only in later days, Yama was viewed as the God of death exclusively. (Also this mantra is in AV (18.3.41).]

10.13.5: The (energies) of the seven realms flow to the infant of the Maruts (1). The children (the riks) offer to their father (Maruts, the life-powers) the hymn of truth (2). You both are the lords of both (gods and men) (3). You both strive for nourishing both (gods and men) (4).⁵

14: Yama and the guardian dogs

Riṣhi: Yama Vaivasvata

10.14.1: Yama finds the path

10.14.2: Discovered the path

10.14.3: Self-law and svāhā

10.14.4: Mantra brings Yama

10.14.5: Vivasvat

10.14.6: Right thinkings of fathers

10.14.7: Varuṇa and Yama

10.14.8: Wish fulfilment in Highest heaven

10.14.9: Assigned a place of cremation

10.14.10: Join the fathers

10.14.11: Guardian dogs

10.14.12: Messengers of Yama

10.14.13: Yajña goes to Yama

10.14.14: Yama gives long life

10.14.15: Riṣhis, the path-finders

10.14.16: Chhandas and Yama

[Metre: 1-12, Triṣṭup (11, 4); 13-14, 16, Anuṣṭup (8, 4); 15, Brhatī]

⁵ सप्त क्षरन्ति शिशवे मरुत्वन्ते (1), पित्रे पुत्रासो अप्यवीवतन्वृतम् (2),
उभे इदस्योभयस्य राजत (3), उभे यन्तेते उभयस्य पुष्यतः (4)

10.14.1: Worship (*duvasya*) with offerings the king Yama (4), the son of Vivasvān and the gatherer of men (3). Yama travelled to the lofty heights beyond (1). He finds the (right) path without any hurt for the many (2).¹

[*anupaspashānam*: creates (path) without hurt, (S);

pravato: those who glide, those who are ready]

10.14.2: Yama has first discovered the path to that world (1). This is a pasture of the cows; from that place the enemy cannot bear away the radiant herds (2). By this road our ancient fathers have gone (3). All who are born go there by the way they have made (*svāh*) (4).²

[Recall 10.13.4]

10.14.3: Bṛhaspati grows with the chanters (3). Indra (*mātalī*) (grows) with seer-wisdoms (1), Yama with Āngirasa sages (2). They whom the gods augment (4), and those who augment the gods (5), some rejoice in their self-law (*svadha*); others rejoice in the *svāhā* utterance (6).³

[*mātalī*: Indra, he who moves (*ri*) in the worlds, (1.31.3); the interchange of *ra* with *la* is Vedic (KS). *mātalī* in RV has no connection with his namesake in the Purāṇa who is the charioteer of Indra. In RV, *mātalī* refers to Indra himself.

kavya: seer-wisdom, (1.96.2)

svāhā: see (10.2.2)]

10.14.4: May Yama be seated in the extended yajña (1), along with the Āngirasa seers and the ancient fathers (2). May the mantra-chants of the seers bring you here (3). O King (Yama), may you take pleasure in these offerings (4).⁴

¹ प॒रेयि॒वांसं॑ प्र॒वतौ॑ म॒हीर॑नुं (1), ब॒हुभ्यः॑ पन्था॑मनुपस्प॒शानम्॑ (2),

वै॒वस्व॑तं संग॒मनं॑ ज॒नानां॑ (3), य॒मं रा॒जा॒नं ह॒विषां॑ दु॒वस्य॑ (4)

² य॒मो नो॑ गा॒तुं प्र॑थ॒मो वि॒वेद॑ (1), नैषा॑ गव्यू॒तिरप॑र्त॒वा उ॑ (2),

यत्रा॑ नः॒ पूर्वे॑ पि॒तरः॑ प॒रेयुः॑ (3), ए॒ना ज॑ज्ञा॒नाः प॒थ्या॑ अनु॒ स्वाः॑ (4)

³ मा॒त॒ली क॒व्यैः॑ (1), य॒मो अ॒ङ्गि॒रोभिः॑ (2), बृ॒हस्प॑ति॒र्कैर्क॑भिर्वावृ॒धानः॑ (3),

याँश्च॑ दे॒वा वा॑वृ॒धुः॑ (4), ये च॑ दे॒वान्त॑ (5), स्वा॒हान्ये॑ स्व॒धयान्ये॑ म॒दन्ति॑ (6)

⁴ इ॒मं य॑म प्र॒स्तर॑मा हि सी॒दा (1), अ॒ङ्गि॒रोभिः॑ पि॒तृभिः॑ संवि॒दानः॑ (2),

आ त्वा॑ मन्त्राः॒ कवि॑श॒स्ता व॑हन्तुः (3), ए॒ना रा॑जन् ह॒विषां॑ मा॒दय॑स्व (4)

10.14.5: O Yama, may you come along with the masters of sacrifice with many forms (1). May you be pleased (2). I call Vivasvat, your father, to this yajña (3). May he be seated on the seat of the vast in this yajña (4).⁵

[*barhiṣhi*: grass-seat; seat of the vast; *barhi* is derived from *bṛhat* (the vast). See (10.131.2).

vairūpa: name of a sāma chant; those with many forms;

Line 1: (alternate): masters of sacrifice accompanied by Sāma chants.]

10.14.6: The Angirasa seers, the seers of the nine-fold ray (*navagva*), the Bhrigu seers and Atharva seers who are part of the Soma sacrifice are our ancient fathers (1). These seers are deserving of this sacrifice and of our right thinkings (2), May we deserve to be in their happy and auspicious thoughts (3).⁶

[For more on Angirasa seers, see (10.61) and (10.62).]

10.14.7: Depart, depart by the ancient paths (1), by which our ancient fathers withdrew (2). There should you see the Gods, Varuṇa and Yama (4), the two kings pleased in upholding their self-law (3).⁷

10.14.8: Meet the fathers, meet Yama (1); meet the fulfilment of wishes in the highest heaven (2). Casting off imperfections (3), find your new dwelling (4), and be united with a luminous body (5).⁸

⁵ अङ्गिरोभि॒रा ग॒हि य॒ज्ञि॒र्यै॒र्भिर्य॑म॒ वैरू॒पैः (1), इ॒ह मा॑दयस्व (2), वि॒वंस्व॒न्तं हु॒वे यः पि॒ता (3), तेऽस्मि॑न् य॒ज्ञे ब॒र्हिष्या॑ नि॒षद्य॑ (4)

⁶ अङ्गि॑रसो नः पि॒तरो॑ न॒वग॒वा अथ॑र्वा॒णो भृ॒गवः॑ सो॒म्यासः॑ (1), तेषां॑ व॒यं सु॑म॒तौ य॒ज्ञिया॑ना॒म् (2), अपि॑ भ॒द्रे सौ॑म॒नसे॑ स्या॒म (3)

⁷ प्रेहि॑ प्रेहि॑ प॒थिभिः॑ पू॒र्व्येभिः॑ (1), यत्रा॑ नः पू॒र्वे पि॒तरः॑ प॒रेयुः॑ (2), उ॒भा रा॒जा॒ना स्व॒धया॑ म॒दन्ता॑ (3), य॒मं प॑श्यासि वरु॑णं च दे॒वम् (4)

⁸ सं ग॑च्छस्व पि॒तृभिः॑ सं य॒मेन॑ (1), इ॒ष्टापूर्ते॑न॒ पर॑मे व्यो॒मन् (2), हि॒त्वाया॑व॒द्यं (3), पु॒नर॒स्तमे॒हि सं ग॑च्छस्व (4), त॒न्वा सु॒वर्चाः॑ (5)

10.14.9: Go from here, (O evil spirits), depart, creep far away from here (1). The ancient fathers have made this world to him (2). Yama has assigned this place of cremation (or burial) (4), which is consecrated by days, waters and nights (3).⁹

[him in line 2: a person who has just left his body]

10.14.10: (O soul of the heaven-ascending mortal)

Overtake the two four-eyed varicoloured Sārameya dogs (1), on the effective (or good) path (2), and join the wise fathers (3) who rejoice united with Yama (4).¹⁰

[*sadhamādam*: rejoice united,

The two dogs are also called as dogs of Sarama (*sārameya*) in view of Sūkta (10.108). Sarama is the goddess of intuition.]

10.14.11: These are the two dogs of Yama, four-eyed guardians (1), protecting man on the route by their divine vision (2). O king, offer him/her (the soul of the departing person) to the two dogs (3), and grant him the well-being and freedom from affliction (4).¹¹

[Yama is asked to give the two dogs to escort the soul of the departed person on the way.]

10.14.12: The mankind is hunted by the messengers of Yama (2), who are broad-nosed, of exceeding strength and satiate themselves with the life-force (of others) (1). May they (the dogs) give us back the bliss here today in this unhappy (*asum*) (world) (4), so that we may look upon the Sun (3).¹²

⁹ अपैत॒ वीत॒ वि च॑ सर्प॒तातो॑ (1), अस्मा॒ एतं॑ पि॒तरौ॑ लो॒कम॑क्रन् (2), अहो॑भिर॒द्भिर॑क्तुभिर्व्य॒क्तं (3), य॒मो द॑दात्यव॒सानम॑स्मै (4)

¹⁰ अति॑ द्रव॒ सार॑मे॒यौ श्वानौ॑ चतु॒रक्षौ॑ श॒बलौ॑ (1), सा॒धुना॑ प॒था (2), अथा॑ पि॒तृन् त्सु॑वि॒द्राँ उपै॑हि (3), य॒मेन॒ ये संघ॑माद॒ मद॑न्ति (4)

¹¹ यौ ते॒ श्वानौ॑ यम॒ रक्षि॑तारौ (1), चतु॒रक्षौ॑ प॒थिर॑क्षी॒ नृचक्ष॑सौ (2), ताभ्या॑मेन॒ परि॑ देहि॒ राजन्॑ (3), स्व॒स्ति चा॑स्मा॒ अन॑मी॒वं च॑ धेहि (4)

¹² उ॒रूण॑साव॒सुतृ॑पा॒ उदु॑म्ब॒लौ (1), य॒मस्य॑ दू॒तौ च॑र॒तो ज॑ना॒ अनु॑ (2), ताव॑स्मभ्यं॒ हृश॑ये॒ सूर्या॑य (3), पु॒नर्दा॑ताम॒सुम॑चेह॒ भद्र॑म् (4)

10.14.13: For Yama pour out the Soma (1). For Yama give the *havis* (offerings) (2). Goes to Yama the yajña (3), which is made ready (*aramkṛtaḥ*) of which Agni is the messenger (4).¹³

10.14.14: Offer to Yama the luminous offerings (1), and pray to him with a sense of nearness (2). It is he among the gods who gives us (3), a long life to live (4).¹⁴

10.14.15: Offer the most sweet offering to Yama, the king (1), This is our homage to the Rishis of old (2), the pioneers and the path-finders (3).¹⁵

10.14.16: Yama acquires the three yajñas (1), the six wide (*ūrvi*) earths and the one vast existence (*ekam bṛhat*) (2). Triṣṭup, Gāyatri and all sacred rhythms (3), are established in Yama (4).¹⁶

[Yama controls the rhythms of life, indicated by the metres such as Triṣṭup. In the Purāṇa books, Yama is the god of death and has his own special world; but in Rig Veda he seems to have been originally a form of Sun — even as late as the Īsha U. We find the name used as an appellation of Sun; he is one of the twin children of the wide shining lord of truth (*vivasva*). He is the guardian of the Dharma, the law of Truth, (*satyadharma*) which is the condition of immortality and therefore himself the guardian of immortality.

His world is svar, the world of immortality; we are told in (9.113.7) that it has the indestructible Light, *yatra jyotir ajasram, yasmin loke svar hitam*. The hymn (10.14) is indeed not a hymn of Death so much as a hymn of life and immortality. “Yama and the ancient fathers have discovered the path to that world which is a pasture of the cows whence the enemy cannot bear away the radiant

¹³ यमाय सोमं सुनुत (1), यमाय जुहुता हविः (2),

यमं ह यज्ञो गच्छति (3), अग्निदूतो अरंकृतः (4)

¹⁴ यमाय धृतवद्भविर्जुहोत (1), प्र च तिष्ठत (2),

स नो देवेष्वा यमद् (3), दीर्घमायुः प्र जीवसे (4)

¹⁵ यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन (1),

इदं नम ऋषिभ्यः पूर्वजेभ्यः (2), पूर्वैभ्यः पथिकृद्भ्यः (3)

¹⁶ त्रिकदुकेभिः पतति (1), षलुर्वीरि कमित् बृहत् (2),

त्रिष्टुषा यत्री छन्दांसि सर्वा ता (3), यम आहिता (4)

herds", (rik 2; 10.14.2). The soul of the heaven-ascending mortal is ordered to "outrun the two four-eyed varicoloured Sārameya dogs on the good (or effective) path" (Rik 10). Of that path to heaven they are the four-eyed guardians, protecting man on the road by their divine vision, (Rik 11), and Yama is asked to give them as an escort to the soul on its way. These dogs are "wide-moving, not easily satisfied" and range as the messengers of the Lord of the Law among men. And the hymn prays, "May they (the dogs) give us back bliss here in the unhappy (world) so that we may look upon the Sun" (Rik 12). We are still in the order of the old Vedic ideas, the light and the bliss and the immortality, and these Sārameya dogs have the essential characteristics of Sarama, the vision, the wide-ranging movement, the power to travel on the path by which the goal is reached. Sarama in (10.108) leads to the wideness of the cows; these dogs protect the soul on its journey to the inviolable pasture, the field (*kṣhetra*) of the luminous and imperishable herds. Sarama brings us to the earth, to the sun-vision which is the way to the bliss; these dogs bring the well-being to man in this world of suffering so that he shall have the vision of the Sun. Whether Sarama figures as the fair-footed goddess speeding on the path, or the heavenly hound, mother of these wide-ranging guardians of the path, the idea is the same, a power of the Truth that seeks and discovers, that finds by a divine faculty of insight the hidden Light and the denied immortality. But to this seeking and finding, that her function is limited." (SA)]

15: Ancient Fathers (*pitarah*)

Riṣhi: Shanka Yāmāyanah

10.15.1: Fathers in the three realms

10.15.2: Homage

10.15.3: Perfect in knowledge

10.15.4: Seat of the vast (*barhi*)

10.15.5: Offering full of love

10.15.6: Pardon offences

10.15.7: Establish felicities in the mortal

10.15.8: Blissful and opulent

10.15.9: Thirst for knowledge

10.15.10: Cause of yajña

10.15.11: Versatile heroes**10.15.12: Jātaveda and *svadhā*****10.15.13: Pitṛs here, and those not here****10.15.14: Construct the body with *prāṇa*****[Metre: 1-10, 12-14, Triṣṭup (11, 4); 11, Jagatī (12, 4)]**

[See also (10.14), (10.154) on the ancient fathers. See also the hymns (10.61) and (10.62) dealing with Angirasa Seers who are simultaneously the human seers and the fathers with the status of gods.]

10.15.1: May the fathers in the lower realm, the middle realm and the upper realm partake our offerings (1). May they bestow Soma on us (2). May the ancient fathers, who know the truth and cannot be hurt (by hostiles) (*avṛkā*), protect our offerings (4), and protect our lives (3).¹

[*īyuh*: who have come (to protect)]

vṛka: hostile forces opposed to the gods]

10.15.2: Those who have gone earlier to us, those who will come later (2), those who are sitting in the earthly realm (3), to those who are present among the opulent (4), to all those fathers, our homage is addressed today (1).²

[‘*īyuh*’ appearing both in mantrās 1 & 2 has the basic meaning of journeying modified by the context]

10.15.3: I have brought to my presence the fathers who are perfect in knowledge (1). The all-pervading nature of yajña, its indestructibility and its extension (are also known) (2). The fathers who have come here (4), and are seated on the seat of vast, enjoy the pressed Soma by means of their self-law (3).³

[*suvidatrām*: perfect in knowledge, also (2.1.8);

bhajanta: enjoy]

¹ उदीरतामवरं उत् परांस उन्मध्यमाः पितरः (1), सोम्यासः (2), असुं य ईयुः (3), अवृका क्रतुज्ञास्ते नोऽबन्तु पितरो हवेषु (4)

² इदं पितृभ्यो नमो अस्त्वद्य (1), ये पूर्वसो य उपरास ईयुः (2), ये पार्थिवे रजस्या निषत्ता (3), ये वा नूनं सुवृजनांसु बिधु (4)

³ आहं पितृन् त्सुविदत्राँ अवित्ति (1), नपातं च विक्रमणं च विष्णोः (2), बर्हिषदो ये स्वधया सुतस्य भजन्त (3), पित्वस्त इहागमिष्ठाः (4)

10.15.4: O Fathers seated on the seat of vast in our front, your protection (is essential) (1). These offerings have been formed for you, please accept them (2). Come with your most felicitous protection (3). Establish in us the peace at rest (*sham*) and the peace in movement (*yoḥ*) and the absence of sin (*arapa*) (4).⁴

10.15.5: The blissful (*somyāsa*) fathers are called upon (1), for accepting the treasure of *havis* which is full of love and is associated with the vast (2). May they come here, hear our hymns (3). May they utter loving words and protect us (4).⁵

10.15.6: May you (*pitr̥s*) all accept this yajña (from us) (2), who have sat down with bended knee in an auspicious way (1). O fathers, may we not be harmed (3), for any offence which we may have committed through human ignorance (4).⁶

10.15.7: (O Fathers), seated in the lap of ruddy dawn (1), establish the felicities (riches) in the mortal donor (2). O fathers, give the riches as fathers to sons (3). Establish now here in us the energy (*ūrjam*) (4).⁷

10.15.8: May Yama desirous of the offerings (3), accept profusely the offerings along with the fathers with whom he shares the joy (4). The ancient fathers are blissful (1), most opulent and make the gods drink Soma (2).⁸

[*somyāsa*: blissful

anūhire soma pītham: makes the gods drink the Soma, the creator of bliss.

vasiṣṭhāh: most opulent]

⁴ बर्हिषदः पितर ऊत्यर्वाक् (1), इमा वो हव्या चकृमा जुषध्वम् (2), त आ गतावसा शतमेना (3), अथा नः शं योररपो दधात (4)

⁵ उपहूताः पितरः सोम्यासौ (1), बर्हिष्येषु निधिषु प्रियेषु (2), त आ गमन्तु त इह श्रुवन्तु (3), अधि ब्रुवन्तु तैऽवन्त्वस्मान् (4)

⁶ आच्या जानुं दक्षिणतो निषद्य (1), इमं यज्ञमभि गृणीत विश्वे (2), मा हिंसिष्ट पितरः (3), केन चिन्नो यद्व आगः पुरुषता करांम (4)

⁷ आसीनासो अरुणीनामुपस्थे (1), रयिं धत्त दाशुषे मर्त्याय (2), पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत (3), त इहोर्जं दधात (4)

⁸ ये नः पूर्वे पितरः सोम्यासौ (1), अनूहिरे सोमपीथं वसिष्ठाः (2), तेभिर्यमः संरराणो हवीषि (3), उशन्नुशद्भिः प्रतिकाममन्तु (4)

10.15.9: O Agni, come to our presence with the fathers (4), who are perfect in knowledge, truthful, seers and are the cause of the yajña (5). They have a thirst for knowledge, have attained the status of gods systematically (1). they know the word of invocation (2), and form stoma chants with mantra (3).⁹

10.15.10: O Agni, come with thousands (3), of Pitṛs, of both past and future, who are the cause of the yajña (5), praisers of the gods (4). They are true, feed on the offerings, protect the offerings (1), possess equality with Indra and other gods (2).¹⁰

[*gharmasadbhiḥ*: (they) make the yajña happen, cause of yajña; For *gharma*, see (10.16.10);]

10.15.11: O Agnishvāta Fathers, come here (to our yajña) (1). You, who point out the correct path, please be seated at the appropriate places (2). Eat the offerings placed on the sacred seat (3). Establish in us the felicities including the versatile heroes (4).¹¹

[*sarva vīram*: heroes possessing all the felicities]

10.15.12: O Agni Jātaveda, you are adored by us (1). You have made the offerings fragrant (2). You have offered them to the Pitṛs (3). May they accept them by means of their self-law (4). (O Agni), may you also accept the offerings obtained with effort (*prayata*) (5).¹²

[*jātaveda*: knower of all things born]

10.15.13: O Agni, who knows all things born, you know (3), how many Pitṛs there are, those who are not here (1), those whom we know and those whom we do not know fully (2). By means of your self-law, take pleasure in this yajña which is well-done (4).¹³

⁹ ये तातृषुर्देवत्रा जेहमाना (1), होत्राविदः (2), स्तोमंतष्टासो अकैः (3), आग्नें याहि सुविदत्रैर्भिरवाङ् (4), सत्यैः कव्यैः पितृभिर्धर्मसद्भिः (5)

¹⁰ ये सत्यासौ हविरदौ हविष्पा (1), इन्द्रेण देवैः सरथं दधानाः (2), आग्नें याहि सहस्रं (3), देवबन्दैः (4), परैः पूर्वैः पितृभिर्धर्मसद्भिः (5)

¹¹ अग्निष्वात्ताः पितर एह गच्छत (1), सदःसदः सदत सुप्रणीतयः (2), अत्ता हवींषि प्रयंतानि बर्हिषि (3), अथा रयिं सर्ववीरं दधातन (4)

¹² त्वमग्न ईळितो जातवेदो (1), अवाङ्मुखाणि सुरभीणि कृत्वी (2), प्रादाः पितृभ्यः (3), स्वधया ते अक्षन् (4), अद्धि त्वं देव प्रयता हवींषि (5)

¹³ ये चेह पितरो ये च नेह (1), याँश्च विद्म याँ उ च न प्रविद्म (2), त्वं वेत्थ यति ते जातवेदः (3), स्वधाभिर्यज्ञं सुकृतं जुषस्व (4)

[*svadha*: self-law, the force which supports (*dha*) from within the being (*sva*). Every being, god or human, has its self-will. *svadharma* comes from this word. But S and indologists render this word as 'food'.]

10.15.14: Those who are burnt by Agni and those who are not (1), may they in the middle heaven take pleasure by their self-law (2). O self-luminous one, associate with them (3), construct according to your ways that body endowed with *prāṇa* (4).¹⁴

16: Funeral rites

Riṣhis: Damana Yāmāyana

10.16.1: Consume not entirely

10.16.2: New born

10.16.3: Different sheaths to different worlds

10.16.4: Carry the subtle body

10.16.5: Clothing for the body

10.16.6: May Soma render the body whole

10.16.7: Knowledge is the armour

10.16.8: Body is dear to the gods

10.16.9: Bearing away the sin

10.16.10: Yajña in the supreme world

10.16.11: Carrier of *kravya*

10.16.12: We establish you within us

10.16.13: Cool the burning place with flowers

10.16.14: Joy in the earth

[Metre: 1-10, Triṣṭup (11, 4); 11-14, Anuṣṭup (8, 4)]

[See also (10.18).]

10.16.1: Agni, consume him (the recently dead one) not entirely (1), afflict him not; scatter not his protection or his other bodies (2). O Jātavedas, when you have rendered him mature (3), then send him to Pitṛs (4).¹

¹⁴ ये अग्निदग्धा ये अनग्निदग्धा (1), मध्ये दिवः स्वधया मादयन्ते (2), तेभिः स्वराट् (3), असुनीतिमेतां यथावशं तन्वं कल्पयस्व (3)

¹ मैनमग्ने वि दहो (1), माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् (2), यदा शृतं कृण्वो जातवेदो (3), अथैमेनं प्र हिणुतात् पितृभ्यः (4)

18: Funeral Rites

Riṣhi: Samkusuka Yāmāyana

10.18.1: Paths of death

10.18.2: Become free of sin

10.18.3: Dancing and Laughter

10.18.4: Burying the dead

10.18.5: Rebirth

10.18.6: Welcome old-age

10.18.7: Auspicious women

10.18.8: Woman next to the dead one

10.18.9: You are there

10.18.10: May earth protect you

10.18.11: Earth covers the body

10.18.12: A refuge for the body

10.18.13: Yama makes an abode

10.18.14: Soul drops off the body

[Metre: 1-10, 12 Triṣṭup (11, 4); 11, Prastārapangkti; 13, Jagatī (12, 4); 14, Anuṣṭup (8, 4)]

10.18.1: Depart, O Death, by a different path (1), one that is yours, and distinct from that of the gods (2). I speak to you who have divine vision and hearing (3). Do not harm our children or our heroes (4).¹

10.18.2: (Addressed to the relatives of the dead person)

While, avoiding the path of Death, you go (1), taking hold of a long and prosperous life (2). May we increasing with children and riches (3), become pure and free of sin (*pūta*) (4), O lords of sacrifice (5).²

10.18.3: May these people (turn away) from the path of Death (1). Blissful has been our call to the gods today (2). We have gone forward for dancing and laughter (3), taking hold of a long and prosperous life (4).³

¹ परं मृत्यो अनु परेहि पन्थां (1), यस्ते स्व इतरो देवयानात् (2), चक्षुष्मते शृण्वते ते ब्रवीमि (3), मा नः प्रजां रीरिषो मोत वीरान् (4)

² मृत्योः पदं योपर्यन्तो यदैत (1), द्राघीय आयुः प्रतरं दधानाः (2), आप्यायमानाः प्रजया धनेन (3), शुद्धाः पूता भवत यज्ञियासः (4)

³ इमे जीवा वि मृतैराववृत्रन् (1), अभूद्भद्रा देवहूतिर्नो अद्य (2), प्राञ्चो अगाम नृतये हर्षाय (3), द्राघीय आयुः प्रतरं दधानाः (4)

10.18.4: I put an enclosure (of protection) around these people (1), that none of them may go beyond the boundary (2). May they live for a hundred bounteous autumns (3); the dead may be buried under this upraised earth for a long time (4).⁴

10.18.5: As days follow days, one after another (1), as seasons follow seasons in order (2), as the successor does not fail the predecessor (3), O Dhātṛ (ordainer), even so give forms to the lives of these (persons) (4).⁵

[Rebirth is mentioned here.]

10.18.6: Attain full life, welcoming old age (1). As before, strive for stability (*stha*) (2). May the Divine Architect, Tvaṣṭa, maker of good forms (3), befriend you and give you a long life to live (4).⁶

10.18.7: May these women, unwidowed, with good husbands (1), enter, anointed with perfumes (2). They are tearless, undiseased and have auspicious ornaments (3). May these wives reach up to their abodes first (4).⁷

10.18.8: Rise, woman, come to the world of the living (1). Come, the man near you is lifeless (2). You have been united (*sambabhūtha*) as the wife of this husband (3), the suitor who took you by the hand (4).⁸

[Sāyaṇa interprets the word '*sambabhūtha*' to mean that the wife of the dead person wants to embrace death along with the dead one. The context does not support him.]

⁴ इमं जीवेभ्यः परिधिं दधामि (1), मैषां नु गादपरो अर्थमेतम् (2), शतं जीवन्तु शरदः (3), पुरुचीरन्तर्मृत्युं दधतां पर्वतेन (4)

⁵ यथाहानि अनुपूर्वं भवन्ति (1), यथं क्रतवः क्रतुभिर्यन्ति साधु (2), यथा न पूर्वमपरो जहात्येवा (3), धातरायूषि कल्पयैषाम् (4)

⁶ आ रौहतायुर्जरसं वृणाना (1), अनुपूर्वं यतमाना यतिष्ठ (2), इह त्वष्टा सुजनिमा (3), सजोषा दीर्घमायुः करति जीवसे वः (4)

⁷ इमा नारीरविधवाः सुपत्नीः (1), आजनेन सर्पिषा सं विशन्तु (2), अनुश्रवोऽनमीवाः सुरत्ना (3), आ रौहन्तु जनयो योनिमग्रे (4)

⁸ उदीर्ष्व नार्यभि जीवलोकं (1), गतासुम् एतमुप शेष एहि (2), हस्तग्राभस्य दिधिषोः (3), तवेदं पत्युर्जनित्वमभि सं बभूथ (4)

10.18.9: We take the bow from the hand of the departed (1). (We say) to the dead 'you are there' (3). May we (who are) here, blessed with heroes (4), overcome all the enemies who assail us (5), for the sake of (preserving) hero-force, strength and lustre (2).⁹

10.18.10: Slide down to Earth, your mother (1), to this Earth which is wide-spread and blissful (*su*) (2). May she, youthful, wool-soft to the devout (3), protect you from the proximity of Nirṛti (4).¹⁰

[Nirṛti: deity of misfortune; leading an ordinary life of sensual pleasures without any goals.]

10.18.11: Rise up above him, Earth, do not harm (1). Be easy of access to him, tend him gently (2). O Earth, cover him up (4), as a mother wraps her child with the end of her robe (3).¹¹

[*abhi ūrṇuhi*: cover him; *bhūmā*: the vast, earth]

10.18.12: May Earth rising above him lie lightly (1), may a thousand clods cling close together above him (2). May these make a home yielding him light (3). Let there be a refuge for him here forever (4).¹²

[*ghṛta*: spiritual light]

10.18.13: For you I heap up this earth and heap it around you (1). In placing this clod of earth may I not harm you (2). May the fathers sustain this monument for you (3). May Yama make an abode for you here (4).¹³

[*sthūna*: memorial]

⁹ धनुर्हस्तादाददानो मृतस्य (1), अस्मे क्षत्राय वर्चसे बलाय (2),
अत्रैव त्वम् (3), इह वयं सुवीरा (4), विश्वाः स्पृधो अभिमातीर्जयेम (5)

¹⁰ उपं सर्पं मातरं भूमिम् (1), एतामुरुव्यचंसं पृथिवीं सुशोबाम् (2),
ऊर्णम्रदा युवतिर्दक्षिणावत (3), एषा त्वां पातु निर्ऋतेरुपस्थात् (4)

¹¹ उच्छ्वस्व पृथिवि मा नि बाधथाः (1), सूपायनास्मै भव सूपवञ्चना (2),
माता पुत्रं यथा सिचा (3), अभ्यैनं भूम ऊर्णहि (4)

¹² उच्छ्वस्वमाना पृथिवी सु तिष्ठतु (1), सहस्रं मित उप हि श्रयन्ताम् (2),
ते गृहासौ धृतश्रुतो भवन्तु (3), विश्वाहास्मै शरणाः सन्त्वत्र (4)

¹³ उत् तै स्तन्नामि पृथिवीं त्वत् परीमं (1), लोगं निदधन्मो अहं रिषम् (2),
एतां स्थूणां पितरौ धारयन्तु (3), तेऽत्रा यमः सादना ते मिनोतु (4)

10.18.14: Even though my voice is declining (*pratichīm*), I control it (3), just as a horse is controlled by the reins (4). Then at the decline (end) of my day (on earth) (1), I have been placed here just as feather drops from a flying bird (2).¹⁴

[The soul is the bird. On the way, the bird drops of a feather. Similarly the soul drops off the physical body.

iṣhva: that which is missioned, a bird]

19: Ray-cows

Riṣhis: Mathita Yāmāyana, Bhṛgu Vāruṇi, Chyavana Bhārgava

[This Sūkta is dedicated to the Ray-cows. At the psychological level, the cows symbolise rays of knowledge. According to Swāmi Dayānanda, the sūkta refers to the sense-organs at a deeper level.]

10.19.1: O Ray-cows, return

10.19.2: Lost knowledge

10.19.3: Agni and Ray-cows

10.19.4: Types of knowledge

10.19.5: Protector of knowledge

10.19.6: Rejoice in the *jīva*

10.19.7: All-sided riches

10.19.8: O knowledge, return here

[Metre: 1-5, 7-8, Anuṣṭup (8, 4), 6, Gāyatrī]

10.19.1: O Ray-cows, return; do not go elsewhere (1); Sprinkle us with your abounding riches (2). O Agni and Soma, you clothe your devotees again and again (3); bestow on us riches (4).¹

10.19.2: Bring them back again (1), render them obedient (*nyākuru*) (2). May Indra, restore them (3). May Agni bring them back (4).²

¹⁴ प्र॒ती॒ची॒ने॒ माम॒ह॒नि (1), इ॒ष्वाः प॒र्ण॒मि॒वा द॑धुः (2),

प्र॒ती॒चीं॑ ज॒ग्र॒भा वाच॑म् (3), अ॒श्वं र॒श॒नया॑ यथा (4)

¹ नि व॑र्त॒ध्वं मा॒नुं गा॒त॒ (1), अ॒स्मान् त्सि॑ष॒क्त रे॒वतीः॑ (2),

अ॒ग्नी॒षो॒मा पु॒नर्ब॑सू (3), अ॒स्मे धा॑रय॒तं र॒यिम् (4)

² पू॒नरे॒ना नि व॑र्त॒य॒ (1), पु॒नरे॒ना न्या॑ कुरु (2),

इ॒न्द्र ए॒णा नि य॑च्छ॒तु (3), अ॒ग्निरे॒ना उ॒पाज॑तु (4)

[Knowledge of human beings has a propensity to get lost. We need the grace of Indra, the lord of the Divine Mind for retaining the knowledge. For learning the knowledge, we need will-power whose province is Agni. Hence both Indra and Agni are prayed.]

10.19.3: May they return to me (1). May the protector of knowledge nourish them (2). O Agni, keep them here (3). May the riches remain here (4).³

10.19.4: I invoke (5), the source of knowledge and its goal (1), the comprehensive knowledge (*samjñāna*) and the knowledge of the beyond (2), the all-encompassing paths and the paths inside (3), and the protector of knowledge (4).⁴

[*vartanayaḥ*: routes, (10.5.4), *vartanīḥ*: paths (1.140.9)]

10.19.5: May the protector of knowledge understand their recovery (4). Let him explore how it is lost (1). Let him explore the knowledge of the routes beyond (2). (Let him explore) their movement and their return (3).⁵

[*udānaḥ*: explore]

10.19.6: (O Indra), return and bring them back (1), O Indra, give us back the ray-cows (2). May we rejoice in the *jīva* (soul) (3).⁶

10.19.7: (O Gods), we establish you everywhere (1), who have strength, clarity (or light) and the milk of immortality (2). May all the gods, the lords of sacrifice (3), release us the all-sided riches (4).⁷

[*pari dadhe*: establish all-round]

³ पुनरि॒ता नि॒ ब॒र्त॒न्ता॒म् (1), अ॒स्मिन् पु॒ष्यन्तु॒ गोप॑तौ (2),

इ॒हैवा॒ग्ने नि॒ धा॒रय॑ (3), इ॒ह ति॑ष्ठतु या र॒यिः (4)

⁴ य॒ज्ञि॒यानं॑ न्य॒र्यनं॑ (1), सं॒ज्ञानं॑ यत् प॒राय॑णम् (2),

आ॒व॒र्त॒नं नि॒व॒र्त॒नं (3), यो गो॒पा अपि॑ (4), तं हु॒वे (5)

⁵ य उ॒दान॑ङ् व्य॒र्यनं॑ (1), य उ॒दान॑ट् प॒राय॑णम् (2),

आ॒व॒र्त॒नं नि॒व॒र्त॒नम् (3), अपि॑ गो॒पा नि॒ ब॒र्त॒ता॒म् (4)

⁶ आ नि॒व॒र्त॒नि॒ ब॒र्त॒य॑ (1), पु॒न॒र्न इन्द्र॑ गा दै॒हि (2), जी॒वाभि॑र्भुन॒जाम॑है (3)

⁷ परि॑ वो वि॒श्वतो॑ दध (1), ऊ॒र्जा धृ॒तेन॑ प॒र्यसा॑ (2),

ये दे॒वाः के च॑ य॒ज्ञि॒याः (3), ते र॒य्या सं सृ॑जन्तु नः (4)

10.19.8: (O Ray-cows), return (*nivartana*); (O gods), make the Ray-cows return (*āvartaya*) (1), make them come back to the house (*nivartaya*). O cows, return to the house (*nivartana*) (2).

The earth has four directions (3),

(O gods) let the knowledge return from all of them (4).⁸

[*vartaya*: turn away, (10.156.3); *nivartaya*: return;]

20: Agni

Riṣhis: Vimada Aindra Prājāpatya, Vasukṛt Vāsukra

10.20.1: Happy mind

10.20.2: Youngest enjoyer, Agni

10.20.3: Ray of intuition

10.20.4: Agni as a noble path

10.20.5: Agni is a skilful craftsman

10.20.6: Secure foundation

10.20.7: Living son of stone

10.20.8: May men abide in happiness

10.20.9: Father brought him into being

10.20.10: Agni's thinking mind

[Metre: 1, Ekapadā Virāt; 2, Anuṣṭup (8, 4); 3-8, Gāyatrī; 9, Virāt; 10, Triṣṭup (11, 4)]

10.20.1: Bring to us a happy mind.¹

[This mantra has a very short metre. The metre *virāt* has 4 *pādās*, each with 10 syllables. This metre has only 10 syllables. Hence it is called, '*ekapāda virāt*']

10.20.2: I pray to Agni, the youngest among the enjoyers (1). I pray Agni, the friend who is irresistible in his own command (2). In his law (*dharman*) the white rays attend on the Sun-world (3). (They) serve the teat of the mother (4).²

[*svar*: Sun-world, see (10.43.4); *enīh*: rays]

⁸ आ निर्वर्तन वर्तय (1), नि निर्वर्तन वर्तय (2),

भूम्याश्चतस्रः प्रदिशः (3), ताभ्य एना नि वर्तय (4)

¹ भद्रं नो अर्पि वातय मनः

² अग्निमीळे भुजां यविष्ठं (1), शासा मित्रं दुर्धरीतुम् (2),

यस्य धर्मन् स्वरेनीः (3), सपर्यन्ति मातुरूधः (4)

10.20.3: Fire whose face is a home of light (1), brings the ray of intuition by his lustre and they increase (2). He blazes with his row of flaming tusks (3).³

[*shrenidan*: row (*shreṇi*) of tusks (*dan*)]

10.20.4: He comes to the men as a noble (*āryaḥ*) path (1), when he travels to the ends of heaven (2). He is the seer and he lights up the sky (or, the cloud) (3).⁴

[*ānaḥ*: travels;

arya: "Several words beginning with *ar* or *ār* such as *ariḥ*, *aryaḥ*, *āryaḥ*, *ārata*, *aratiḥ* indicate persons who strive continuously". (KS)

The root '*ar*' in '*ari*', '*arya*', and '*arva*' signifies any kind of pre-eminence in fact or pre-eminence in force; it means strong, swift in action, to labour' (SA). The sense of struggle occurs in '*ari*'. Note '*arvan*' is the war-horse. See *arva*.

In the Veda, *ari* has the fixed meaning of warrior or sacrificer. Only in classical Sanskrit, it has the meaning of 'foe' or 'enemy'

ari: 8.7.16, 1.4.6, 1.9.10 (sacrificer); *ari* and *arya* are closely related; *arya*: means 'noble', 'fighter', 'aspirant', 'master'; only in 1.73.5 & 8.60.12, *arya* has the meaning of foe or demon.

arati: pilgrim, traveller, doer of good work. In classical Sanskrit, *arati* means 'one who is not happy or satisfied' (*a* + *ratī*).

Note that the name of the god '*aryama*' and '*arya*' are related. Aryama occurs in 112 mantrās. Aryama is one of the solar deities.

ārata (4): to move, to strive

ārya is an epithet for Indra, occurring 22 times and an epithet to Agni, 6 times. In the Veda, *ārya* is one who seeks for the light, the light of divine knowledge. '*ārya*' has the meaning of 'noble' as mentioned in RV (9.63.5). *ārya* is one who performs the yajña and offers his surrender to the gods. *ārya* in the Veda is a cultural term; it has no racial connotation.

Some examples:

1.117.21: You made the wide light (*ijyoti*) for the *ārya*.

2.11.18: you opened (*apāvṛṇu*) the light (*ijyoti*) for the *ārya*.

7.33.7: *āryans* are a nation (*praja*) in whose front is light (*ijyotiragra*).

³ यमासा कृपनीळं (1), भासाकैतुं वर्धयन्ति (2), भ्राजते श्रेणिदन् (3)

⁴ अर्यो विशां गातुरैति (1), प्र यदानं दिवो अन्तान् (2), कविरभ्रं दीद्यानः (3)

9.63.5: May everyone become noble (*ārya*) by the growth of Indra-powers in them.

7.5.6: wide light (*uru jyoti*) for the *ārya*.

arāti (54): non-giver, bringer of poverty. It is derived from '*rāti*', to give. Ref: 'Semantics of Rig Veda', (SAKSI)]

10.20.5: Accepting the oblation of man (1), He stands high exalted in the sacrifice, a skilful craftsman (*ṛbhu*) (2). He goes in our front building our (inner) home (3).⁵

10.20.6: He is our secure foundation (1), he is our offering, he is the sacrifice (2). His path goes swiftly to its goal (3). The gods call Agni with his cutting edge (4).⁶

[*vāshī*: cutting blade (in 8.19.23)]

10.20.7: I desire from Agni, (who is) powerful for (performing) the sacrifice (1), the work of the supreme bliss (2). They speak of him as the living son of the stone (3).⁷

[Line 2: (alternate): the work that brings the supreme bliss,

pūrvasya: Supreme; *adreh*: stone, rock, peak

Living Son (*āyū sūnam*) of stone (*adreh*): Fire is produced by the friction between a pair of stones. At a symbolic level, Agni is a child of earth which is symbolized by mountain (*adreh*). Agni is the immortal among mortals, always living.]

10.20.8: Whatever men are with us (1), may they in all ways abide in happiness (2), making Agni to grow by the offerings (3).⁸

10.20.9: Black is his movement and white and luminous and crimson-red (1). It is large and straight and glorious (2). The father brought into being him, golden of form (3).⁹

⁵ जुषद्धव्या मानुषस्य (1), ऊर्ध्वस्तस्थावृभ्वा यज्ञे (2),

मिन्वन् त्सन्नं पुर एति (3)

⁶ स हि क्षेमो (1), हविर्यज्ञः (2),

श्रुष्टीदस्य गातुरेति (3), अग्निं देवा वाशीमन्तम् (4)

⁷ यज्ञासाहं दुवं इषेऽग्निं (1), पूर्वस्य शोवस्य (2), अद्रेः सूनमायुमाहुः (3)

⁸ नरो ये के चास्मदा (1), विश्वेत् ते वाम आ स्युः (2), अग्निं हविषा वर्धन्तः (3)

⁹ कृष्णः श्वेतोऽरुषो यामो (1), अस्य ब्रध्न ऋज्र उत शोणो यशस्वान् (2), हिरण्यरूपं जनिता जजान (3)

[*aruṣha*: luminous and crimson-red; *janīta*: father, heaven]

10.20.10: So, O Fire, rapturous, may you bear your thinking mind (1). O son of energy, companioning the immortals (2), coming to us may you bear your words and your right thinkings (3). You bring impelling force, energy, happy worlds of habitation, all (4).¹⁰

[Line 1 (alt.): Vimada, the rapturous one, coming carries to you, O Fire, his thinking mind,

Line 3 (alt.): to you his words and his right thinkings, brings impelling force etc.]

21: Agni

Riṣhis: Vimada Aindraḥ, Prājāpatyaḥ, Vasukṛt Vāsukra

10.21.1: You grow to greatness

10.21.2: Possession of Life-energy (Horse)

10.21.3: Laws reside in you

10.21.4: Wealth of various lights

10.21.5: Knows all seer-wisdoms

10.21.6: You found the treasures (in us)

10.21.7: Most conscious of knowledge

10.21.8: Set the child in the womb

[Metre: Āstārapangktiḥ]

10.21.1: By our self-purifications (1), we elect you, Agni as our Priest of the call (2), for the sacrifice where strewn is the grass (3). You grow to greatness (6), in the intoxication of your rapture (4), (you are) intense with your purifying light of flame (5).¹

[The lines (4) and (6) are common for all 8 mantrās of this sūkta and several mantrās of the sūktās 24 and 25. Without recognizing this feature, it is not possible to completely understand the hymn. Only Sri Aurobindo recognized it. Note the line 5 is different from lines 4 and 6 in meaning.

shīram: intense (3.9.8, 8.43.31, 8.102.11)]

¹⁰ एवा तै अग्रे विमदो मनीषाम् (1), ऊर्जो नपादमृतेभिः सजोषाः (2),

गिर आ वंक्षत् सुमतीरियान (3), इषमूर्जं सुक्षितिं विश्वमाभाः (4)

¹ आग्निं न स्ववृत्तिभिः (1), होतारं त्वा वृणीमहे (2), यज्ञाय स्तीर्णबहिषे (3), वि वो मदै (4), शीरं पावकशौचिषं (5), विवक्षसे (6)

10.21.2: Those who have achieved possession of the Horse (2), are very close to you and glorify you (1). The ladle goes to you (3), direct, carrying the oblation, O Fire (5). You grow to greatness (6), in the intoxication of your rapture (4).²

[*upasechani* (line 3): ladle; it is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.

ashva: Horse; it is the symbol of consciousness in the form of force. It is the dynamic force of life (*prāṇa*).]

10.21.3: In you the upholding laws reside (1). With the ladle, sprinkle out their contents (2), forms black and white (3), since you hold all glories (5). You grow to greatness (6), in the intoxication of your rapture (4).³

10.21.4: O forceful and immortal Fire (2), whatever wealth you deem fit (1), (needed) for the winning of the plenitudes (3), bring to us that wealth of various lights in the sacrifices (5). You grow to greatness (6), in the intoxication of your rapture (4).⁴

10.21.5: Agni born from Atharvan (1), knows all seer-wisdoms (2). He becomes the messenger of the luminous sun (3). Dear and desirable to the lord of the law (5), you grow to greatness (6), in the intoxication of your rapture (4).⁵

10.21.6: They pray to you in the sacrifices (1), O Fire, as the pilgrim-sacrifice goes on its way (2). You establish in the giver (5), all desirable treasures (3). You grow to greatness (6), in the intoxication of your rapture (4).⁶

² त्वामु ते स्वाभुवः शुम्भन्ति (1), अश्वराधसः (2), वेति त्वामुपसेचनी (3), वि वो मद् (4), ऋजीतिरग्र आहुतिः (5), विवक्षसे (6)

³ त्वे धर्माण आसते (1), जुहभिः सिञ्चतीरिव (2), कृष्णा रूपाण्यर्जुना (3), वि वो मदे (4), विश्वा अधि श्रियो धिषे (5), विवक्षसे (6)

⁴ यमग्रे मन्यसे रयिं (1), सहसावन्नमर्त्य (2), तमा नो वाजसातये (3), वि वो मदै (4), यज्ञेषु चित्रमा भरा (5), विवक्षसे (6)

⁵ अग्निर्जातो अथर्वणा (1), विदद्विश्नानि काव्या (2), भुवद्भूतो विवस्वतो (3), वि वो मदै (4), प्रियो यमस्य काम्यो (5), विवक्षसे (6)

⁶ त्वां यज्ञेष्वीळते (1), अग्रे प्रयत्यध्वरे (2), त्वं वसूनि काम्या (3), वि वो मदे (4), विश्वा दधासि दाशुषे (5), विवक्षसे (6)

10.21.7: O Agni, beautiful, men have seated you (2), as the priest (ritvik) in the yajna (1). You are luminous of front (3), bright and, with your eyes, most conscious of knowledge (5). And you grow to greatness (6), in the intoxication of your rapture (4).⁷

10.21.8: O Fire, with your bright light of flame (1), you spread the wide Vast (2). Clamouring, you become the bull (3), and set the child of the womb in the sisters (5). You grow to greatness (6), in the intoxication of your rapture (4).⁸

22: Indra

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

10.22.1: Worshipped in secret

10.22.2: Has inspired knowledge

10.22.3: Like a father to a son

10.22.4: You create new paths for yajña

10.22.5: Your life-energies (horses)

10.22.6: Why have you come to us

10.22.7: Slaying non-human Shuṣhṇa

10.22.8: Non-human Dāsa foes

10.22.9: Desire-fulfilling gifts

10.22.10: Secret lauds of seers

10.22.11: Generous giving

10.22.12: We in your happiness

10.22.13: Indra, you are true

10.22.14: Gods support earth

10.22.15: Riches of the vast

[Metres: 1-4,6,8,10-14, Purastādbṛhatī; 5,7,9, Anuṣṭup (8, 4); 15 Triṣṭup (11, 4)]

⁷ त्वां यज्ञेष्वृत्विजं (1), चारुमग्ने नि षेदिरे (2), घृतप्रतीकं मनुषो (3),

वि वो मदै (4), शुक्रं चेतिष्ठमक्षभिः (5), विवक्षसे (6)

⁸ अग्ने शुक्रेण शोचिष (1), ऊरु प्रथयसे बृहत् (2), अभिक्रन्दन् वृषायसे (3),

वि वो मदै (4), गर्भं दधासि जामिषु (5), विवक्षसे (6)

10.22.1: In what place is Indra renowned (1)? Among what people is he famed like Mitra (2)? (Indra) is worshipped in the dwelling of ṛiṣhis (3), with words or in secret (4).¹

10.22.2: Indra has inspired knowledge (1). Today we laud him (one with vajra) by ṛiks displaying their light (2). Like Mitra (3), he bestows upon persons glorious things (4); he is without equals (5).²

10.22.3: He is the lord of great strength, he is unequalled (1). He is the distributor of great wealth (2). He is the bearer of the violent thunderbolt (3). He is dear to us like a father to his son (4).³

10.22.4: O thunderer, you are god among gods (2). You yoke the horses which are like the rushing streams of Vāyu (wind) (1). You travel along resplendent roads (3). You create the (new) paths of yajña, you are lauded (4).⁴

[*dhunī*: rushing stream (5.87.3)]

10.22.5: No deity or mortal is able to restrain your horses (3). No one can comprehend their (speed) (4). You have come to these two horses of the deity Vāyu (1). They are straight-going and are able to draw you by themselves (2).⁵

10.22.6: (The poet) Ushānas inquires of you as you approach (1), “For what reason have you come from the region beyond to our dwelling (2); (why have you come) from heaven and earth to a mortal?” (3)⁶

¹ कुहं श्रुत इन्द्रः (1), कस्मिन्नद्य जनं मित्रो न श्रूयते (2),

ऋषीणां वा यः क्षये (3), गुहा वा चर्कृषे गिरा (4)

² इह श्रुत इन्द्रो (1), अस्मे अद्य स्तवै वज्री ऋचीषमः (2),

मित्रो न (3), यो जनेष्वा यशश्चक्रे (4), असांम्या (5)

³ महो यस्पतिः शर्वसो असांम्या (1), महो नृम्णस्य तूतुजिः (2),

भर्ता वज्रस्य धृष्णोः (3), पिता पुत्रमिव प्रियम् (4)

⁴ युजानो अश्वा वातस्य धुनीं (1), देवो देवस्य वज्रिवः (2),

स्यन्ता पथा विरुक्मता (3), सृजानः स्तोष्यध्वनः (4)

⁵ त्वं त्या चिद्वातस्याश्वागां (1), ऋज्रा त्मना बह्वै (2),

ययोर्देवो न मर्त्यो यन्ता (3), नर्किर्विदार्यः (4)

⁶ अध गमन्तोशनं पृच्छते वां (1),

कदर्था न आ गृहम् आ जग्मथुः पराकाद् (2), दिवश्च गमश्च मर्त्यम् (3)

10.22.7: O Indra, accept to your satisfaction (1), our uplifted word of praise (or offering) (2). We pray for that (power of) protection (3), by which you did slay the non-human Shuṣhṇa (4).⁷

10.22.8: O destroyer of enemies (3), carry out the killing of the dāsa-foe (4), who does not do work, is a destroyer, has no knowledge (1),

and follows the non-human laws of workings (*vrata*) (2).⁸

[Lines 1 and 2 contain a concise description of the Vṛtra-foes, the hostiles. Note they are not human, but are forces.]

10.22.9: O hero Indra, along with the heroes (Maruts) protect us (1). Protected by you, may we overcome the foes (2).

Your desire-fulfilling gifts reach (persons) in many places (*purutrā*) (3), just as human beings naturally go to their masters (4).⁹

10.22.10: O hero, wielder of the thunderbolt (thunderer) (2), you impel the Maruts to kill Vṛtra in the battle (1), when you hear the secret lauds of the seers (3), and the praises of the lights of the heaven (*nakṣhatra*) and their might, done by the people (4).¹⁰

10.22.11: Your swift actions (*ākṣhāṇe*) and the acts of generous giving (are glorified) (1), O hero and thunderer (2), when your associates (Maruts) (4), destroyed the whole race of the (demon) Shuṣhṇa (3).¹¹

[*dānāpnasa*: the acts (*apnasa*) of giving (*dāna*)

⁷ आ न इन्द्र पृक्षसे (1), अस्माकं ब्रह्मोद्यतम् (2),

तत् त्वां याचामहेऽवः (3), शुष्णं यत् हन् अमानुषम् (4)

⁸ अकर्मा दस्युरभि नो अमन्तुः (1), अन्यब्रतो अमानुषः (2),

त्वं तस्यामित्रहन् (3), वर्धदासस्य दम्भय (4)

⁹ त्वं न इन्द्र शूर शूरैः (1), उत त्वोतासो बर्हणा (2),

पुरुत्रा ते वि पूतयो नवन्त (3), क्षोणयो यथा (4)

¹⁰ त्वं तान् वृत्रहत्ये चोदयो नृन् कार्पाणे (1), शूर वज्रिवः (2),

गुहा यदी कवीनां (3), विशां नक्षत्रशवसाम् (4)

¹¹ मधू ता त इन्द्र दानाप्रस आक्षाणे (1), शूर वज्रिवः (2),

यद्ग शुष्णास्य दम्भयो जातं विश्वं (3), स्यावभिः (4)

ākṣhaṇe: actions which already exist in their subtle form (in Indra) ready to be executed;

ākṣhitam: dwelling, (5.7.7)]

10.22.12: May our sacrifices, full of felicities (2), be not without benefits to us, O hero Indra (1). May we all be in the happiness (*sumne*) of the fulfilment (of our desires), O thunderer (4).¹²

[*vasvīr*: full of felicities or riches, (6.16.25).

The felicities in the sacrifices may not come to us because of the lack of openings in us to receive them. The prayer is that, 'may we get some benefits of yajña'.]

10.22.13: O Indra, you are true (2). With our praises doing no harm (to anyone) (1,3), may we enjoy the benefits (4), just as (a cowherd) enjoys the milk, O thunderer (5).¹³

10.22.14: Even though the earth has neither hands nor legs (1), it flourished because of the energies of the gods (knowers) (2).

Then for the sake of Vishvāyu (a devotee), you destroyed (4), the demon Shuṣṇa by going round the earth (3).¹⁴

10.22.15: O hero Indra, drink the Soma-delight quickly (1). O Lord of riches, may we not be harmed, O shining one (2). O Lord of plenitude, protect those who laud you (3). Render us full of joy and opulence with the riches of the Vast (4).¹⁵

¹² माकुध्रिगिन्द्र शूर (1), वस्वीरस्मे भूवन्नभिष्टयः (2),

वयंबयं त आसां सुप्ते स्याम वज्रिवः (3)

¹³ अस्मे ता (1), त इन्द्र सन्तु सत्या (2), अहिंसन्तीरुपस्पृशः (3),

विद्याम यासां भुजौ (4), धेनूनां न वज्रिवः (5)

¹⁴ अहस्ता यदपदी (1), वर्धत क्षाः शचीभिर्वेद्यानाम् (2),

शुष्णं परि प्रदक्षिणिद् (3), विश्वायवे नि शिश्रथः (4)

¹⁵ पिबापिबेदिन्द्र शूर सोमं (1), मा रिषण्यो वसवान वसुः सन् (2),

उत त्रायस्व गृणतो मघोनौ (3), महश्च रायो रेवतस्कृधी नः (4)

23: Indra

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

10.23.1: Light of discernment

10.23.2: Steeds know the blissful riches

10.23.3: Ascends car with sages

10.23.4: Drink of Soma

10.23.5: Strengthens devotees like father

10.23.6: Stoma-hymn

10.23.7: Friendship with Vimada seers

[Metres: 1,7, Triṣṭup (11, 4); 2-4,6, Jagatī (12, 4); 5, Abhisāriṇī]

10.23.1: Worship Indra along with the Vajra endowed with the light of discernment (1). (He is) the charioteer of the horses with several laws of workings (*vrata*) (2). Effortlessly, he climbs to the higher realms (3). Destroying his foes with his army, he gives the riches (to worshippers) (4).¹

[*vi dayamāna*: one who harms the foes

shmathru (in line 3): beard; Indra climbs effortlessly like the growth of a beard]

10.23.2: With his steeds which know the blissful riches (1), he, the lord of riches becomes the killer of Vṛtra and also the master of opulence with the riches (2). He is the lord of the might (*shava*) and of Rbhu and Vāja, (the skilled workers) and dwells with the Rbhus (3). I want to destroy the name (lineage) of the dāsa-foe (with Indra's help) (4).²

[Rbhus: Divine Artisans; see (10.176.1); *rbhukṣhāṇa*: dwelling with Rbhus, (1.63.3); *nāma*: name (lineage); head (S)]

¹ यजामह॒ इन्द्रं॑ वज्र॑दक्षिणं॒ (1), हरी॑णां रथ्यं॒ विव्र॑तानाम् (2),

प्र॒ श्मश्रु॑ दोधु॒वदूर्ध्वा॑ भूद् (3), वि॒ सेना॑भिर्दयमानो॒ वि राध॑सा (4)

² हरी॑ न्वस्य॒ या वने॑ वि॒दे वसु॑ (1), इन्द्रो॑ म॒घैर्म॑घवा॒ वृत्र॑हा भुवत् (2),
ऋभु॑र्वाजं॒ ऋभु॑क्षाः प॒त्यते॒ शवो॑ (3), अव॑ क्षणौमि॒ दास॑स्य॒ नाम॑ चित् (4)

10.23.3: When he grasps the golden thunderbolt (1), the horses are ready to draw the car (2). Then the opulent Indra ascends the chariot (3), he with the eternal (*sana*) hearing (*shruta*) (3). He is the lord of plenitude and the extended inspired knowledge (4).³

10.23.4: As the rain of energy (falls down) (1), Indra, along with the host of Maruts, sprinkle the lustres in the face with bright and auspicious (Soma) (2). He enters his auspicious abode (3). The drink of the pressed Soma excites him just as the wind agitates the trees in a forest (4).⁴

10.23.5: By his voice (1), Indra kills many inauspicious hostiles who are in thousands (3), and silences those that have the speech that destroys (*mṛdhravāchah*) (2). We sing his virilities of strength (4), who increases and supports the might (in all good persons) just as a father (infuses) his strength (in his children) (5).⁵

[*mṛdhravāchah*: speech that mars our self-expression (5.29.10), (5.32.8); refers to the hostiles *dāsās*; these hostiles are explicitly stated as *amānusha*, non-human in (10.22.7,8), also as *anāsa* (mouthless) in (5.29.10)]

10.23.6: We, Vimadās, have formed this stoma-praise (1), which is most unique and is a multitude (addressed) to the great giver Indra (2). Since we know your great enjoyments (3), we call you with the familiarity of a cowherd calling the cows (4).⁶

[*purutamam*: full of plenitudes (6.6.2, 8.102.7)]

³ यदा बज्रं हिरण्यमि॒त् (1), अथा॒ रथं॒ ह॒री यम॑स्य॒ ब॒ह॒तो वि॒ सूरि॑भिः (2), आ तिष्ठति॒ म॒घवा॒ सन॑श्रुत॒ इन्द्रो॑ (3), बा॒र्जस्य॒ दी॒र्घश्र॑वस॒स्पतिः॑ (4)

⁴ सो चि॒न्तु वृ॒ष्टिः (1), यू॒थ्या॒ स्वा स॒चाँ इन्द्रः॑ इम॒श्रूणि॒ हरि॑ताभि॒ प्रु॑ष्णुते (2), अ॒व वेति॑ सु॒क्षयं॑ (3), सु॒ते म॒धूदि॑त् धू॒नोति॑ वा॒तो यथा॒ वन॑म् (4)

⁵ यो वा॒चा (1), वि॒वाचो॑ मृ॒ध्रवा॑चः (2), पु॒रू स॒हस्रा॑शि॒वा ज॒घानं॑ (3), तत्त॒दिद॑स्य॒ पौ॒स्यं गृ॑णीमसि (4), पि॒तेव॒ यस्त॑र्वि॒षी वा॒वृधे॑ श॒वः (5)

⁶ स्तोमं॑ त इन्द्र॒ विम॑दा अ॒जीजन॑न् (1), अपू॒र्व्यं पु॒रु॒तमं॑ सु॒दान॑वे (2), वि॒न्ना हा॑स्य॒ भो॒र्जन॑मि॒नस्य॑ (3), यदा प॒शुं न गो॑पाः क॒राम॑हे (4)

- 10.27.11: The blind daughter (Nature)
 10.27.12: Happy choice of bride
 10.27.13: Handling of rays
 10.27.14: Sun, the builder
 10.27.15: Seven, eight, nine and ten
 10.27.16: Kapila and the child in the womb
 10.27.17: Worship the bow and the Vast
 10.27.18: Agni adores Prajāpati
 10.27.19: Regulates Seasons (*yuga*)
 10.27.20: Steeds and waters
 10.27.21: The Divine Hearing
 10.27.22: Earth makes a Terrific Sound
 10.27.23: Aditi and Creation
 10.27.24: Cause of Life
 [Metre: Triṣṭup (11, 4)]

10.27.1: (Indra declares:) For the yajamāna who presses the Soma, I teach him (help him) (2). This is my pleasant nature, O adorer (1). I am the punisher of those who do not have yearnings (for the divine) (3). I punish those who disregard truth, who go along crooked ways and those who spread evil (4).¹

[*anāshīrdām*: *an*: negation, *āshīrdam*: yearning; *āshīṣaḥ*: yearnings (7.17.5)]

10.27.2: If I encounter in combat (1), those who are opposed to gods, but are resplendent in their bodies (2), I mature (cook) them as if they were nourishing bulls (3). I sprinkle the sweet fifteen-fold Soma (4).²

[The 'cooking of the nourishing bull' is a well-expressed metaphor similar to the modern usage, 'his goose was cooked'. No bull or goose is cooked here. *pachati* means 'to mature a raw person'.

Note that beings opposed to gods (titans) are also resplendent. *pachati*: see (10.27.18)]

¹ असत् सु मे जरितः साभिवेगो (1), यत् सुन्वते यजमानाय शिक्षम् (2), अनाशीर्दामहमस्मि प्रहन्ता (3), संत्यध्वृतं वृजिनायन्तमाभुम् (4)

² यदीदहं युधये संनयानि (1), अदैवयून् तन्वा शूशुजानान् (2), अमा ते तुम्रं वृषभं पचानि (3), तीव्रं सुतं पञ्चदशं नि बिञ्चम् (4)

10.27.3: I know not that man who says (1), 'I am the slayer in the battle against the foes of the gods' (2). But when they (behold) the formidable war (against the hostiles) (3), then they (foes or friends) proclaim my might (4).³

[Line 1, 2: 'I' refers to 'Indra'; *rghāvat*: formidable, (1.10.8)

Line 4: only the participants in a battle realise that Indra is the real fighter and others are minor players.]

10.27.4: When I am engaged in the unprecedented battles (1), the lord Indra (Maghavān) sits by me engaged in all works (2). (With Indra's aid), I destroy the overpowering foe for the protection of the world (3); and holding the feet of the foe, throw him down from the top of the hill (4).⁴

[The famous verse of Kṛiṣṇa in Bhagavad Gīta (11.33) is an echo of this basic idea. 'I have already killed all the people in the battle; you (Arjuna) are merely an instrument (*nimitta*)'.]

10.27.5: None can resist me in the battles (1), not even the foes who are like mountains, when I am resolved (2). Even one with feeble-hearing becomes alarmed at my voice (3). Even the foes who are radiant tremble day by day (4).⁵

10.27.6: I behold the foes opposed to Indra, who drink the offerings stolen (from the gods) (1), who (want to) cut to pieces the yajamāna by their powerful hands (2).

My weapons fall quickly upon them (4),

and also on those who revile the powerful (Indra's) friend (3).⁶

[Line 3: the friend is the ṛiṣi of this verse]

³ नाहं तं वेद य इति ब्रवीति (1), अदेवयून् त्समरणे जघन्वान् (2), यदावाख्यत् समरणमृधावत् (3), आदिद्ध मे वृषभा प्र ब्रुवन्ति (4)

⁴ यदज्ञातेषु वृजनेष्वासं (1), विश्वे सतो मघवानो म आसन् (2), जिनामि वेत् क्षेम आ सन्तमाभुं (3), प्र तं क्षिणां पर्वते पादगृह्यं (4)

⁵ न वा उ मां वृजनै वारयन्ते (1), न पर्वतासो यदहं मनस्ये (2), मम स्वनात् कृधुकर्णो भयात् (3), एवेदनु यून् किरणः समैजात् (4)

⁶ दर्शन्वत्र श्रुतयो अनिन्द्रान् (1), बाहुक्षदः शरवे पत्यमानान् (2), घृषुं वा ये निनिदुः सखायम् (3), अध्यू न्वेषु पवयौ ववृत्युः (4)

10.27.7: O Indra, you are manifest (*abhūh*); you annoint (the earth) with water; you pervade all life (*āyu*) (1). Indra destroyed the foes in ancient times; he will do so now and in future (2). Indra extends beyond the limits of the world (4). The united Heaven and Earth surpass him not (3).⁷

[*anukṣhan*: annointed, (3.9.9)]

10.27.8: The assembled Ray-cows feed on the grain (1). I, their master (beholds) them moving, (tended by) the person in charge of *gāvaḥ* (2). When called, all of them surround the master (3). They give whatever the master desires (4).⁸

[Here '*gāvaḥ*' refers both to the cows as well as the rays of knowledge. All the 4 lines have two parallel interpretations. In line 2, '*sahagopāḥ*' means protector of '*go*' which can be rays or cows.]

10.27.9: (Know that), among all things born, I (Indra) am the (animal) which feeds on grass (1). I am also the (human) who eats the oats (2). I am inside in the wide heart-space (3). He who wants protection (and liberation) is united with Indra (4).

He who is immersed in ordinary pleasures lives an ordinary life, not yoked (to Indra) (5).⁹

[Indra limits the power to the needs in each type of manifestation. Even though a lion may kill a sheep, he is in the sheep also.]

10.27.10: (Indra speaks): Know that (*mamsase*) what is said by me now is the truth (1). I create the beings with two states of consciousness and those with four (2). Without battling I distribute the riches of persons (4), who neglecting me, the bull, want to contend with women (3).¹⁰

⁷ अभूवौक्षीर्व्यु आयुरानङ् (1), दर्षन्तु पूर्वो अपरो नु दर्षत् (2),

द्वे पवस्ते परि तं न भूतो (3), यो अस्य पारे रजसो विवेष (4)

⁸ गावो यव प्रयुता (1), अर्यो अक्षन् ता अपश्यं सहगोपाश्वरन्ती: (2),

हवा इदर्यो अभितः समायन् (3), कियंदासु स्वर्पतिश्छन्दयाते (4)

⁹ सं यद्वयं यवसादो जनानाम् (1), अहं यवादं (2), उर्वर्जे अन्तः (3),

अत्रा युक्तोऽवसातारमिच्छात् (4), अथो अयुक्तं युनजद्वन्वान् (5)

¹⁰ अत्रेदु मे मंससे सत्यमुक्तं (1), द्विपाच्च यच्चतुष्पात् संसृजानि (2),

स्त्रीभिर्यो अत्र वृषणं पृतन्यात् (3), अयुद्धो अस्य वि भजानि वेदः (4)

[Two states: Mind and matter or heaven and earth; such persons with simplistic ideas focus their attention only on ordinary pleasures such as sex. They lose their riches later.]

Four states: matter, life-energy, mind and supermind]

10.27.11: Where is the being who understands (*vidvān*) my daughter, the eyeless nature (*anakṣha*) who is within me (1)? Who will worship (or think of) her who is blind (2)? Who can release the Vajra bolt (*meni*) against the foe (3)? Who can marry this daughter or to whom is she desirable (4)?¹¹

[This verse explains the Puruṣha-Prakṛti relation. The Prakṛti (nature) is blind, but it carries out the actions specified by Puruṣha however arduous as indicated in lines 3 and 4. People have a tendency to ignore Prakṛti (as in the later Vedānta philosophy) and focus only on Puruṣha.]

10.27.12: How many women have been attracted (gratified) by the flattery of a man seeking a bride (1). The bride, beautiful of form attains happy good (*bhadra*) (2), when she chooses herself a (close) friend as her mate (3).¹²

[The human husband-wife relation should be based on the Puruṣha-Prakṛti relation.]

Griffith: A suitor wants to marry her because of her riches. He translates *panyasī* as money for which there is no justification. For meanings of words having *pan*, see (10.77.3) in this book.]

10.27.13: He seizes the rays and swallows those opposite to him (1). He places his rays (*shīrṣhṇā*) as a guard for his head (2). Seated above, he spreads the rays upwards (3); he sends them downward on the outspread earth (4).¹³

[*pattaḥ*: rays; occurs only once in RV.]

¹¹ यस्यान॒क्षा दु॒हिता जातु आस॒ (1), कस्तां वि॒द्राँ अ॒भि म॒न्याते अ॒न्धाम् (2), क॒तरो मे॒निं प्र॒ति तं मु॒चाते (3), य ईँ वहा॑ते य ईँ वा वरे॒यात् (4)

¹² किर्य॑ती योषा॑ मर्य॑तो बंधू॒योः परि॑प्रीता॒ पन्य॑सा वार्ये॑ण (1),

भ॒द्रा वधू॑र्भवति॒ यत् सुपे॑शाः (2), स्व॒यं सा मि॒त्रं व॑नुते॒ जनै॑ चित् (3)

¹³ प॒त्तो ज॑गार प्र॒त्यञ्च॑मसि॒ (1), शी॒र्ष्णा शि॒रः प्र॑ति॒ दधौ॑ वरू॒थम् (2), आसी॑न ऊ॒र्ध्वा मु॒पसि॑ क्षिणाति॒ (3), न्य॒ङ्कु॒त्ताना॑मन्वेति॒ भूमि॑म् (4)

S renders *patta* as 'waters' in the first half and 'rays' in the second half.

Since Indra is the lord of divine mind, he deals with the rays in various ways as detailed here.]

10.27.14: The vast Sun, free of shadow (*chhāya*), free of destruction and ever-moving, abides (1). He, the builder (*mātā*), free of bonds, the source (*garbha*) of the worlds, eats the offerings (2). He has given rise (*mimāya*) to the child of the another (*anyasyā*) (3). With what design has the milch-cow offered her udder (4)?¹⁴
[Line 4: What is the design behind all the manifestations coming out of the mother nature (*dhenu*).]

10.27.15: Seven heroes sprang from the lower portion of (Prajāpati) (1). Eight were born from the upper portion (2). Nine, occupants of high stations, came from behind (3). The ten generated in the front nourish the summit of the heaven (4).¹⁵

[The identities of seven, eight etc., are not clear. The conjectures of S:

Seven: ṛṣhis Vishvāmitra and others,
eight: ṛṣhis Vālakhilya and others,
nine: ṛṣhis Bhṛgu and others
ten: ṛṣhis Angirasa and others]

10.27.16: Among the ten, the one, Kapila who is the equal (of Prajāpati) (1), was chosen for the completion of the yajña (*kratu*) (2). The mother (nature), being pleased, bears (5), the child in the womb well-deposited in the waters (3). (The child in the womb) was not desirous of the placement (4).¹⁶

¹⁴ बृहन्नच्छायो अपलाशो अर्वा तस्थौ (1), माता विषितो अत्ति गर्भः (2), अन्यस्या वत्सं रिहती मिमाय (3), कया भुवा नि दधे धेनुरुधः (4)

¹⁵ सप्त वीरासौ अधरादुदायन् (1), अष्टोत्तरात्तात् समजग्मिरन्ते (2), नव पश्चातात् स्थविमन्त आयन् (3), दश प्राक् सानु वि तिरन्त्यश्रः (4)

¹⁶ दशानामेकं कपिलं समानं (1), तं हिन्वन्ति क्रतवे पायीय (2), गर्भं माता सुधितं वक्षणासु (3), अबैनन्तं (4), तुषयन्ती बिभर्ति (5)

10.27.17: The heroes seated in heaven (3), matured (*apachanta*) unwinkingly (*meṣha*) the child in the womb (1), like touching successively the rosary beads (*akṣha*) (2).

Amidst the waters, the two were produced, the bow and the Vast (*bṛhatī*) (4), having the means of purification in a pure manner (5).¹⁷

[The Vast is the Puruṣha and the bow is the Prakṛti.]

10.27.18: (The Angirasa seers) who go in all directions call forth (Prajāpati) (1), half among them cook, the other half do not (2). The god Savitṛ has told me (3), that Agni enjoys (*vanavat*) the food in the form of light (*sarpi*) and the trees (4).¹⁸

[*sarpi*: butter; light or clarity; *drvanna*: trees; they, being forms of *vana*, symbolise delight.

Line 2: *pachati*: to cook, to bring out the essence in a thing by using energies like Agni. Half of the seers bring out the essence in all human beings. The other half of the seers are engaged otherwise.]

10.27.19: I beheld the group coming from afar (*ārāt*) (1), moving by their own self-law with wheel-less (vehicles) (2). Destroying quickly the demons, the younger one (4), Indra, lord of all persons, regulates the seasons (*yugāh*) (3).¹⁹

['regulating the seasons' means regulating the order of the performance of actions and their timings. Recall the meaning of *ṛtu* in (10.2)]

10.27.20: Repeatedly praise (3), the two yoked steeds of mine, the destroyer (1). Do not turn back (2). The waters fulfil Indra's purpose (4). The purifier (*marka*) Sun who is above (also fulfils Indra's purpose) (5).²⁰

[*gāvau*: steeds, (in this context);

¹⁷ पीवानं मेष्मपचन्त वीरा (1), न्युप्ता अक्षा (2), अनु दीव आसन् (3), द्वा धनुं बृहतीमस्वन्तः (4), पवित्रवन्ता चरतः पुनन्ता (5)

¹⁸ वि क्रौशनासो बिष्वश्च आयन् (1), पचाति नेमौ नहि पक्षर्धः (2), अयं मे देवः सविता तदाह (3), द्रवन्न इद्रनवत् सर्पिरन्नः (4)

¹⁹ अपश्यं ग्रामं बर्हमानमारात् (1), अचक्रया स्वधया वर्तमानम् (2), सिषन्त्यर्यः प्र युगा जनानां (3), सयः शिश्वा प्रमिनानो नवीयान् (4)

²⁰ एतौ मे गावौ प्रमरस्य युक्तौ (1), मो षु प्र सैधीः (2), मुहु रिन्ममन्धि (3), आपश्चिदस्य वि नशन्त्यर्थं (4), सूरश्च मर्क उपरो भभूवान् (5)

marka: purifier (S), occurs only once]

10.27.21: This is the bolt which repeatedly falls (1), (on those) below the orb of the vast Sun (2). The divine hearing (*shrava*) which is in the other world beyond (*paro anyat*) (3), is made to fall down effortlessly by the worshippers (*jarimāṇaḥ*) (4).²¹

[The divine hearing in line 3 refers to the sound associated with the bolt in line 1.]

10.27.22: The earth (*gau*) along with the trees makes a terrific sound (1). The branches fall down killing the foes (2); thus the whole world is alarmed (3). (To assuage the fear) the pressed Soma-delight is presented to Indra and the teachings (or gifts) are presented to ṛishis (4).²²

[*gau*: has the meaning of 'earth' according to Yāska; But for S, it is bow-string. *vrkṣha*: bow, for S]

10.27.23: For the creation of the gods, the Supreme (Aditi) was established (1). From the division was born all the moving powers (*uparā*) above (2). The three gods warm the earth protecting it continuously (3). Among them, the two carry the satisfying (*purīṣham*) waters (*bṛbūkam*) (4).²³

[*prathamā*: the supreme, Aditi; *anūpā*: continuously; sowing the seeds (S); (no justification for this meaning).

Three gods: Parjanya, Vāyu and Āditya; two: Vāyu and Āditya]

10.27.24: (O soul), know that your (divine) nature identified with the Sun is the cause of life (*jīvātuḥ*) (1). So also his (the solar form) (*etādṛk*) at the sacrifice (*samarye*) conceals nothing (2). The movement (*pāduḥ*) of the purifying Sun (*nirṇija*) (5), illumines the three worlds (3). It covers the waters (4). It never stops (6).²⁴

²¹ अयं यो वज्रः पुरुधा विवृत्तो (1), अवः सूर्यस्य बृहत् पुरीषात् (2),

श्रव इदेना परो अन्यदस्ति (3), तदव्यथी जरिमाणस्तरन्ति (4)

²² वृक्षेवृक्षे निर्यता मीमयद्रौः (1), ततौ वयः प्र पतान् पूरुषादः (2),

अथेदं विश्वं भुवनं भयात् (3), इन्द्राय सुन्वदृषये च शिक्षत् (4)

²³ देवानां माने प्रथमा अतिष्ठन् (1), कृन्तत्रादिषामुपरा उदायन् (2),

त्रयस्तपन्ति पृथिवीमनूपा (3), द्वा बृबूकं बहतः पुरीषम् (4)

²⁴ सा ते जीवातुरुत तस्य विद्धि (1), मा स्मैतादृगप गूहः समर्ये (2),

आविः स्वः कृणुते (3), गूहते बुसं (4), स पादुरस्य निर्णिजो (5), न मुच्यते (6)

28: Indra and Vasukra

Riṣhis: Indrasnuṣhā Vasukrapatnī, Indra, Vasukra Aindra

10.28.1: Wife of sage Vasukra

10.28.2: Indra speaks

10.28.3: Vasukra praises Indra

10.28.4: Know my (Indra's) powers

10.28.5: Prayer of Vasukra

10.28.6: Indra's powers

10.28.7: Vasukra acts with Indra jointly

10.28.8: Gods release the waters

10.28.9: Power of Vasukra

10.28.10: Gāyatrī (*godhā*) brought Soma from heaven

10.28.11: Gods and their strength

10.28.12: Divine Hearing and hero's name

[Metre: Triṣṭup (11, 4)]

[This sūkta is a dialogue between the God Indra and human Rīṣi Vasukra, whose father was the Rīṣhi Indra. The first mantra is due to the wife of Vasukra. Note that the human father, Rīṣhi Indra, does not come here. In understanding the hymn, note that Indra is a cosmic power and not a human being. God Indra does not need human food.]

10.28.1: (Wife of Vasukra): Every other Divine Lord has come (1), but Indra, my father-in-law, has not come (2). May he come and accept the solid knowledge and the Soma-delight (3). Well satisfied, may he return home (4).¹

[Vasukra regards the God Indra as his father. Hence for his wife, the God Indra is the father-in-law.]

10.28.2: (Indra): I the mighty one, having sharp rays, roar (1). I am established in the wide-spread and high place of the mid-world (2). In all conflicts, I defend him (Vasukra) (3). He fills my belly with the pressed Soma (4).²

¹ विश्वो ह्यन्यो अरिराजगाम (1), ममेदह् श्वशुरो ना जंगाम (2), जक्षीयाद्धाना उत सोमं पपीयात् (3), स्वांशितः पुनरस्तं जगायात् (4)

² स रोह्वदृषभस्तिग्मशृङ्गो (1), बर्ष्मन् तस्थौ वरिमन्ना पृथिव्याः (2), विश्वेष्वेनं वृजनेषु पामि (3), यो मे कुक्षी सुतसौमः पुणार्ति (4)

[*kukshi*: belly; the organ accepting the food. It is not the human belly. See (1.8.7).

dhāna: parched grain, symbolises the knowledge of physical matter. Soma: the delight of existence, not a drink of the creeper.]

10.28.3: (Vasukra): By means of the stones, the fast-flowing and exhilarating Soma is pressed and released (1). May you drink the Soma-delight (2). The offering of strength (or might) is matured (*pachanti*) for your acceptance (3). By this offering, you are invoked, O Maghavan (4).³

[Indra is a cosmic power. The translation of line 3 as 'the bulls are cooked and you eat them', indicates a complete refusal even to acknowledge the symbolism of Veda. See the next verse also.]

10.28.4: (Indra): O singer, know my (extra ordinary) powers (1). The rivers reverse the direction of (their flow) (2). The grass-eating animal (*lopāsham*) can overcome a lion opposing it (3). The jackal draws the wild boar (*varāham*) from its lair (4).⁴

[Line 2: Sometime a river can take a U-turn in its flow due to geological disturbances. In the Rig Vedic times, Yamunā was a tributary to the river Sarasvatī. When the river Yamunā changed (reversed) its course, Sarasvatī dried up.

Line 3: The allusion here is similar to that in the Panchatantra story where the lion becomes agitated at the sound of a wild bull.]

10.28.5: (Vasukra): How can I, immature (*pākam*) know that (I have the capacity) (1), to offer a thoughtful hymn (*manīṣhā*) to you, who is wise (*grtsa*) and mighty (2). Hence you, the all-knowing (*vidvān*) instruct us at the right times (*rtu*) about the half (*ardha*) (3). You, Maghavan, support (this half in us) for our preservation (*kṣhemyā*) (4).⁵

[*ardha*: half; the lower half of the tier of the creation which has the realms of matter (*anna*), life (*prāṇa*) and mind (*mana*).]

³ अद्रिणा ते म॒न्दिनं इन्द्र॒ तू॒यां सु॒न्वन्ति॒ सोमा॒न् (1), पिब॑सि॒ त्वमे॑षाम्
(2), पच॑न्ति ते वृष॒भाँ अ॒त्सि (3), ते॒षाँ पु॒क्षेण॑ यन्म॒घवन् हू॒यमा॑नः (4)

⁴ इ॒दं सु॒ मे ज॒रित॒रा चि॒किद्धि॑ (1), प्र॒तीपं॑ शा॒पं न॒द्यो वह॑न्ति (2),
लो॒पाशः॑ सि॒ंहं प्र॒त्यञ्च॑मत्साः (3), क्रो॒ष्टा व॑रा॒हं नि॒रत॑क्त कक्षात् (4)

⁵ क॒था तं ए॒तद॒हमा चि॒केतुं॑ (1), गृ॒त्स॒स्य पा॒कस्त॒वसो॑ म॒नीषाम्॑ (2),
त्वं नो॑ वि॒द्रौ ऋ॒तुथा वि॒वौचो॑ (3), यम॑र्धं ते म॒घवन् क्षे॒म्या धूः (4)

10.28.6: (Indra): Since your lauds increase my strength (1), let your hymn on me who is vast rise even higher than the heaven (2). I destroy thousands of foes together (3). Thus the creator has given birth to me to be free of enemies (4).⁶

10.28.7: (Vasukra): The gods have known me to be powerful (1), fierce in every act and as a showerer, O Indra (2). Exulting, I have smote Vṛtra with the Vajra (3). I have opened the doors of knowledge with my greatness for the giver (4).⁷

[Note Vasukra does the actions ascribed to Indra, since he has become identified with Indra.]

10.28.8: (Indra): The gods came, bearing their axes (1). Together with the Maruts, they release (*abhi āyan*) the delightful (*vanā*) waters by breaking the clouds (demons) (2). Depositing the tree of good wood in the streams of energies (3), they burn it (to release) the energies (4).⁸

[*vakṣhaṇa*: streams of energies (5.42.3);

'*kṛpītam*' (occurs once). In classical Sanskrit, it means; 'water, wood-fuel, forest etc. S prefers 'waters'. We have used 'energies' which can include the other meanings.

kṛpā: lustre, in (1.127.1) and others]

10.28.9: (Vasukra): The fast-moving one (*shasha*) can be stopped by a sharp (*kṣhura*) entity (1). A hill can be cleaved with a small thing (2). The great can be compelled to submit to the small (3). Swelling with courage, a small entity (*vatsa*, calf) can grow into a mighty one (*vṛṣhabha*, bull) (4).⁹

[Vasukra hints at the possibility of rare events:

Line 1: A fast moving sound in the mouth can be stopped by the sharp teeth.

⁶ एवा हि मां तवसं वर्धयन्ति (1), दिवश्चिन्मे बृहत् उत्तरा धूः (2), पुरू सहस्रा नि शिशामि साकम् (3), अंशत्रुं हि मा जनिता जजानं (4)

⁷ एवा हि मां तवसं जजुः (1), उग्रं कर्मन्कर्मन् वृषणमिन्द्र देवाः (2), वर्धी वृत्रं वज्रैण मन्दसानो (3), अप ब्रजं मेहिना दाशुषे वम् (4)

⁸ देवास आयन् परशूरबिभ्रन् (1), वना वृश्न्तो अभि विड्भिरायन् (2), नि सुद्रवं दधतो वक्षणासु (3), यत्रा कृपीटमनु तदहन्ति (4)

⁹ शशः क्षुरं प्रत्यञ्चं जगार (1), अद्रिं लोगेन व्यभेदमारात् (2), बृहन्तं चिदहते रन्धयानि (3), वयद्वत्सो वृषभं शशुवानः (4)

Line 2: The hill (of ignorance) can be smashed by an (inaudible) mantra. It is a common expression in Veda as in RV (1.7.3).

Line 4: It refers to the power of ideas where great things happen from humble beginnings.

In the current translations, *shasha* in line 1 is rendered as a 'hare' and *kṣhura* as razor. Clearly no meaning is possible. '*shasha*' indicates a swift-moving thing.

Line 2: *loga*: something apparently trivial.]

10.28.10: (Indra): As a lion confined in a cage places one foot above the other (2), the bird with auspicious wings has fastened her claw (with the Soma) in heaven (1). As a captive buffalo is thirsty (Indra was thirsty) (3). For the sake of Indra, Gāyatrī (*godhā*) effortlessly brought the Soma (4).¹⁰

[*godhā*: Gāyatrī (that which bears the *go*, the knowledge);

It is said that this and next mantra refer to the bringing of Soma from heaven by the Gāyatrī metre and others in the form of birds, as detailed in KYTS (6.1.6).

Suparna: A bird with wide and beautiful wings. Occurs in 35 mantrās of RV, many of them quoted in TS. "It is the symbol of soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the life-energy, the Horse", (SA,SV). For further details, see (10.114) and (10.144).]

10.28.11: (Jasukra): Gāyatrī brought the Soma for the gods (1). They, satisfied with the food, were capable of retaliating the foes (2). They (the gods) drink all the Soma sprinkling (*ukṣhṇa*) left (by Indra) (3). They, by their own strength, destroy the strong bodies (of the dasyu-foes) (4).¹¹

[*sīma*: glorious, supreme (S); occurs in (1.102.6). Here S regards it as Soma, in line 3.]

¹⁰ सुपुर्ण इन्था नखमा सिषाय (1), अवरुद्धः परिपदं न सिंहः (2), निरुद्धश्चिन्महिषस्तर्ष्यावान् (3), गोधा तस्मा अयथं कर्षदेतत् (4)

¹¹ तेभ्यो गोधा अयथं कर्षत् (1), एतद्ये ब्रह्मणः प्रतिपीयन्त्यनैः (2), सिम उक्ष्णोऽवसृष्टौ अदन्ति (3), स्वयं बलानि तन्वः शृणानाः (4)

10.28.12: (Vasukra:) Those who nourish their bodies by the utterances of Soma mantrās (2), become accomplishers of works (1). Speaking like a human being, approach us with the great plenitude, O Indra (3). Establish in us the divine inspiration and the hero-name (4).¹²

[*sushamī*: accomplisher, (7.16.2), *shamībhiḥ*: works (6.3.2, 8.75.14)]

29: Indra

Riṣhis: Vasukra Aindra

10.29.1: Pure stoma chant

10.29.2: Devotees Trishoka and Kutsa

10.29.3: Achievements

10.29.4: A person equal to Indra

10.29.5: Learn from Indra about food

10.29.6: Energies with seer-knowledge (*kāvya*)

10.29.7: Indra increases the midworld

10.29.8: Impel the chariot with your thinking

[Metre: Triṣṭup (11, 4)]

10.29.1: Like the bird, who deposits its young one (in its nest) in the tree, eagerly looks around (*chākan*) (1), the pure stoma chant keeps you awake, O bearers (Ashvins) (*bhuraṇau*) (2). For many days, Indra has been the invoker of this chant (3). Indra is the most mighty (*nṛtamaḥ*) among the men and gods (*nṛṇām*), and he accepts the Soma at night also (4).¹

10.29.2: May all the human beings worshipping you, the pre-eminent one, be happy (*nṛtau*) (2), both at the beginning of the dawn and in the future dawns (1). By your favour, (the devotee) Trishoka obtained a hundred followers (3). Kutsa obtained a car full of riches (4).²

¹² एते शर्मीभिः सुशर्मी अभूवन् (1), ये हिंन्विरे तन्वः सोमं उक्थैः (2), नृबद्धन्नुपं नो माहि वाजान् (3), दिवि श्रवो दधिषे नाम वीरः (4)

¹ वने न वा यो न्यधायि चाकन् (1), शुचिर्वा स्तोमो भुरणावजीगः (2), यस्येदिन्द्रः पुरुदिनेषु होता (3), नृणां नर्यो नृतमः क्षपावान् (4)

² प्र ते अस्या उषसः प्रापरस्या (1), नृतौ स्याम नृतमस्य नृणाम् (2), अनुं त्रिशोकः शतमावहन् (3), कुत्सेन रथो यो असत् ससवान् (4)

[*anu nṛn*: followers (S)

nṛtuḥ: to dance (5.52.12)]

10.29.3: O Indra, what sort of exhilaration is agreeable (*rantya*) to you (1)? O fierce one, hasten to our doors to hear the lauds (2). When will the understanding (*manīṣhā*) come to our front (3)? After worshipping you, when will we have the achievements by the foods near us (4) ?³

[*rādhah*: achievement (5.13.6) (7.5.8);

annaiḥ: with foods, by foods (10.1.4, 10.5.4);]

10.29.4: O Indra, by what light and what thought do you render persons equal to you (*tvāvataḥ*) (1) ? When will they come to our presence (2). When our hymns of understanding approach you for providing food for all (4)? Then, like the pure Mitra, you support all, O Indra, who is hymned widely (*urugāya*) (3).⁴

10.29.5: As the Sun brings the devotee to the Supreme, you impel to their goals (*artham*) your worshippers (1). They offer ancient praises to learn (*shikṣha*) from you about food, O Indra of many births (3), and you satisfy their desire just as husbands satisfy the desires (of their wives) (2).⁵

10.29.6: By your energies endowed with seer-knowledge, the vast Heaven and Earth (2), the manifold measurers, have been quickly formed, O Indra (1). To you who is most excellent (*vara*), may the pressed Soma with the clarity (3), become tasty and sweet for your drinking (4).⁶

[*pūrvī*: manifold (3.20.3), *ancient*, in many mantrās]

³ कस्ते मदं इन्द्र रन्त्यो भूत् (1), दूरो गिरो अभ्युग्रो वि धाव (2),
कद्वाहो अर्वागुप मा मनीषा (3), आ त्वा शक्यामुपमं राधो अन्नैः (4)

⁴ कदु द्युम्निन्द्र त्वावतो नृन् कया धिया कर्से (1), कन्न आगन् (2),
मित्रो न सत्य उरुगाय भृत्या (3), अन्नै समस्य यदसन् मनीषाः (4)

⁵ प्रेरय सूरौ अर्थं न पारं (1), ये अस्य कामं जनिधा इव गमन् (2),
गिरश्च ये ते तुविजात पूर्वीर्नरं (3), इन्द्र प्रतिशिक्षन्त्यन्नैः (4)

⁶ मात्रे नु ते सुमिंते इन्द्र पूर्वी (1), द्यौर्मज्मना पृथिवी काव्येन (2),
वराय ते घृतवन्तः सुतासः (3), स्वादन्नं भवन्तु पीतये मधूनि (4)

10.29.7: (The devotee) has poured the mighty and sweet Soma (1), for that Indra who is full and (gives) the plenitudes (*rādhā*) of truth (2). Indra is a friend of man, full of will-power and the prowess (4). He increases in the extended regions (or expanse) of the mid-world (*pṛthivyā*) (3).⁷

[*amatram*: mighty, (1.61.9)]

10.29.8: The powerful Indra reaches the armies of the foes (1). The ancient (*pūrvī*) hosts strive for his friendship (2). O Indra, for the battles, ascend the chariot (3), which you impel with your thinking mind for realising happy good (*bhadra*) (4).⁸

⁷ आ मध्वो अस्मा असिचन्नमत्रम् (1), इन्द्राय पूर्णं स हि सत्यराधाः (2), स वावृधे वरिमन्ना पृथिव्या (3), अभि क्रत्वा नर्यः पौंस्यैश्च (4)

⁸ व्यानळिन्द्रः पृतनाः स्वोजा (1), आस्मै यतन्ते सख्याय पूर्वीः (2), आ स्मा रथं न पृतनासु तिष्ठ (3), यं भद्रया सुमत्या चोदयासे (4)

Anuvāka 3: Sūktās (30-42)

30: Waters and their son

Riṣhi: Kavaṣha Ailūṣha

[The *devata* here are Waters (*āpa*) and Agni, the son of waters. At the end we give an anecdote of the seer Kavaṣha related to this hymn.]

10.30.1: Soma flows to waters

10.30.2: Priests proceed to the waters

10.30.3: Waters and Soma

10.30.4: Agni shines in the waters without kindling

10.30.5: Soma sports with waters

10.30.6: Priests compared to young maidens

10.30.7: Indra saved waters

10.30.8: Waters, hear my call

10.30.9: Waters give fruits in both the worlds

10.30.10: Salutation to the waters

10.30.11: Waters give inspired knowledge

10.30.12: Sarasvati bestows wideness

10.30.13: Indra converses secretly with priests

10.30.14: Converse with Agni, son of waters

10.30.15: Waters have come to the pilgrim-yajña

[Metre: Triṣṭup (11, 4)]

10.30.1: Let the waters flow along the path (*gātuḥ*) of mantra (1), swift like the mind, to the front of the gods (2).

Along with the words of purification, offer the great (*mahīm*) Soma (*dhāsim*) to the swift Indra (4), to Mitra and Varuṇa (3).¹

[*dhāsim*: support or foundation (usual meaning), Soma (since the delight is the foundation of all existence).

suvṛkti: the removal or rejection of all perilous and impure stuff from the consciousness. It is the power of *agni pāvaka*; see (10.80.7). It corresponds to the 'Katharsis' of Greek Mystics (SA).]

¹ प्र दैवत्रा ब्रह्मणे गातुरैत्वपो (1), अच्छा मनसो न प्रयुक्ति (2), मही मित्रस्य वरुणस्य (3), धासिं पृथुज्रयसे रीरधा सुवृक्तिम् (4)

10.30.2: O Gods, you have the offerings (1); eagerly proceed to the waters desiring (to receive it) (2). The red hawk *Suparṇa* beholds these waters coming down (*ava*) (3). Cast that flood (*ūrmi*) of waters towards us, with your auspicious (dextrous) hands (4).²

[*suparṇa*: see (10.28.10), (10.114), (10.145)]

10.30.3: O Adhvaryu priests, go to the ocean (1), worship the Son of the Waters with offerings (2). May he give you today the purified waters (energies) (3). You give him the pressed (or prepared) sweet Soma (4).³

10.30.4: He shines without kindling in the midst of waters (1). The wise adore him in the pilgrim-yajña (2). O Son of waters, give us those sweet waters (mixed with Soma) (3), by which Indra increases (in us) in his heroism (4).⁴

10.30.5: Soma sports and delights with the waters (1), as a man (*marya*) (does) with auspicious young maidens (2). Approach the waters and obtain them, O Adhvaryu (3). You sprinkle them and purify them with the growths of earth (4).⁵

10.30.6: Certainly as young women offer obeisance (welcome) to youths (1), just as the desired one, goes to the one longing for him (2), the Adhvaryu priests, with the goddess *Dhīṣhaṇā*, go to the goddesses of the waters (4), agreeing in mind and waking to knowledge (3).⁶

[*dhīṣhaṇā*: understanding]

² अध्वर्यवो हविष्मन्तो हि भूत (1), अच्छाप इतोशतीरुशन्तः (2),

अव याश्चष्टे अरुणः सुपर्णः (3), तमास्यध्वमूर्मिमद्या सुहस्ताः (4)

³ अध्वर्यवोऽप इता समुद्रम् (1), अपां नपातं हविषा यजध्वम् (2),

स वो दददूर्मिमद्या सुपूतं (3), तस्मै सोमं मधुमन्तं सुनोत (4)

⁴ यो अनिध्मो दीदयत् (1), अप्स्वन्तर्यं विप्रांस ईळते अध्वरेषु (2),

अपां नपान्मधुमतीरपो दा (3), याभिरिन्द्रो वावृधे वीर्याय (4)

⁵ याभिः सोमो मोदते हर्षते च (1), कल्याणीभिर्युवतिभिर्न मर्यः (2),

ता अध्वर्यो अपो अच्छा परेहि (3), यदासिञ्चा ओषधीभिः पुनीतात् (4)

⁶ एवेद्यूनै युवतयो नमन्त (1), यदीमुशन्तुशतीरेत्यच्छं (2),

सं जानते मनसा सं चिकित्रे (3), अध्वर्यवो धिषणापश्च देवीः (4)

10.30.7: (O Waters), Indra saved you from the hostile attacks (2), by creating the paths by which you came out into the world (1).

O Waters (*apah*), offer, that which is blissful to the gods (4), the billowing and sweet Soma to Indra (3).⁷

[*apah*: waters (10.12.4); the work set in action by waters (3.6.7)]

10.30.8: O rivers (*sindhu*), offer the billowing and sweet Soma to Indra (1). He is the source of the fountain (*utsa*) of sweetness (2). He is adored in the pilgrim-yajña and is sprinkled with offerings of light (3). O opulent waters, hear my call (4).⁸

[*ghṛtapṛṣṭham*: with luminous back, (5.4.3, 7.2.4, 10.122.4); with the back of light (5.14.5); sprinkled with clear offerings (1.13.5).]

10.30.9: Send us the billowing (*ūrmi*) waters which gives the fruits in both (the worlds) (2). O Rivers, the water is rapturous and fit for drinking by Indra (1). It is blissful, is connected to Soma and has its birth in the midworld (3). It has three wefts (*tritantum*) and moves gracefully everywhere, like a fountain (4).⁹

[*tritantum*: the three wefts or strings, the three powers of matter, life and mind.]

10.30.10: O Rishi, offer your salutation to the waters, the mothers of the world and their protector (*patnīr*) (3). They share the same source (womb) with Soma and nourish the Soma (4). Like Indra, they (waters) move freely (*niyavam*) (2). They have many floods and always return to earth (*adha*) (1).¹⁰

[*dvi*: many (S)]

⁷ यो वो वृताभ्यो अकृणोदु लोकं (1), यो वो म॒ह्या अ॒भि॒श॒स्तेर॒मु॒ञ्चत् (2), तस्मा॒ इन्द्रा॒य मधु॑मन्तमू॒र्मि (3), दै॒व॒मा॒द॒नं प्र हि॑णोतनापः (4)

⁸ प्रा॒स्मै हि॒नोत॑ मधु॑मन्तमू॒र्मि (1), गर्भो॑ यो वः सि॒न्ध॒वो मध्व॑ उत्सः (2), घृ॒तपृ॑ष्ठमीड्यमध्व॒रेषु॑ (3), आपो॑ रेवतीः शृ॒णु॒ता हव॑ मे (4)

⁹ तं सि॒न्ध॒वो मत्स॑रमिन्द्र॒पान॑म् (1), ऊ॒र्मि प्र है॒त य उ॒भे इय॑ति (2), म॒द॒च्यु॒तमौ॒शानं॑ न॒भो॒जां (3), परि॑ त्रि॒तन्तुं वि॒चर॑न्तमु॒त्सम् (4)

¹⁰ आ॒व॒वृ॒तती॒रध॑ नु द्वि॒धारा॑ (1), गो॒षु॒यु॒धो न नि॑य॒वं चर॑न्तीः (2), ऋ॒षे जनि॑त्रीर्भु॒वनस्य॑ प॒त्नीर॑पो व॒न्दस्व॑ (3), स॒वृ॒धः स॒यौनीः॑ (4)

10.30.11: Speed our yajña towards the worship of gods (1). Speed our hymns (*brahma*) for obtaining the riches (2). In the yoga of the truth, free the obstructions (*viśhyadhvam*) in the udder (for the knowledge-milk to flow freely) (3). O waters, become for us the givers of inspired knowledge (*shruṣṭī*) (4).¹¹

[*shru* is always connected with hearing in RV; *shruṣṭī* and its variants occur 25 times. Note *shruṣṭīvarīḥ* occurs only once.

ṛtasya yoge: yoga of truth]

10.30.12: O opulent waters, you are the masters of riches (1). You support the will-power, happy-good and immortality (2). You are the protector of the felicities (riches) and the children (cosmic powers born in us) (3). May Sarasvatī bestow the wideness on the speakers of the Word (4).¹²

10.30.13: O waters, I see your arrival (to our yajña) (1). You carry the sweet and luminous milk of knowledge (2), (to Indra) who is conversing mentally (*manasā*) (secretly) with the priests (3). You also carry the well-pressed Soma to Indra (4).¹³

10.30.14: These opulent and life-sustaining (waters) have come (1). May the friendly priests of the yajña-journey seat them (2). O performers of Soma yajña, you establish sacred seats for the gods (3), and converse inwardly with the son of the waters (Agni) (4).¹⁴

10.30.15: The waters have come to the sacred seat desiring it (1). They have sat down in the pilgrim-yajña to please the gods (2). May the adhvaryu priests release the Soma for Indra (3). For you, the worship of gods is easy (4).¹⁵

¹¹ हिनोता नो अध्वरं देवयज्या (1), हिनोत ब्रह्म सनये धनानाम् (2), ऋतस्य योगे वि ष्यध्वमूर्धः (3), श्रुष्टीवरीभूतनास्मभ्यमापः (4)

¹² आपो रेवतीः क्षयथा हि बस्वः (1), क्रतुं च भद्रं बिभृधामृतं च (2), रायश्च स्थ स्वपत्यस्य पत्नीः (3), सरस्वती तत् गृणते वयौ धात् (4)

¹³ प्रति यदापो अदृश्रमायतीः (1), घृतं पयांसि बिभ्रतीर्मधूनि (2), अध्वर्युभिर्मनसा संविदाना (3), इन्द्राय सोमं सुषुतं भरन्तीः (4)

¹⁴ एमा अगमन् रेवतीर्जीवधन्या (1), अध्वर्यवः सादयता सखायः (2), नि बर्हिषि धत्तन सोम्यासो (3), अपां नज्रां संविदानासं एनाः (4)

¹⁵ आगमन्नाप उशतीर्बर्हिरेदं (1), न्यध्वरे असदन् देवयन्तीः (2), अध्वर्यवः सुनुतेन्द्राय सोमम् (3), अभूदु वः सुशका देवयज्या (4)

Seer Kavaṣha Ailūṣha: An anecdote

This anecdote is in the Aitareya Brāhmaṇa (8.19) and Kauṣhītaki Brāhmaṇa (12.3) which are associated with Rig Veda. In ancient times Bhrgu and other riṣhis were performing the *satra* rite on the banks of the river Sarasvatī. This rite is done over 13 or 14 days with several patrons (yajamāna). Among the persons seated in the hall was one named Kavaṣha, son of Ilūṣha. Since he was the son of a *dāsi*, and was regarded as a gambler (*kitava*), he was ordered to leave the hall. Becoming angry, Kavaṣha rushed to the river and recited this sūkta '*pra devatra brahmaṇa*' in praise of the waters. Sarasvatī, pleased with his hymn, followed Kavaṣha wherever he went. This fact was noticed by the performers of yajña. They realised the great error. Hence they went to him, bowed down to him, tendered an oral apology for their conduct and entreated him to become a leader in the yajña. Kavaṣha became free of anger and satisfied their request.

This anecdote shows the high cultural and ethical level of the society. Once they realised a mistake was done, they had no doubt about the next step, namely giving an apology. Note when the qualification of the person as a seer was established, his parentage did not matter. This incident clearly shows that the structure of society (called as caste systems by the moderns) was never rigid. The merits of persons in all the strata or castes were recognised. Recall that Satyakāma Jābāla of Chhāndogya U. become a great teacher in his times, even though his mother was an attending lady who had several husbands and did not even know the name of the father of her son. Still she made sure that her son had all the early education needed for the great position he held later.

Water-divining

The entire sūkta or the first mantra in it is used in water divining, i.e., the location of the source of the water needed for digging the wells etc. Just as the river Sarasvatī followed the Rīṣhi Kavaṣha on his recital of the mantra, the goddess of inspiration within the person directs the water-divining person to the source.

31: Right Actions

Riṣhi: Kavaṣha Ailūṣha

- 10.31.1: Indra comes to us as a friend
 10.31.2: Money and Service in the path of truth
 10.31.3: The action to be done at right time
 10.31.4: Gods uncover the good things
 10.31.5: Hymns accessible to gods
 10.31.6: Good thoughts spread wide
 10.31.7: The delight that made the world
 10.31.8: Power greater than that of gods
 10.31.9: Cosmic powers act in their realms
 10.31.10: The rays eject the works (*shamī*)
 10.31.11: Nourishing the truth

[Metre: Triṣṭup (11, 4)]

10.31.1: May Indra come to us, the worshippers of Gods (1). He, the master of yajña, comes with speedy Maruts, for our protection. (2). May we be excellent friends with them (3). May we be freed from all our calamities (4).¹

10.31.2: May every mortal (yajamāna) be desirous of the riches (1). (Let him spend it) with obeisance, for the service in (the works in) the path of truth (2). With his own will-power, let him meditate (on the service and the gods) (3). Let him grasp with his mind (5), the glorious power of discrimination (4).²

[This mantra states clearly the goal of the Vedic sages. Desire is considered as something evil in Buddhism and some schools (not all) of Vedānta. This is not so for Vedic sages. The goal of obtaining riches is to use it in the path of truth. Discrimination is very important because some desires are not healthy.

mamanyāt: desirous of getting (S)]

¹ आ नो देवानामुप वेतु शंसो (1), विश्वेभिस्तुरैरवंसे यजत्रः (2), तेभिर्वयं सुषखायौ भवेम (3), तरन्तो विश्वा दुरिता स्याम (4)

² परि चिन्मर्तो द्रविणं ममन्यात् (1), ऋतस्य पथा नमसा विवासेत् (2), उत स्वेन क्रतुना सं वदेत् (3), श्रेयांसं दक्षं मनसा जगृभ्यात् (4)

10.31.3: The thought (*dhīti*) (of yajña) has been founded (1). The stimulating rays (*amsha*) (2), approach the strong (*dasma*) protectors like waters (3). May we obtain the strength for a happy journey (4). May we know, from the immortals who know (6), what actions to do at the right time (*navedasa*) (5).³

[The meanings of the 4 lines are consistent. First is the knowledge (lines 1, 2). Then the strength needed for the journey of life (line 3). Then the knowledge of the appropriate actions at the right time (line 4).

shūṣham: strength (3.7.6), happy (6.10.2), *ūmāḥ*: protectors;

amsha: rays; *dasma*: strong;

suvitāya: happy journey or path; (3.2.13, 5.11.1 & others)

navedasa: For the discussion of its meaning in line 5, see the discussion on (1.34.1) by (KS). Strangely, Yāska translates it as, 'those who do not know'.]

10.31.4: May the eternal (Prajāpati), master of self and all inhabitants, satisfy their desires (1), since we are all born of the God Savitr (2). May the divine Bhaga (give us) the herds of light (3). May Aryamā unfold (the gifts) (4). May some other divinity uncover the good things for us (5).

10.31.5: When the mighty gods assemble (2), may our hymn of praise be of service like the earth at dawn (1). May the powerful Vājās come to us (4), asking for the laud of this adorer (3).⁵

[*shagmāsa*: those who give happiness, powerful;

vājāḥ: They are Divine artisans, children of Sudhanva, three in number. See (10.176.1).

bhūyāḥ: may it avail, (10.91.13)]

³ अधायि धीतिः (1), असंसृग्रमंशाः (2), तीर्थे न दस्ममुप यन्त्यूमाः (3), अभ्यानश्म सुवितस्य शूषं (4), नवैदसो अमृतानामभूम (5)

⁴ नित्यश्चाकन्यात् स्वर्पतिर्दमूना (1), यस्मा उ देवः संविता जजानं (2), भगौ वा गोभिः (3), अर्यमेर्मनज्यात् (4), सो अस्मै चारुश्छदयदुत स्यात् (5)

⁵ इयं सा भूया उषसामिव क्षा (1), यद्ध क्षुमन्तः शवसा समायन् (2), अस्य स्तुतिं जर्तुर्भिक्षमाणा (3), आ नः शग्मास उप यन्तु वाजाः (4)

10.31.6: May these good thoughts be spread wide (1), which are ancient and have vast knowledge (2). All the gods of the same abode come here from the source of the powerful (*asura*) (3), (they are) equal in status and carry nourishing riches (4).

[*bharane*: nourishing riches (S) (occurs only once)]

10.31.7: What is the delight (*vana*)? What are the spreading powers (1), from which the gods have fashioned the Earth and Heaven (2), the days and the many dawns (4)? (The heaven and earth) are stationary and eternal and offer protection (to gods) (3). (The act of creation) is praised in this way (5).⁷

[*vana*: delight, forest,

vrkṣha: spreading powers,

Recall that the foundation of the universe is delight (*ānanda*).]

10.31.8: This is not the power (of gods) (1). There is another greater than them (2). He, the creator (*ukṣhā*), supports the heaven and earth (3). By his own power, he creates the pure (body) skin (4), before his horses (*haritaḥ*) bear it to the Sun (5).⁸

10.31.9: The Sun does not go beyond the broad earth (1). The wind does not drive the rain away from the earth (2). After their manifestation, Mitra and Varuṇa (3), release the radiance (5), like Agni in a forest (4).⁹

[The idea is that all the cosmic powers such as Sun, Wind etc., act harmoniously for the benefit of all; each power acts only in its sphere. In rendering the second half, S adds 'I glorify Prajāpati'; however there are no words in the text for this phrase.

shoka: radiance, flames (in RV). It means grief in several Indian languages.]

⁶ अस्येदेषा सुमतिः पंप्रथानाऽभवत् (1), पूर्वा भूमना गौः (2),

अस्य सनीळा असुरस्य योनौ (3), समान आ भरणे विभ्रमाणाः (4)

⁷ किं स्विद्वनं क उ स वृक्ष (1), आस यतो द्यावापृथिवी निष्टतुक्षुः (2), संतस्थाने अजरं इतर्जती (3), अहानि पूर्वीरुषसो जरन्त (4)

⁸ नैतावत् (1), एना परो अन्यदस्ति (2), उक्षा स द्यावापृथिवी विभर्ति (3),

त्वचं पवित्रं कृणुत स्वधावान् (4), यदी सूर्यं न हरितो वहन्ति (5)

⁹ स्तेगो न क्षामत्येति पृथ्वी (1), मिहं न वातो वि हं वाति भूमं (2),

मित्रो यत्र वरुणो अज्यमानो (3), अग्निर्वने न व्यसृष्ट शोकम् (4)

10.31.10: Just as a barren cow, being suddenly impregnated, bears a calf (*sūta*) (1), she who is in grief (*vyathi*) produces (offspring) which is free of grief by her own knowledge (2). When the ancient son (Agni) is generated by the parents (3), the knowledge rays (*gau*) eject the works (4). (The priests) are searching (for the same works) (5).¹⁰

[*shamī*: works, (8.75.14, 6.3.2);

Lines 1, 2: Just as a barren cow can suddenly give birth to a calf, a person with grief can give birth to a child without grief.

Lines 2,3: Connection: The child has powers which the parents do not have. Parents of Agni do not have the powers of Agni. The child, free of grief, is produced by a mother full of grief.

Lines 3, 4: When Agni the power of will is generated, then the knowledge rays eject the works which can use this will. The priests are searching for the same works.

S renders '*avyathi*' as free of pain, but '*vyathi*' means the repeller of grief or pain. In his translation, no connection is there between lines 1 and 2.]

10.31.11: The wise person initiated Kaṇva, the son of Nṛshad (1). The dark-tinted (Kaṇva), possessing the steed of swiftness, acquired the riches (from Agni) (2). (Agni) sprinkled (the milk of) the radiant udder for the dark complexioned sage (3). Kaṇvā's Truth is nourished by none (except Agni) (4).¹¹

[*ṛtam*: truth in manifestation, yajña]

¹⁰ स्त॒रीर्य॑त् सू॒तं स॒द्यो अ॒ज्यमा॑ना (1), व्य॒थिर॑व्य॒थीः कृ॑णु॒त स्व॒गौपा॑ (2), पु॒त्रो यत् पू॒र्वः पि॒त्रोर्ज॑निष्ठ (3), श॒म्यां गौ॑र्ज॒गार॑ य॒द्धं पृ॒च्छान् (4)

¹¹ उ॒त क॑ण्वं नृ॒षदः॑ पु॒त्रमा॑हुः (1), उ॒त श्या॑वो ध॒नमा॑द॒त्त बा॒जी (2), प्र॒ कु॒ष्णाय॑ रु॒श॒दपि॑न्व॒तो धः॑ (3), ऋ॒तम॑त्र॒ न कि॑रस्मा॒ अपी॑पेत् (4)

32: All-Gods

Riṣi: Kavaṣha Ailūṣha

10.32.1: Comes by excellent paths

10.32.2: Steeds bring us riches

10.32.3: Most beautiful

10.32.4: Seven-fold praise

10.32.5: Gift by the Soma sprinkling

10.32.6: Indra discovers Agni

10.32.7: Questioning and instruction

10.32.8: Free of anger and right-minded

10.32.9: We offer happy-good (*bhadra*)

[Metre: 1-5, Jagatī (12, 4); 6-9, Triṣṭup (11, 4)]

10.32.1: May Indra send his steeds to the worshipper (1). By excellent paths (*varebhir*) may he come to the devotee praising him with excellent hymns (2). Indra is gratified by both (3), when he awakes to the foods constituted of the delightful Soma (4).¹

['both' (line 3): the hymns and Soma offerings]

10.32.2: O Indra, you are praised by many (3). You pervade the luminous planes of heaven (1), the earth and the midworld (2). May the steeds which bring you to our yajña many times (4), bring wealth to us (5), who are calling you and also devoid of achievements (*rādhasa*) (6).²

[*vagvanān*: callings (occurs once),

vagnūn: callings, (10.3.4)]

10.32.3: May Indra desire for me this (yajña) (1), the most beautiful among the beautiful (2). When a son proclaims his birth from his parents (3), the wife brings her husband (to her side) with happy words (4). The happy³ good of the husband is perfected only as marriage (*vahatu*) (5).

¹ प्र सु गमन्तां धियसानस्य सक्षणिं (1), वरेभिर्वरां अभिषु प्रसीदतः (2), अस्माकमिन्द्र उभयं जुजोषति (3), यत् सोम्यस्यान्धसो बुबोधति (4)

² बीन्द्र यासि दिव्यानि रोचना (1), वि पार्थिवानि रजसा (2), पुरुषुत (3), ये त्वा बहन्ति मुहुर्ध्वरां (4), उप ते सु बन्वन्तु (5), वग्वनां अराधसः (6)

³ तदिन्मै छन्तस्त् (1), वपुषो वपुष्टरं (2), पुत्रो यज्जानं पित्रोर्धीयति (3), जाया पतिं बहति वयुनां सुमत् (4), पुंस इन्द्रो बहतुः परिष्कृतः (5)

[In this beautiful yajña, Indra himself is born as the child to yajamāna proclaiming his birth (line 3).

sumat: happy (5.2.4)]

10.32.4: O Indra, illumine this world of your sessions (1), when our hymns come to your attention (2), like the milch cows their stalls (3). This person (*jana*) is the offerer of the sevenfold praise (*vānasya*) (5). Hence the words (*māta*) of the thinker (*mantu*) (reaches you) earlier than those of the group (4).⁴

[*saptadhātu:* seven-fold (4.5.6), the seven realms such as matter, life etc., mentioned elsewhere. For S, it is seven sages.

gāvaḥ: hymns.]

10.32.5: The God-seeker excels in facing you in your seat (1). The swift (Indra), the Supreme (*eka*), comes with the Maruts (2). The gift of the treasure (*dāvane*) from the immortals is possible (4), either by the hymns of praise (3), or by sprinkling the sweet Soma for the protectors (5).⁵

[*padam:* seat, abode,

ūmebhiḥ: protectors]

10.32.6: The guardian of the laws of workings (*vrata*) of the Gods, Indra, said to me (Agni) (2). “Agni has been deposited and hidden in the waters (1). The knower Indra has discovered Agni after following Agni (3); advised by Indra, I (Agni) am proceeding to heaven (4).”⁶

[The mantrās (6-8) allude to the anecdote of Agni hiding in the waters. The sūkta (10.51) considers the deeper issues of this anecdote. A brief version of the anecdote is given at the beginning of (10.51).]

⁴ तदित् सधस्थमभि चारुं दीधय (1), गावो यच्छासन् (2), वहतुं न धेनवः (3), माता यन्मन्तुर्यूथस्य पूर्या (4), अभि वाणस्य सप्तधातुरिज्जनः (5)

⁵ प्र वोऽच्छा रिरिचे देवयुष्पदम् (1), एको रुद्रेभिर्याति तुर्वणिः (2), जरा वा (3), येष्वमृतैषु दावने (4), परि व ऊमेभ्यः सिञ्चता मधु (5)

⁶ निधीयमानमपंगूळहमप्सु (1), प्र मे देवानां व्रतपा उवाच (2), इन्द्रो विद्वान् अनु हि त्वा चक्ष (3), तेनाहमग्रे अनुशिष्ट आगाम् (4)

10.32.7: One, who knows not the road, questions one who knows it (1). As advised, he proceeds to the goal (2). This is the happy-good resulting from the instruction (3). Thereby he finds the path by the revealing light (or with straight-going light) (*añjasīnām*) (4).⁷

10.32.8: Today Agni became conscious (1). Knowing what is to be done, he spent the days surrounded by lustre (2). He drank the sap of mother earth (3). The praise of this youthful Agni spreads (4). He has become free of anger, generous and right-minded (5).⁸

10.32.9: (O Indra) who gives riches to (the king) Kurushravaṇa (2), may we worship you with the auspicious (*bhadra*) (offerings) in the vessel (*kalasha*) (1). By (Indra's) gifts, may we become the lords of riches (3). May the Soma which I bear in my heart (also be our donor) (4).⁹

[*kalasha*: vessel; the deities are invoked in the water placed in the vessel.

kalasha: that having his (*sha*, *sa*) mark (*kala*).

kurushravaṇa: This occurs here and in (10.33.4). In the latter case, S regards it as the name of a king. We have done so in both cases. Here S renders it as 'hearing the praises (of devotees)'.

shrava has the meaning of inspired hearing. '*shravaṇa*' is not in RV.]

⁷ अक्षेत्रवित् क्षेत्रविदं ह्यप्राट् (1), स प्रैति क्षेत्रविदानुशिष्टः (2),

एतद्वै भद्रमनुशासनस्य (3), उत सुतिं बिन्दत्यञ्जसीनाम् (4)

⁸ अयेदु प्राणीत् (1), अर्ममन्निमाहाऽपीवृतो (2), अधयन्मातुरुधः (3),

एमेनमाप जरिमा युवानम् (4), अहैळन् वसुः सुमना बभूव (5)

⁹ एतानि भद्रा कलश क्रियाम् (1), कुरुश्रवण ददतो मघानि (2),

दान इद्वौ मघवानः सो अस्तु (3), अयं च सोमो हृदि यं बिभर्मि (4)

33: Afflictions and Eulogy

Riṣhi: Kavaṣha Ailūṣha

10.33.1: A task assigned

10.33.2: Ribs pain me, like rival wives

10.33.3: Afflictions of worshipper

10.33.4: Generous king

10.33.5: Three horses bear me

Eulogy: (6-9)

10.33.6: Father of Upamashrava had sweet words

10.33.7: I praise your father

10.33.8: If I had a choice

10.33.9: No one lives a hundred years

[Metres: 1, Triṣṭup (11, 4); 2, Bṛhatī; 3, Satobṛhatī; 4-9, Gāyatrī (8, 3)]

10.33.1: The impellers (*prayujāḥ*) of human beings have assigned me a task (1), I have borne Pūṣhan within me (2). The All-gods are my protectors (3). The cry is 'Duḥshāsu has come' (4).¹

[Duḥshāsu: According to S, it is the riṣhi Kavaṣha of this hymn. Duḥshāsu means one who cannot be overcome in debates.]

10.33.2: The two ribs, like rival wives (2), pain me on all sides (1). Hunger (*jasuḥ*), nakedness and ignorance afflict me (3); my mind flutters like a bird (4).²

10.33.3: O Indra, your worshipper (3), is consumed by cares (2), just as mice (eat) the threads (1). O opulent Indra, make us very happy (4); be to us a father (5).³

[*sakṛt*: in abundance;

ādhyāḥ: cares, afflictions, (1.105.8)]

¹ प्र मां युयुज्रे प्रयुजो जनानां (1), वहामि स्म पूषणमन्तरेण (2), विश्वे देवासो अध मामरक्षन् (3), दुःशासुरागादिति घोष आसीत् (4)

² सं मां तपन्त्यभितः (1), सपत्नीरिव पशवः (2),

नि बाधते अमर्तिर्नग्रता जसुः (3), वेर्न वैवीयते मतिः (4)

³ मूषो न शिश्रा (1), व्यदन्ति माध्यः (2), स्तोतारं ते शतक्रतो (3),

सकृत् सु नो मघवन्निन्द्र मृळया (4), अर्धा पितेव नो भव (5)

10.33.4: On behalf of the priests, I, the ṛiṣhi (3), solicit wealth from the son of Trasadasyu, the king Kurushravaṇa (1), who is generous (2).⁴

10.33.5: Three horses which have the power to accomplish (*sādhuya*) bear me in the bright chariot (of the king) (1). I praise him who gives the gifts in thousands (2).⁵

[The verses 6-9 are the condolence (or eulogy) expressed by the ṛiṣhi to the king Upamashravas whose father Mitrātithi has passed away.]

10.33.6: O Upamashravas, the words of your father were sweet (1), like a pleasant field given to a poor solicitor (2).⁶

10.33.7: O Son of Mitrātithi, come to me (2). Upamashravas, (you are) (like) a son to me (1). I praise your father (3).⁷

10.33.8: If I were the lord of immortals and mortals (1), then my opulent (benefactor) would live (2).⁸

10.33.9: No one lives a hundred years (2), overcoming the law of working of the gods (1). Hence we are separated from the close ones (friends) (3).⁹

34: Gambler and Rudrākṣha

Riṣhis: Kavaṣha Ailūṣha, Akṣhaḥ Maujavān

[This sūkta is amenable to two different interpretations depending on how we interpret the two keywords appearing in it namely *kitava* and *akṣha*. *kitava* is gambler. *akṣha* is either the dice or the Rudrākṣha rosary dear to all mendicants.

In the first interpretation, given by most translators, this sūkta deals with the misery of a gambler playing with dice. In the second view, the person wants to give up the ordinary life to pursue the life

⁴ कुरुश्रवणमावृणि राजानं त्रासदस्यवम् (1), मंहिष्ठं (2), वाघतामृषिः (3)

⁵ यस्य मा हरितो रथे तिस्रो बहन्ति साधुया (1), स्तवै सहस्रदक्षिणे (2)

⁶ यस्य प्रस्वादसो गिर उपमश्रवसः पितुः (1), क्षेत्रं न रणवमूचुषे (2)

⁷ अधि पुत्रोपमश्रवो (1), नपान्मित्रातिथेरिहि (2), पितुष्टे अस्मि बन्दिता (3)

⁸ यदीशीयामृतांनामुत वा मर्त्यानाम् (1), जीवेदिन्मघवा मम (2)

⁹ न देवानामर्ति ब्रतं (1), शतात्मा च न जीवति (2), तथा युजा वि बावृते (3)

of a mendicant, dedicated to the rosary beads, travelling, hoping for the gains of spiritual experiences. In either case, his wife and relatives are critical. He has to undergo deprivations. In the last mantra, a wise man tells him that he can lead the spiritual life amidst everyday travails. The last verse uses farming as a metaphor. Just as a tiller tills the land, removes weeds, sows the seeds and waters them, the person can do all these tasks in a spiritual way and get spiritual benefits without being a mendicant.

The second view was proposed by M. Sunder Raj, in his book 'Rig Vedic Studies', Pub: International Society for investigating ancient civilisation', Chennai, 1997.]

10.34.1: Dangling *akṣha*

10.34.2: Wife angry

10.34.3: No one pities him

10.34.4: Moves with his group (mendicants or dice players)

10.34.5: Attracted by *akṣha*

10.34.6: Gambler's wishes

10.34.7: The *akṣha* hooks me

10.34.8: *akṣha* bows not before kings

10.34.9: *akṣha* everywhere

10.34.10: Indebted gambler

10.34.11: Sleeps in lonely places

10.34.12: I say the truth

10.34.13: Noble Savitar's call

10.34.14: O *Akṣha*, release me from your power

[Metre: 1-6, 8-14, Triṣṭup (11, 4); 7, Jagatī (12, 4)]

10.34.1: The dangling (*akṣha*), born in a windy place of the lofty tree gladden me (1), as they roll on the dice-board (or rosary) (2). Like the draught of Soma from mūjavant (3), the awake vibhīdaka has pleased me (4).¹

[*prāvepā*: shaking (S), dangling,

pra vāteja: torrents on the precipice (S), born in a windy place (*pra + vāteja*)

vibhīdaka: same as *akṣha* (dice or Rudrākṣha rosary)]

¹ प्रावेपा मां बृहतो मांदयन्ति प्रवातेजा (1), इरिणे ववृतानाः (2), सोमस्येव मौजवतस्य भक्षो (3), विभीदको जागृविर्मह्यमच्छान् (4)

10.34.2: She (my wife) does not scold me (1), she is not angry (2), she was kind to friends and to me (3). For the sake of the dice (4), I have driven away a devoted wife (5).²

[Line 4: *ekapara*, too high by one; a technical term in the game of dice.]

10.34.3: My mother-in-law hates me (1), my wife drives me away (2), the man in distress finds none to pity him (3). 'I find no use in a gambler (or mendicant) (5), than in an aged horse that is for sale' (4).³
[Lines 4 and 5 represent how a gambler (or mendicant) is viewed by others.]

vasni: (which was) valuable (S)]

10.34.4: Others humiliate (or abuse) the wife of him (1), for whose possessions the victorious dice has been eager (2). Father, Mother, brothers, say of him (3), "we know him not (4); lead him away bound" (5).⁴

[Lines 4 and 5 refer to the gambler being lead away being bound (*baddham*).]

10.34.5: When I think (to myself) (1), I will not go with them (2), I will be left behind by my friends as they depart (3). When the brown ones (*akṣha*) make noise while being thrown down (4), I go easily, straight to the place (of *akṣha*) (5), like a courtesan (6).⁵

[*niṣhkṛtam*: a thing well done; done easily]

² न मा॑ मिमेथ॒ (1), न जि॑हीळ (2), ए॒षा शि॒वा सखि॑भ्य उ॒त मह्य॑मासीत् (3), अ॒क्षस्या॒हमैक॑परस्य॒ हेतोः॑ (4), अनु॑ब्र॒तामप॑ जा॒यामरो॑धम् (5)

³ द्वेष्टि॑ श्व॒श्रूः (1), अप॑ जा॒या रु॑णद्धि (2), न ना॑थितो बिन्दते मर्दि॑तारम् (3), अश्व॑स्येव॒ जर॑तो वस्य॒स्य (4), नाहं॑ बि॒न्दामि॒ कित॑वस्य॒ भोग॑म् (5)

⁴ अ॒न्ये जा॒यां परि॑ मृ॒शन्त्य॑स्य॒ (1), यस्या॑गृ॒ध्रद्वेद॑ने बा॒ज्यक्षः॑ (2), पि॒ता मा॒ता भ्रा॑तर ए॒नमाहुः॑ (3), न जा॑नीमो नय॑ता ब॒द्धमे॑तम् (4)

⁵ यदा॑दी॒ध्ये (1), न द॑विषाण्येभिः (2), परा॑यद्भ्योऽव॑ ही॒ये सखि॑भ्यः (3), न्यु॒प्ताश्च॒ बभ्र॑वो वाच॒मक्र॑त॒ (4), एमी॑दैषां निष्कृ॒तं जा॒रिणी॑व (5)

10.34.6: The gambler goes to the hall telling himself (1), 'I shall conquer' (2), trembling with his body (3). The *akṣha* run counter to his desire (4), bestowing on his adversary at play the highest throws (*kṛtāni*) (5).⁶

[*kṛta*: the perfect throw;

This verse could refer to the aspirant who hopes for a spiritual experience everyday.]

10.34.7: The *akṣha* (dice, rosary) are hooked, piercing (1), deceitful, burning and causing to burn (2). For the winner, it gives the combined happiness of a child and that of honey, and defeats the loser again and again (3). (The dice) kills the gambler by its destructive power (4).⁷

[*barhaṇā*: that which is destructive, (1.54.3), (1.56.5). Sometimes this word has the meaning of 'greatening' by noting that '*barha*' is a modification of *br̥ha* meaning great.]

10.34.8: The aggregate of fifty three of them are played (1), like god Savitṛ whose laws are based on truth (2). They (*akṣha*) bow not before the wrath of anyone however violent (3); a king himself pays them homage (4).⁸

10.34.9: They abide below, they spring upward (1); though without hands, they overcome him with hands (2). Even though the dice like burning coals are cast down (3), they go up and burn the heart (of the loser) even though they are cold (4).⁹

[Line 1: Even though the dice are on the ground, till they rise up as it were and shake the player.]

⁶ स॒भामै॑ति॒ कित॒वः पृ॒च्छ॒मानो॑ (1), जे॒ष्यामी॑ति (2), त॒न्वा शू॒शु॒जानः॑ (3), अ॒क्षासौ॑ अ॒स्य वि॒ ति॑र॒न्ति का॒मं (4), प्र॒ति॒दी॒न्ने द॒धंत॒ आ कृ॑तानि (5)

⁷ अ॒क्षास॒ इदं॑ शि॒नो नितो॑दि॒नो (1), नि॒कृ॒त्वा॒नस्त॑प॒नास्ता॑पयि॒ष्णवः॑ (2), कु॒मा॒रदे॑ष्णा ज॒यंतः पु॒नर्ह॑णो म॒ध्वा संपृ॑क्ताः (3), कि॒त॒वस्य॑ ब॒र्हणा॑ (4)

⁸ त्रि॒प॒ञ्चा॒शः क्री॑ळति॒ ब्रात॑ एषां (1), दे॒व इ॒व स॒वि॒ता स॒त्यध॑र्मा (2), उ॒ग्रस्य॑ चिन्म॒न्यवे॒ ना न॑मन्ते (3), राजा॑ चिदे॒भ्यो नम॑ इत् कृ॒णोति॑ (4)

⁹ नी॒चा वर्त॑न्त उ॒परि॑ स्फुरन्ति (1), अ॒ह॒स्तासो॑ ह॒स्त॒वन्त॑ सह॒न्ते (2), दि॒व्या अ॒ङ्गा॒रा इ॒रि॒णे न्यु॑प्ताः (3), शी॒ताः सन्तो॑ हृद॒यं निर्दे॑हन्ति (4)

10.34.10: Forsaken, the wife of the gambler is with grief (1). The mother too (grieves) over the son that wanders who knows where (2). Indebted, fearing, desiring money (3), he approaches the house of others (4).¹⁰

10.34.11: It pains the gambler when he sees a woman (1), wives of others and their well-ordered homes (2). In the forenoon, he yokes (plays with) the brown steeds (*akṣha*) (3). At night, this lowly person sleeps by Agni to ward off cold (4).¹¹

10.34.12: (O Dice), I offer salutation to him (3), who is the general of the great throng (1), and the chief lord of your host (*vrāta*) (2). 'I withhold no money' (4); stretching forth my ten fingers, 'I say the truth' (5).¹²

10.34.13: The noble Savitṛ reveals to me (5). 'Akṣha is not for you; perform the divine work of farmer (2). Rejoice in riches thinking highly of it' (3). 'O gambler, here is your cattle, here is your wife' (4). O Arya, strive in the right-going path (5).¹³

[Savitṛ tells him to stay at home and view all his tasks like a farmer. The farming tasks can be viewed symbolically as Buddha opined later in his sermons.]

10.34.14: [The gambler prays to the dice (or rosary) to release him from its magical power.]

(O *akṣha*) be friends with us (1), be gracious to us (2). Do not forcibly bewitch us with magic power (3). Let your anger alight upon our enemies (4). Let our enemy fall under the bondage of the brown (dice) (5).¹⁴

¹⁰ जा॒या त॑प्यते कित॒वस्य॑ ह्री॒ना (1), मा॒ता पु॒त्रस्य॑ चर॑तः कं स्वित् (2), ऋ॒णावा बिभ्य॑त् (3), धन॑मिच्छ॒मानो॑ (4), अ॒न्येषा॑मस्त॒मुप॑ नक्त॒मेति॑ (5)

¹¹ स्त्रियं॑ दृ॒ष्ट्वाय॑ कित॒व त॑ताप॒ (1), अ॒न्येषां॑ जा॒यां सु॒कृतं॑ च॒ योनि॑म् (2), पूर्वा॑ह्ने अ॒श्वान् यु॒युजे॑ हि ब॒भूव॑न् (3), सो अ॒ग्रेर॑न्ते वृ॒षलः॑ प॒पाद॑ (4)

¹² यो वः॑ से॒नानी॑मै॒हतो॑ ग॒णस्य॑ (1), राजा॑ ब्रा॒तस्य॑ प्रथ॒मो ब॒भूव॑ (2), तस्मै॑ कृ॒णोमि॑ (3), न धना॑ रु॒णधि॑ (4), द॒शाहं॑ प्रा॒चीस्त॑त् ऋ॒तं व॑दामि (4)

¹³ अ॒क्षैर्मा॑ (1), दी॒व्यः कृ॒षिमि॑त् कृ॒षस्व॑ (2), वि॒त्ते र॑मस्व ब॒हु म॑न्य॒मानः॑ (3), तत्र॑ गा॒वः कित॒व तत्र॑ जा॒या (4), तन्मे॑ वि च॒ष्टे स॒वि॒ताय॑म॒र्यः॑ (5)

¹⁴ मि॒त्रं कृ॑णु॒ध्वं (1), खलु॑ मू॒ढतां॑ नो॒ (2), मा नो॑ घो॒रेण॑ चर॒ताभि॑ धृ॒ष्णु (3), नि वो॒ नु म॑न्युर्वि॒ंशता॑मरा॒तिः (4), अ॒न्यो ब॒भूणां॑ प्र॒सितौ॑ न्व॒स्तु (5)

35: Protection and Welfare (*svasti*)

Riṣi: Lusha Dhānāka

- 10.35.1: Be cognizant of our work
 10.35.2: Tiered hill of existence and heart
 10.35.3: Rising dawn drives away sin
 10.35.4: Agni for our welfare
 10.35.5: Usha, manifest your happy-good
 10.35.6: Ashvins
 10.35.7: Savitar releases riches
 10.35.8: Adoration of god protects me
 10.35.9: Seek perfection of our thoughts
 10.35.10: Seven invokers
 10.35.11: Our all-around increase
 10.35.12: Excellent dwelling
 10.35.13: Maruts for our protection
 10.35.14: Eager for the advent of gods

[Metre: 1-2, Jagatī (12, 4); 13-14, Triṣṭup (11, 4)]

[The ten mantrās, 3 through 12, have the same refrain.]

10.35.1: Agni's connected with Indra are awake (1), bringing light at the onset of dawn (2). Let the Heaven and Earth be cognizant of the work (*apo*) (3). Today we accept the protection of gods (4).¹

10.35.2: We accept the protection of Heaven and Earth (1). We accept the faultless (sinless) Sūrya and Uṣhas (3), the motherly rivers, the tiered (hill of) existence and the inner heart (2). May the blissful Soma bestow happy-good on us (4).²

[*sharyaṇāvataḥ*: it is the inner subtle heart, the inner lotus in the subtle body of man, the residence of Soma (KS). See (1.84.14) in CWKS, vol. 5.

vṛṇīmahe: to accept, to choose; The translation 'to seek', 'to solicit' is not correct, since the protection is always there. We have to become aware of it.]

¹ अबुध्रमु त्य इन्द्रवन्तो अग्रयो (1), ज्योतिर्भरन्त उषसो व्युष्टिषु (2), मही द्यावापृथिवी चैततामपो (3), अद्या देवानामव आ वृणीमहे (4)

² दिवस्पृथिव्योरव आ वृणीमहे (1), मातृन्त्सिन्धून् पर्वताञ्छर्यणावतः (2), अनागास्त्वं सूर्यमुषासमीमहे (3), भद्रं सोमः सुवानो अद्या कृणोतु नः (4)

10.35.3: Today, may the Heaven and Earth (1), the vast mothers, protect us with happiness and make us be free of sin (2). May the rising Dawn drive away the sin (3). We seek the kindling of Agni in us for our welfare (4).³

10.35.4: May this, the first dawn (1), bring the divine riches to us whose goal (*sanibhya*) is to be full of joy (2). Let us meditate to keep far away the anger of the malevolent (3). We seek the kindling of Agni for our welfare (4).⁴

10.35.5: By your spreading (*sisrate*) the rays of the Sun (1), you carry light at your raising, O Uṣhas (dawn) (2). Manifest your happy-good (*bhadra*) in us so that we may have inspired knowledge (*shravase*) (3). We seek the kindling (within) of Agni for our welfare (4).⁵

10.35.6: May the dawn who can remove distress (in us) hasten to us (1). May Agnis blaze up with vast light (2). Make Ashvins to harness their swift chariots (3). We seek the kindling (in us) of Agni for our welfare (4).⁶

10.35.7: Release a share of the riches which is adorable (2), and is excellent, today to us, O Savitar (1). Certainly, you are the bearer of bliss (3). I laud (the goddess) Dhīṣhaṇā, the mother of riches (4). We seek the kindling (in us) of Agni for our welfare (5).⁷

³ द्यावा नो अद्य पृथिवी (1), अनांसो मही त्रायेतां सुविताय मातरां (2), उषा उच्छन्त्यप बाधतामघं (3), स्वस्ति अग्निं समिधानमीमहे (4)

⁴ इयं न उस्मा प्रथमा (1), सुदेव्यं रेवत् सनिभ्यो रेवती व्युच्छतु (2), आरे मन्युं दुर्विद्वत्स्य धीमहि (3), स्वस्त्यग्निं समिधानमीमहे (4)

⁵ प्र याः सिस्रते सूर्यस्य रश्मिभिः (1), ज्योतिर्भरन्तीरुषसो व्युष्टिषु (2), भद्रा नो अद्य श्रवसे व्युच्छत (3), स्वस्त्यग्निं समिधानमीमहे (4)

⁶ अनमीवा उषस आ चरन्तु न (1), उदग्रयो जिहतां ज्योतिषा बृहत् (2), आयुक्षातामश्विना तूतुजिं रथं (3), स्वस्त्यग्निं समिधानमीमहे (4)

⁷ श्रेष्ठं नो अद्य सवितः (1), वरेण्यं भागमा सुव (2), स हि रत्नधा असि (3), रायो जनित्री धिषणामुप ब्रुवे (4), स्वस्त्यग्निं समिधानमीमहे (5)

10.35.8: That adoration of gods endowed with truth protects me (1). We human beings are aware of this (fact) (2). The Sun rises touching all the shining herds of light (3). We seek (*īmahe*) the kindling of Agni (in us) for our welfare (4).⁸

[*usrāḥ*: the herds of Ray-Cows]

10.35.9: While readying the seat for them (*Ādityās*) who have no enemies and also (readying) the stone (for release of Soma) (1), we seek their union, for the perfection of our thoughts (2). Abiding in the benevolence of *Adityās* (3), do your duties (4). We seek the kindling (in us) of Agni for our welfare (5).⁹

10.35.10: Adore and seat the seven invokers (2), and also the gods of the vast heaven (*bṛhat divi*) who rejoice together on the vast seat (or grass seat) (1). We adore (*īle*) Indra, Mitra, Varuṇa and Bhaga for the gain of riches (3). We seek the kindling (in us) of Agni for our welfare (4).¹⁰

10.35.11: O *Adityās*, come to us for our all-around increase (1). May you, who together take pleasure protect our yajña (2). We seek *Bṛhaspati*, *Pūshan* and *Ashvins* and *Bhaga* (3). We seek the kindling in us of Agni for our welfare (4).¹¹

10.35.12: O Gods, *Ādityās*, bestow on us (1), a dwelling (*chhardih*) which is excellent, well-protecting and opulent (2). May our cattle, children and grand-children live there (3). We seek the kindling (in us) of Agnis for our welfare (4).¹²

⁸ पिप॑र्तु मा॒ तद्द॑तस्य॒ प्र॒वाच॑नं दे॒वानां॑ (1), यन्म॑नुष्या॒ अम॑न्महि (2),

वि॒श्वा इ॒दुस्त्राः॑ स्प॒लुदै॑ति॒ सूर्यः॑ (3), स्व॒स्त्यग्निं॑ संमि॒धान॑मीमहे (4)

⁹ अ॒द्वेषो॑ अ॒द्य ब॑र्हिषः॒ स्तरी॑मणि॒ ग्राव्णां॑ (1), योगे॑ मन्म॑नः॒ साधं॑ ईमहे (2),
आ॒दि॒त्यानां॑ शर्मी॒णि स्था॑ (3), भु॒रण्य॑सि (4), स्व॒स्त्यग्निं॑ संमि॒धान॑मीमहे (4)

¹⁰ आ नो॑ ब॒र्हिः सं॒ध॒मादै॑ बृह॒द्दिवि॑ दे॒वाँ (1), ई॒ळे सा॒दया॑ स॒प्त हो॑तृन् (2),
इन्द्रं॑ मि॒त्रं ब॑रुणं॒ सा॒ताये॑ भ॒गं (3), स्व॒स्त्यग्निं॑ संमि॒धान॑मीमहे (4)

¹¹ त आ॑दि॒त्या आ ग॑ता स॒र्वता॑तये॒ बृधे॑ (1), नो॑ य॒ज्ञम॑वता सजोषसः (2),
बृह॑स्पतिं॒ पू॒षण॑म॒श्विना॑ भ॒गं (3), स्व॒स्त्यग्निं॑ संमि॒धान॑मीमहे (4)

¹² तन्नो॑ दे॒वा य॑च्छत (1), सु॒प्रवा॑चनं॒ छ॒दि॒रादि॑त्याः सु॒भरं॑ नृ॒पाय्य॑म् (2),
प॒थे तो॑काय॒ तन॑याय॒ जीव॑से (3), स्व॒स्त्यग्निं॑ संमि॒धान॑मीमहे (4)

10.35.13: This day, may all the Maruts be for our protection and increase (*ūti*) (1). May all Agnis (powers of will) be well-kindled (2). May the All-Gods come for our protection and increase (3). May all the riches and plenitude be ours (4).¹³

10.35.14: O Gods, you protect the plenitude obtained (by your devotee) (1). You protect (that person) (2). After making him cross the sin, you make him (her) full (3). With your protection, the person has no knowledge of fear (4). May we be eager for the advent of the gods (5).¹⁴

36: Protection and Growth

Riṣhi: Lusha Dhānāka

10.36.1: Night and Day

10.36.2: Malevolent Nirriti

10.36.3: Light of the svar world

10.36.4: Evil dreams and hostiles

10.36.5: Meditate for conscious knowledge

10.36.6: Pilgrimage journey to touch the heaven

10.36.7: Maruts for friendship

10.36.8: We toil for the Soma-delight

10.36.9: May we live sinless

10.36.10: O gods, hear our prayers

10.36.11: We pray for the greatest protection

10.36.12: Mitra and Varuṇa

10.36.13: Riches full of variety

10.36.14: Savitr everywhere gives long life

[Metre: 1-12, Jagatī (12, 4); 13-14, Triṣṭup (11, 4)]

[All the 11 mantrās (2-12) have identical text in their last pāda.]

¹³ विश्वे अद्य मरुतो विश्वं ऊती (1), विश्वे भवन्त्वग्रयः समिद्धाः (2),

विश्वे नो देवा अवसा गमन्तु (3), विश्वमस्तु द्रविणं वाजो अस्मे (4)

¹⁴ यं देवासोऽव्यं वाजसातो (1), यं त्रायध्वे (2), यं पिपृथात्यंहः (3),

यो वो गोपीथे न भयस्य वेद (4), ते स्याम देववीतये तुरासः (5)

10.36.1: I invoke the night and day who are vast and have beautiful forms (1). (I invoke), the heaven and earth, Varuṇa, Mitra, Aryama (2), Indra, Maruts, the mountains, the waters (*apa*) and Ādityās (3). (I invoke) the heaven and earth, the middle world (*apah*) and the Sun-world (*svah*) (4).¹

10.36.2: May the heaven and earth who are conscious and protectors of truth (1), protect us from the sins and from the demons (malignant) (2). May not the malevolent Nirṛti have power over us (3). Today, we elect the gods for our protection and growth (4).²

[*avaḥ*: protection, growth or increase (KS on 1.17.1)]

Nirṛti: see (10.18.10)]

10.36.3: May Aditi protect us in all ways from sin (1). She is the mother of the opulent Mitra and Varuṇa (2). May we quickly obtain the light of the svar world which is free of evil (3). Today, we elect the gods for our protection and growth (4).³

10.36.4: May the sounding stones drive away the hostile-demons (1), the evil dreams, the goddess Nirṛti and all the devourers (2). May we attain the happiness of Ādityās and Maruts (3). Today, we elect the gods for our protection and growth (4).⁴

[Evil dreams: see (10.164); (10.120.12)]

10.36.5: May Indra seated on the vast (or grass) seat be gracious (1). May Iḷa and Bṛhaspati illumine us by the Sāman hymns (2). May we meditate with our thoughts for living, being full of conscious knowledge (*supraketur*) (3). Today, we elect the gods for our protection and growth (4).⁵

¹ उ॒षा॒सान॒क्ता बृ॒हती सु॒पेश॑सा (1), द्यावा॒क्षामा वरु॑णो मि॒त्रो अ॒र्य॒मा (2), इन्द्रं॑ हुवे मरुतः पर्व॑ता अप आ॒दित्यान् (3), द्यावा॒पृथि॒वी अपः स्वः॑ (4)

² द्यौश्च॑ नः पृथि॒वी च प्रचै॑तस ऋ॒ताव॑री (1), रक्ष॑ताम॒हंसो रि॒षः (2),

मा दु॒र्वि॒द॒त्रा नि॒र्ऋति॑र्न ई॒शत॑ (3), तद्दे॒वाना॒मवो॑ अ॒द्या वृ॒णीम॑हे (4)

³ विश्व॑स्मान्नो अ॒दितिः पा॒त्वंह॑सो (1), मा॒ता मि॒त्रस्य॑ वरु॑णस्य रे॒वतः॑ (2), स्व॒र्वज्यो॑तिरवृ॒कं न॑शीमहि (3), तद्दे॒वाना॒मवो॑ अ॒द्या वृ॒णीम॑हे (4)

⁴ ग्रा॒वा वद॑न्नप॒ रक्षा॑ंसि सेधतु (1), दु॒ष्प॒व॒प्यं नि॒र्ऋतिं॑ विश्व॑म॒त्रिण॑म् (2), आ॒दित्यं॑ शर्म॑ मरु॒ताम॑शीमहि (3), तद्दे॒वाना॒मवो॑ अ॒द्या वृ॒णीम॑हे (4)

⁵ एन्द्रो॑ ब॒र्हिः सी॒दतु॑ पि॒न्वता॑म् (1), इ॒ळा बृ॒हस्प॑तिः सा॒मभि॑र्ऋ॒को अ॑र्चतु (2), सु॒प्र॒केतं॑ जी॒वसे॑ म॒न्म॑ धीमहि (3), तद्दे॒वाना॒मवो॑ अ॒द्या वृ॒णीम॑हे (4)

[Goddess Iā: see (10.70.8)]

10.36.6: May Ashvins swiftly (*jīra*) arrange our yajña (2), to touch the heavens (1). May they arrange our path to achieve the felicities and desires (3). The rays of knowledge (*rashmi*) are called in front by the clarity (or light) (3). Today, we elect the gods for our protection and growth (4).⁶

10.36.7: We call the host of Maruts who are ready for our calls (1). They are purifying, mighty, full of friendship and are creators of bliss (*shambhu*) (2). We meditate for obtaining inspired knowledge and the nourishing riches (3). Today, we elect the gods for our protection and growth (4).⁷

10.36.8: We attain (Soma), the protector of waters, who makes the life worth-living (1). He satisfied the gods, is ready for our call and has the riches of yajña (2). We toil for the Soma, full of auspicious rays and the energies (*indriyam*) of mind (3); Today, we elect the gods for our protection and growth (4).⁸

10.36.9: May we win that which has to be won by auspicious winning (methods) (1). May we live sinless with our successors (2). May the haters of the mantra obtain all the sins (3). Today, we elect the gods for our protection and growth (4).⁹

⁶ दि॒वि॒स्पृ॒शं॑ य॒ज्ञम॒स्माक॑म् अ॒श्विना जी॒र (1), अध्व॑रं कृ॒णुतं॑ सु॒प्तमि॒ष्ट्यै॑ (2), प्रा॒चीन॑र॒श्मिमाहु॑तं घृ॒तेन॑ (3), तद्दे॒वाना॑म॒वो अ॒द्या वृ॑णीमहे (4)

⁷ उप॑ ह्वये सु॒हवं॑ मा॒रुतं॑ ग॒णं (1), पा॒वक॑मृ॒ष्वं स॒ख्याय॑ श॒भुव॑म् (2), रा॒यस्पोषं॑ सौ॒श्रव॑साय॒ धीमहि॑ (3), तद्दे॒वाना॑म॒वो अ॒द्या वृ॑णीमहे (4)

⁸ अपां॑ पे॒रुं जी॒वध॑न्यं भ॒रामहे॑ (1), दे॒वाव्यं॑ सु॒हव॑म॒ध्वर॑श्रियम् (2),

सु॒र॒श्मिं सोम॑मिन्द्रि॒यं य॑मीमहि (3), तद्दे॒वाना॑म॒वो अ॒द्या वृ॑णीमहे (4)

⁹ स॒नेम॑ तत् सु॒स॒निता॑ स॒नित्व॑भिः (1), व॒यं जी॒वा जी॒वपु॑त्रा अना॒गसः॑ (2), ब्र॒ह्मद्वि॒षो वि॒ष्वगे॒नो भ॑रेर॒त (3), तद्दे॒वाना॑म॒वो अ॒द्या वृ॑णीमहे (4)

10.36.10: O gods, masters of yajña, who dwell in the mind (*manah*), hear our prayers (1). May the gods grant us desires which we seek (2). Bestow on us the victorious will-power which is full of hero-power and glory (3). Today, we elect the gods for our protection and growth (4).¹⁰

10.36.11: Today we pray for the protection which is greatest among the great (1), from the gods of the vast (*brhat*) who are free from all littleness (2), just as the hero-sons easily obtain the riches (3). Today, we elect the gods for our protection and growth (4).¹¹

[*anarvāṇam*: free from littleness, immovable, (2.6.5)]

10.36.12: May we become sinless in the happiness of the well-kindled and great Agni (1). (May we be in the grace of) Mitra and Varuṇa for our welfare (2). By the impelling of the god Savitṛ, may we be in the realm of the most glorious (3). Today, we elect the gods for our protection and growth (4).¹²

10.36.13: O All-gods, you are aware of the law of working of Mitra and Varuṇa (2), and also that of the Savitṛ, the creator of truth (1). Grant us the riches, full of variety (4), and the works full of the hero-power, the knowledge and the happiness (3).¹³

10.36.14: Savitṛ on the west (1), Savitṛ on the East (2), Savitṛ on the North (3), and Savitṛ on the South (4), may that Savitṛ waft towards us the all-forming labour (*sarvatātim*) (5). May Savitṛ grant us a long life (6).¹⁴

[*sarvatātim*: all-forming labour, (6.15.8, 7.12.2)]

¹⁰ ये स्था मनोर्यज्ञियास्ते शृणोतन् (1), यद्वो देवा ईमहे तद्देदातन् (2),

जैत्रं क्रतुं रयिमद्वीरवद्यशः (3), तद्देवानामवो अद्या वृणीमहे (4)

¹¹ महदद्य महतामा वृणीमहेऽवो (1), देवानां बृहतामनर्वणाम् (2),

यथा वसुं वीरजातं नशामहे (3), तद्देवानामवो अद्या वृणीमहे (4)

¹² महो अग्नेः समिधानस्य शर्मण्यनागा (1), मित्रे वरुणे स्वस्तये (2),

श्रेष्ठे स्याम सवितुः सवीमनि (1), तद्देवानामवो अद्या वृणीमहे (4)

¹³ ये सवितुः सत्यसंवस्य (1), विश्वे मित्रस्य ब्रूते वरुणस्य देवाः (2),

ते सौभगं वीरवद्रोमदप्रो (3), दधातन् द्रविणं चित्रमस्मे (4)

¹⁴ सविता पश्चात्तात् (1), सविता पुरस्तात् (2), सवितोत्तरात्तात् (3),

सविताधरात्तात् (4), सविता नः सुवतु सर्वतातिं (5),

सविता नो रासतां दीर्घमायुः (6)

37: Sūrya (Sun)

Riṣhi: Abhitapa Saurya

- 10.37.1: Far-seeing eye of knowledge
 10.37.2: The word of truth protects me
 10.37.3: Our ancient radiance follows you
 10.37.4: Your light removes all food-shortages and calamities
 10.37.5: Law of workings of the universe and self-law
 10.37.6: Oldage endowed with happy good
 10.37.7: Happy in thought and sinless
 10.37.8: Your vision of bliss
 10.37.9: Your rays of intuition make us sinless
 10.37.10: Blissful during frost and heat
 10.37.11: Two-fold birth
 10.37.12: Evil done with our speech

[Metre: 1-9, 11-12, Jagatī (12, 4); 13, Triṣṭup (11, 4)]

[Sūrya and Savitṛ are two aspects of the same deity who occupies the highest state in the hierarchy of gods of Veda as stated in (2.38.9) which is given in 'The Basics of RV'. When creation is being discussed the name Savitṛ is used. Otherwise Sūrya is used. He is the all-seeing intelligence (*vichakṣhaṇa*). He removes all calamities and endows healthy longevity.]

10.37.1: Surrender to the vision of Mitra and Varuṇa (1). Seek and serve (*saparyata*) the truth-in-manifestation (*ṛtam*) of this great god (2). Adore Sūrya the son of heaven (4), who is the far-seeing eye (*ketave*) of knowledge, born of the gods (3).¹

10.37.2: May that word of truth protect me on all sides (1). (May this word) spread the heaven (and earth) and the days (and nights) (2). (From this word) all beings find rest (3), (from this word) arises all that shakes (4), all the waters and the sun who rises all the time (5).²

¹ नमो मित्रस्य बरुणस्य चक्षसे (1), महो देवाय तद्वत् संपर्यत (2),

दूरेदृशे देवजाताय केतवे (3), दिवस्पुत्राय सूर्याय शंसत (4)

² सा मा सत्योक्तिः परि पातु विश्वतो (1), द्यावा च यत्र ततनृनहानि च (2), विश्वमन्यन्नि विशते (3), यदेजति (4), विश्वाहापो विश्वाहोदैति सूर्यः (5)

10.37.3: (O Sūrya), when you yoke your chariot with your swift steeds (2), no ancient demon (*rākṣhasa*) abides in your vicinity (1). One ancient radiance follows you (3), while you rise with another light, O Sūrya (4).³

10.37.4: O Sūrya, with your light, you disperse all darkness (1). With your rays you impel all things in the world in their movements (2). With that light, you remove (*apa*) from us all food-shortages and all calamities (3). You also take away (*apa suva*) all sickness and evil dreams (4).⁴

[*anirām*: the shortage of food]

10.37.5: On being urged, you protect (1), the law of workings of the universe without any anger (2). By your self-law, you rise again and again (3). Today, when we invoke you (4), may the gods know and support the willings (5).⁵

10.37.6: May Indra with the Maruts hear our call and the word of praise (*vachah*) (2). May the heaven and earth and the water (also hear) (1). May we be free of sorrow with the sight of the Sun (3). Living long, may we obtain an old age endowed with happy-good (4).⁶

10.37.7: May we (worship you) all the days (1), being happy in thoughts, sound of sight, endowed with children, free of disease and sinless (2). O Sun, may we, living long, see you (4), raising day after day, O friendly light (3).⁷

³ न ते अदैवः प्रदिबो नि वासते (1), यदैतशेभिः पतुरै रथर्यसि (2), प्राचीनमन्यदनु वर्तते रज (3), उदन्येन ज्योतिषा यासि सूर्य (4)

⁴ येन सूर्य ज्योतिषा बाधसे तमो (1), जगच्च विश्वमुदियर्षि भानुना (2), तेनास्मद्विश्वामनिरामनाहुतिम् (3), अपामीवामप दुष्वप्र्यं सुव (4)

⁵ विश्वस्य हि प्रेषितो रक्षसि (1), व्रतमहेळयन् (2), उच्चरसि स्वधा अनु (3), यद्य त्वा सूर्योपब्रवामहे (4), तं नो देवा अनु मंसीरत क्रतुम् (5)

⁶ तं नो यावापृथिवी तन्न आप (1), इन्द्रः शृण्वन्तु मरुतो हव बचः (2), मा शूनं भूम सूर्यस्य सदृशि (3), भद्रं जीवन्तो जरणामंशीमहि (4)

⁷ विश्वाहा त्वा (1), सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः (2), उच्यन्त त्वा मित्रमहो दिवेदिवे (3), ज्योग्जीवाः प्रति पश्येम सूर्य (4)

[*mitramaha*: friendly light (*maha*). S renders it as, 'one who favours friends' treating Sūrya as an ordinary person.]

10.37.8: O Sun, O all-seeing intelligence (2), may we, living creatures, behold you (5), bringing to us the great light (1), blazing out for us, vision upon vision of the beatitude (3), ascending to the bliss in the vast mass of your strength above (4).⁸

[*mayas*: bliss, beatitude]

10.37.9: O Sun, by your rays of intuition (*ketu*), all beings move (1), and (all beings) repose at night (2). You come to us day after day with more and more felicitous life (4). (You give us a life) free from sin, O Sūrya with golden lustre (3).⁹

10.37.10: Be blissful to us with your vision (1). Be blissful with your days and the rays (2). Be blissful with your frost and the heat (3). Be blissful to us on the road and in our abodes (4). O Sūrya, establish in us that (*tat*), the wealth richly manifold (5).¹⁰

10.37.11: O gods, in your two-fold birth, grant us happiness (1), and also (happiness) in the beings with two states (of consciousness) and with four states (2). May all (beings) enjoy eating and drinking which give strength (3). So establish in us the bliss (*sham*), peace in movement (*yor*) and the freedom from sin (*arapa*) (4).¹¹

[*ubhyāya janmane*: two-fold birth (of gods). Their first birth is in the cosmos. Their second birth is within each human seeker.

dvipade chatuṣhpade: two states and four states of consciousness;]

⁸ महि ज्योतिर्बिभ्रतं (1), त्वा विचक्षण (2), भास्वन्तं चक्षुषेचक्षुषे मयः (3), आरोहन्तं बृहतः पाजसस्परिं (4), वयं जीवाः प्रति पश्येम सूर्य (5)

⁹ यस्य ते विश्वा भुवनानि केतुना प्र चरन्ते (1), नि च विशन्ते अक्तुभिः (2), अनागास्त्वेन हरिकेश (3), सूर्या अह्नाह्ना नो वस्यसा वस्यसोदिहि (4)

¹⁰ शं नो भव चक्षसा (1), शं नो अह्ना शं भानुना (2), शं हिमा शं घृणेन (3), यथा शमध्वञ्छमसद् दुरोणे (4), तत् सूर्यं द्रविणं धेहि चित्रम् (5)

¹¹ अस्माकं देवा उभयाय जन्मने शर्म यच्छत (1), द्विपदे चतुष्पदे (2), अदत् पिबदूर्जयमानमाशितं (3), तदस्मे शं योररपो दधातन (4)

10.37.12: O Gods, whatever (sin) we have done with our speech (1), whatever acts of causing the anger of gods (3), by the acts of the tongue or the working of the mind (2), have been done, O gods (1), establish those sins (*ena*) in the residence (5), of our foe who assails us in front (*arāvā*) and who does sinful acts (4).¹²

[The thoughts and impulses which cause our evil speech may be transferred to our non-physical foes who like them.]

The next sūkta to Sūrya is (10.88). Others to Sūrya are (10.158) and (10.170).]

38: Indra

Riṣhis: Indraḥ Muṣhkavān

10.38.1: Arduous conflict

10.38.2: Fill our dwelling with rays and energies

10.38.3: Overcome all foes, *dāsa* or *arya*

10.38.4: Indra has inspired knowledge

10.38.5: Free of bonds

[Metre: Jagatī (12, 4)]

10.38.1: O Indra, in this glorious and arduous conflict (1), you roar and guard us and our gains (2). (In this battle) the ray-cows are recovered (3). The luminous weapons fall on every side upon the fierce and courageous combatants (4), and overpower them (*nṛṣhāhye*) (5).¹

10.38.2: (O Indra), fill our opulent (*kṣhumantam*) dwelling (1), with the rays of consciousness and the energies and the riches full of inspiration (2). O Indra, may we be victorious by your grace (*medina*) (3). What we desire, may you do that, O one who illumines (*vasaḥ*) (4).²

¹² यद्वो देवाश्चकुम् (1), जिह्वा गुरु मनसो वा (2), प्रयुती देवहेळनम् (3), अरावा यो नो अभि दुच्छुनायते (4), तस्मिन् तदेनो बसवो नि धेतन (5)

¹ अस्मिन् न इन्द्र पृत्सुतौ यशस्वति शिमीवति (1), क्रन्दसि प्रावं सातये (2), यत्र गोषाता (3), धृषितेषु खादिषु विष्वक् पतन्ति दिद्यवो (4), नृषाह्ये (5)

² स नः क्षुमन्तं सदेने व्यूर्णुहि (1), गोअर्णसं रयिमिन्द्र श्रवाय्यम् (2), स्याम ते जयतः शक्र मेदिनो (3), यथा वयमुद्गमसि तद्वसो कृधि (4)

[*goarṇasam*: the rays of consciousness, (*chit rashmi*) and the energies signified by waters (*arṇa*), (1.112.18) (KS)]

10.38.3: O Indra who is lauded by many (2), the undivine beings who regard themselves as ready for battle with you (3), whether they be *dāsa* foes or foes belonging to the Aryan (*ārya*) (1), may these foes be easily overcome by us with your aid (4). Through you, may we destroy them in battle (5).³

10.38.4: For our protection, let us bring in our front Indra today (4). He is the leader, pure, and has inspired knowledge (3). He is invoked both by a few (on some occasions) and by many (in other occasions) (1). He overcomes the foes in the all-devouring (*vi khāda*) conflict and recovers the places conquered (earlier) by foes and guards them (2).⁴

[*variva*: recovery of the places conquered by the hostile demons (1.59.5)]

10.38.5: I (ṛiṣhi) Indra, have heard of you (the God Indra) destroying the foes by yourself (1). You, the mighty one, impel the person who is low (*dadhra*) and offer help without being asked (2). (The God Indra): Become free of the bonds (3). Come here (4). A person like you should get easily released (*mushkayor*) from the bondage (5).⁵

[Lines (1, 2) are due to the ṛiṣhi with the name Indra. Lines (3, 4, 5) are addressed by the God Indra to the ṛiṣhi with the name Indra. The God Indra is never in bonds.]

³ यो नो दास आर्यो वा (1), पुरुषुता (2), अदैव इन्द्र युधये चिकेतति (3), अस्माभिष्टे सुषहाः सन्तु शत्रवः (4), त्वया वयं तान् वनुयाम संगमे (5)

⁴ यो दग्धेभिर्हव्यो यश्च भूरिभिः (1), यो अभीके वरिवोविन्नृषाह्ये तं विखादे (2), सस्त्रिमद्य श्रुतं नरम् (3), अर्वाञ्चम् इन्द्रमवसे करामहे (4)

⁵ स्ववृजं हि त्वामहमिन्द्र शुश्रव (1), अनानुदं वृषभ रध्रचोदनम् (2), प्र मुञ्चस्व परि कुत्सात् (3), इहा गंहि (4), किमु त्वावान् मुष्कयोर्बद्ध आसते (5)

39: Ashvins and their help

Riṣhi: Ghōṣhā Kākṣhīvātī

[The seer of this sūkta of 14 mantrās is the woman Riṣhi Ghōṣhā, the daughter of the seer Kākṣhīvān (one who carries the secrets). The help received by her from Ashvins is mentioned in (1.117.7) and others.

Ashvins are the twin deities. They are the Lords of Bliss and the Divine Physicians. They help the human beings in ways termed commonly as miracles to relieve them of their sufferings.]

10.39.1: Well-called name

10.39.2: Goddess Puramdhi

10.39.3: Maiden growing old

10.39.4: Aged Chyavana was made young

10.39.5: Ashvins are creators of bliss

10.39.6: (Seer) Ghōṣhā invokes you for teaching

10.39.7: Help to Vadhrimati

10.39.8: Made the lame walk

10.39.9: Rescued Atri smitten with seven pains

10.39.10: Horse

10.39.11: Your devotee does not encounter sin

10.39.12: Car faster than mind

10.39.13: Filled the barren milch cow with milk

10.39.14: The hymn is crafted like a car

[Metre: 1-13, Jagatī (12, 4), 14, Triṣṭup (11, 4)]

10.39.1: O Ashvins, we invoke (this chariot) by a name which is ready to the call as that of a father (to a call of his son) (4).

It has been so from ancient times (3).

This glorious chariot travels all around and turns well (*suvṛt*) (1).

This is invoked by the worshipper during nights and dawns (2).¹

[*suhavam*: ready to the call]

¹ यो वां परिज्मा सुवृदश्विना रथौ (1), दोषामुषासो हव्यौ हविष्मता (2), शश्वत्तमासस्तम् वामिदं (3), वयं पितुर्न नाम सुहवँ हवामहे (4)

10.39.2: O Ashvins, impel your words of truth (1); complete the thoughts (2). Raise our lauds to the many-thoughted (goddess) Puramdhi (3). We desire (these three favours) (4). O Ashvins, give us a share of glory (5). Make us beautiful like Soma in our fullness (6).²

[*maghavatsu*: in our fullness (1.140.10);

three favours: those in lines 1-3]

10.39.3: O Ashvins, to a maiden (growing old (in father's house) (1), you, the enjoyer, are the protector of the hungry and the abject (2). (You are the protector) of the blind, and of the feeble (3). They call you as the physicians for the persons near death (4).³

[Line 1: The reference could be to seer Ghoshā herself.

rutasya: for the persons near death;

ruta occurs only in 2 places in RV, (9.112.1) and (10.39.3). S uses correctly the meaning in (9.112.1). However here, *ruta* is rendered by S as 'yajña-rite' which makes no sense. There is no physician in a yajña rite.

ru in *ruta* is related to *ruj*, to break, a common word in RV.]

10.39.4: The aged Chyavana (1), who was like a worn-out chariot (2), was made young and able to move around by you (3). You took the son of Tugra out of the waters (4). All these achievements are celebrated in all the Soma-yajñās (*savana*) (5).⁴

10.39.5: O Ashvins, you are the creators of bliss and the physicians (2). Hence I proclaim your ancient achievements among the people (1). Like the sacrificer (*arir*) in whom the faith in you is well established (4), we too praise you for our protection of new types (*navyau*) (3).⁵

² चोदयंतं सूनृताः (1), पिन्वतं धियं (2), उत् पुरंधीरीरयतं (3), तदुश्मसि (4), यशसं भागं कृणुतं नो अश्विना (5), सोमं न चारुं मघवत्सु नस्कृतम् (6)

³ अमाजुरंश्चिद्भवथो (1), युवं भगौऽनाशोश्चिद्वितारोपमस्य चित् (2), अन्धस्य चिन्नासत्या कृशस्य चित् (3), युवामिदाहुर्भिषजां रूतस्य चित् (4)

⁴ युवं च्यवानं सनयं (1), यथा रथं (2), पुनर्युवानं चरथाय तक्षथुः (3), निष्टौग्रमूहथुरद्ध्यस्परि (4), विश्वेत् ता वां सर्वनेषु प्रवाच्यां (5)

[Line 4: निः तौग्रम् ऊहथुः अद्भ्यः परि]

⁵ पुराणा वां वीर्यां प्र ब्रवा जनेऽथौहा (1), आसथुर्भिषजां मयोभुवा (2), ता वां नु नव्यावर्से करामहे (3), अयं नासत्या श्रदरिर्यथा दधत् (4)

[*ariḥ*: sacrificer; see the discussion in (10.20.4) on *ari*, *arya* and related words.]

10.39.6: I (Ghoṣhā) here invoke you (1). Hear me, O Ashvins (2). Teach me as the father does his son (3). A great curse (is approaching me) which renders me kinless, faithless and ungrateful (4). Before this hostile attack (*abhishasteh*) hits me, guard and save me (5).⁶

[*spr̥tam*: it touches me (occurs once)]

10.39.7: You brought Shundhyu, daughter of Purumitra (2), to Vimada (her husband), in your car (1). You came at the invocation of many-thoughted (*puramdhayē*) Vadhrimati (3), and gave excellent children to her (4).⁷

10.39.8: The sage Kali who was approaching old age (1), was made again young in age by you (2). You rescued Vandana from the well (3). You quickly made (the lame) Vishpalā able to walk (4).⁸

[The anecdote of Kali is in (1.112.15); anecdote of Vandana is in (1.112.15). It is said that Vandana was pushed into a well by foes. The anecdote of Vishpala is in (1.116.15).]

10.39.9: O showering Ashvins, you extricated the dying person (2), Rebha (by name) placed in the cave (1), who was smitten with seven pains burning, placed in a dark cavern (*ṛbīsam*) (2).⁹

[*omānam*: protection, which gives happiness (1.34.6, 1.118.7)]

saptavadriye: one smitten with seven pains (5.78.6); name of person for S.

rebhaḥ: adoration (1.127.10), singer of the word (4.3.6), (6.11.3), singer (10.87.12); name of a sage]

⁶ इयं वांमहे (1), शृणुतं मे अश्विना (2), पुत्रायैव पितरा मह्यं शिक्षतम् (3), अनापिरज्ञा असजात्यामतिः (4), पुरा तस्या अभिशस्तेरव स्पृतम् (5)

⁷ युवं रथेन विमदाय (1), शुन्ध्युवं न्यूहथुः पुरुमित्रस्य योषणाम् (2), युवं हवं वध्रिमत्या अगच्छतं (3), युवं सुषुतिं चक्रथुः पुरंधये (4)

⁸ युवं विप्रस्य जरणामुपेयुषः (1), पुनः कलेरकृणुतं युवद्वयः (2), युवं बन्दनमृशदादुदूषथुः (3), युवं सद्यो विस्पलामेतवे कृथः (4)

⁹ युवं ह रेभं वृषणा गुहा हितम् (1), उदैरयतं ममृवांसमश्विना (2), युवमृबीसमुत तप्तमत्रय ओर्मन्वन्तं चक्रथुः सप्तवध्रये (3)

10.39.10: O Ashvins, you gave to Pedu a white horse (1), along with ninety-nine steeds of swiftness with the plenitudes (2); and also (a horse) that does what has to be done to put to flight the friends of the foe (3). It (the horse) is invoked to bring enjoyment and that which creates bliss (4).¹⁰

[*charkṛtyam*: that which has to be done, (8.103.3),

bhaga: enjoyment,

mayobhuvah: those who create bliss, (5.5.8),

havyam: to be invoked, to be called (5.17.4); offering, (5.33.5) and others. In this mantra, the meaning 'invoked' is appropriate. The meaning depends on accent marks. Note that the *padapāṭha* accent may be different from the accent of the same word in the *samhita* *pāṭha*.]

10.39.11: O kings, (children of) indivisible mother (Aditi) (1), you are swift to our call and your path is fierce (3). The person whom you place in your car in front along with his wife (4), does not encounter any sin (*amho*), calamity or fear (2).¹¹

[*rudravartani*: one whose path of travel is fierce (because of the speed of movement) (1.3.3); going on roads praised in hymns (*stuti*) (S); where is the indicator here for the epithet (hymn)?

suhava: swift or ready for our call, (7.1.2), (4.1.5). It is incorrect to translate it as, 'worthy of invocation'. This is a human epithet.]

10.39.12: O Ashvins come with the car which is faster than mind (1). The car was crafted for you by Ṛbhūs (the divine artisans) (2). Through the connection of this car, the daughter of heaven (Uṣha) was born (3); and also both the auspicious days (and nights) were born from Vivasvān (4).¹²

¹⁰ युवं श्वेतं पेदुवैऽश्विनाश्वं (1), नवभिर्वाजैर्नवती च वाजिनम् (2),

चकृत्यं ददधुर्द्रावयत्सखं (3), भगं न नृभ्यो हव्यं मयोभुवंम् (4)

¹¹ न तं राजानावदिते (1), कुतश्च न नाहौ अश्रोति दुरितं न किर्भयम् (2),

यमश्विना सुहवा रुद्रवर्तनी (3), पुरोरथं कृणुथः पट्यां सह (4)

¹² आ तेन यातं मनसो जवीयसा रथं (1), यं वामृभवश्चक्रुरश्विना (2),

यस्य योगै दुहिता जायते दिव (3), उभे अहनी सुदिनै विवस्वतः (4)

10.39.13: O Ashvins, you travel in the mountainous paths with your triumphant chariot (1). You have rejuvenated (filled with milk) the (barren) milch-cow of Shāyu (2). By your forceful acts, you liberated the quail (4), within the mouth of the wolf which had swallowed it (3).¹³

[*vartikām*: a bird, quail]

10.39.14: O Ashvins, we have formed this stoma-hymn (laud of affirmation) (1), just as the Bhṛgūs fashioned the chariot (2). We eternally establish the hymn and extend it like the son (3).

In the midst of men (*marye*), we fully decorate it as one does a woman (3).¹⁴

40: Ashvins and Help to Couples

Riṣi: Ghōṣhā Kākṣhīvati

10.40.1: The car carries the thoughts of work

10.40.2: Arrival at the world of sessions

10.40.3: You are sung at morn

10.40.4: You bring impelling force

10.40.5: Ghōṣha's prayer to Ashvins

10.40.6: You are wise (*kavi*)

10.40.7: I seek happiness through your protection

10.40.8: Open the abode of Ray-cows

Help to Couples: (9-13)

10.40.9: Maiden and youth

10.40.10: Happiness in married life

10.40.11: Chamber of bride

10.40.12: Reach husband's dwelling

10.40.13: Make the paths easy to travel

10.40.14: Who has detained Ashvins?

[Metre: Jagatī (12, 4)]

¹³ ता व॒र्तिर्या॑तं ज॒युषा॑ वि प॒र्व॒त॒म् (1), अपि॑न्व॒तं श॒यवै॑ धे॒नुम॑श्चिना (2), वृ॒क॒स्य चि॒द्वर्ति॑काम॒न्तरा॑स्याद् (3), यु॒वं श॒चीभि॑र्ग॒सिता॑म॒मुञ्च॑तम् (4)

¹⁴ ए॒तं वा॑ स्तोम॑म॒श्चिनाव॑कर्म (1), अ॒त॒क्षाम॑ भृ॒गवो॑ न रथ॑म् (2), न्य॒मृक्षाम॑ योष॑णां न म॒र्ये (3), नित्यं॑ न सू॒नुं त॑नयं॒ दधा॑नाः (4)

10.40.1: O Heroes, where does your bright (*dyumantam*) chariot go (1)? Who handles it with reverence for the right-going (2). Going everywhere, to each home, everyday (4), the car carries the thoughts of work (5), to the morning-sacrifice (3).¹

[*suvitāya*: Right-going in the path of Ānanda (4.55.4). It is the felicity that comes by following the right path.]

10.40.2: Where are you Ashvins in the evening? Where at morn (1)? Where do you sojourn? And where do you dwell (2)? Who brings you into the world of his session (3,6), just as the widow (brings) a second husband (*devara*) to her bed (4), or the bride the groom (5)?²

10.40.3: You are sung at morn like two old kings by the herald (1). Adorable, you go each morning to the home (of a devotee) (2). On whose behalf do you destroy (the foe) (3)? O Heroes, to Soma-whose libations, do you go forward like two sons of kings ? (4)³

[*kāpaya*: the herald who praises the acts of a king; *dhvasra*: destroyer, (4.19.7)]

10.40.4: Each eve and morn we call you with our offerings (2), tireless like hunters who follow two wild elephants (1). Worshippers make offerings at the right time (3), and you, heroes, Lords of Light, bring the impelling force to the people (4).⁴

[*ṛthuthā*: at the right time, see *ṛtu* in (10.2)]

¹ रथं यान्तं कुह (1), को ह वां नरा प्रति द्युमन्तं सुविताय भूषति (2), प्रातर्यावाणं (3), बिभ्वं विशेविशे वस्तोर्वस्तोः (4), बहमानं धिया शर्मि (5)

² कुहं स्विद् दोषा कुह वस्तोरश्विना (1), कुहाभिपित्वं करतुः कुहौषतुः (2), को वां (3), शयुत्रा विधवेव देवरं (4), मर्यं न योषां (5), कृणुते सधस्थ आ (6)

³ प्रातर्जरेथे जरणेव कार्पया (1), वस्तोर्वस्तोर्यजता गच्छथो गृहम् (1), कस्य ध्वस्त्रा भवथः (3), कस्य वा नरा राजपुत्रेव सवनार्व गच्छथः (4)

⁴ युवां मृगेव वारणा मृगण्यवो (1), दोषा वस्तोर्हविषा नि ह्वयामहे (2), युवं होत्रामृतुथा जुह्वते (3), नरेषं जनाय बहथः शुभस्पती (4)

10.40.5: To you, Ashvins, went Ghoshā, the daughter of a king, and said (1), "Heroes, I ask this of you (2). Be present near me by day and at night (3), and overcome the war-horse (of the foe) who has a car and many steeds (4)."⁵

10.40.6: O Ashvins, you are wise (1). Bring forth your chariot (2). Sit in your car to go to the people just like the singer Kutsa does (3). O Ashvins, the bee gathers your honey (in her mouth) (4), just as the maiden carries the purified (honey) (5).⁶

10.40.7: O Ashvins, you assisted Shiñjara, Uṣhānas (2), Bhujyu and Vasha (1). The offerers of oblation have your friendship (3), and I through your protection seek happiness (4).⁷

10.40.8: O Ashvins, you protect the feeble man and also the sleeping one (1). You two assist the worshipping widow (2). To those who want to conquer (the foes) (3), you set open the thundering, seven-mouthed abode of Ray-cows (4).⁸

[By the knowledge of the rays, they can overcome the demons like Vṛtra.

apa ūrṇuthaḥ: set open,
vi ūrṇate: uncovers (8.39.6);
vrajam: abode]

Assistance to Couples: (9-13)

10.40.9: The maiden has appeared and the youth approaches (1); marvellous plants spring up after them (2). For him streams (of love) flow as from a downward slope (3), and on this day he becomes her husband (4).⁹

⁵ युवां ह घोषा पर्यंश्विना यती राज्ञ ऊचे (1), दुहिता पृच्छे वां नरा (2), भूतं मे अहं उत भूतमृक्त्वे (3), अश्वावते रथिने शक्तमर्वाते (4)

⁶ युवं कवी छः (1), पर्यंश्विना रथं (2), विशो न कुत्सो जरितुर्नशायथः (3), युवोर्ह मक्षा पर्यंश्विना मध्वा (4), सा भरत निष्कृतं न योषणा (5)

⁷ युवं ह भुज्युं युवमंश्विना वशं (1), युवं शिञ्जारमुशानामुपारथुः (2), युवो ररावा परि सख्यमासते (3), युवोरहमवसा सुस्रमा चके (4)

⁸ युवं ह कृशं युवमंश्विना शयुं (1), युवं विधन्तं विधवांमुरुष्यथः (2), युवं सनिभ्यः (3), स्तनयन्तमंश्विनाऽपं ब्रजमूर्णुथः सप्तास्यम् (4)

⁹ जनिष्ठ योषा पतयत् कनीनको (1), वि चारुहन् वीरुधो दंसना अनुं (2), आस्मै रीयन्ते निवनेव सिन्धवो (3), अस्मा अहं भवति तत् पतित्वनम् (4)

10.40.10: In the journey of life, they both cry and laugh (1). They (men) hold their wives in a long embrace (2). The cherished son is given to the parents (3). The wife adores the husband with love (4).¹⁰

[*jīvam adhware*: journey of living]

10.40.11: We do not know that (1); speak of it to us (2), how the youth rests in the chamber of the bride (3). We will go to the home (5), of the dear, the brilliant, the vigorous and manly husband (4). This is our wish, O Ashvins (6).¹¹

[*retina*: husband]

10.40.12: Your kindly grace has come, O Lords of plenitude (1). O Ashvins, may the desires arisen in our hearts be fulfilled (2). Twin Lords of Splendour, be our protectors in our union (3). May we, being loved, reach the husband's dwelling (4).¹²

10.40.13: And so, rejoicing in the home of man (1), give riches (felicities) along with hero-sons to one who desires to laud you (2). Lords of Light, make pools of good drinking water (and its energies) easily accessible (for all persons) (3), remove the non-moving obstructions and the robbers on the path (4).¹³

10.40.14: Where and with what people (1), do you delight today, lords of Lustre, Ashvins who are skilled in work (2)? Who has detained them (3)? Whither are they gone (4), to what seer or what abode of worshipper (5)?¹⁴

¹⁰ जीवं रुदन्ति वि मयन्ते अध्वरे (1), दीर्घामनु प्रसितिं दीधियुर्नरः (2), वामं पितृभ्यो य इदं संमेरिरे (3), मयः पतिभ्यो जनयः परिष्वजै (4)

¹¹ न तस्य विद्म तत् (1), उ षु प्र वोचत् (2), युवा ह यद्युवत्याः क्षेति योनिषु (3), प्रियोस्त्रियस्य वृषभस्य रेतिनौ (4), गृहं गमेमाश्विना तदुश्मसि (5)

¹² आ वामगन् त्सुमतिर्वाजिनीवसू (1), न्यश्विना हुत्सु कामा अयंसत (2), अभूतं गोपा मिथुना शुभस्पती (3), प्रिया अर्यम्णो दुर्यौ अशीमहि (4)

¹³ ता मन्दसाना मनुषो दुरोण (1), आ धत्तं रयिं सहवीरं वचस्यवै (2), कृतं तीर्थं सुप्रपाणं शुभस्पती (3), स्थाणुं पथेष्टामप दुर्मतिं हतम् (4)

¹⁴ कं स्विदद्य कतमास्वश्विना विष्णु (1), दस्त्रा मादयेते शुभस्पती (2), क ई नि यैमे (3), कतमस्य जगमतुः (4), विप्रस्य वा यजमानस्य वा गृहम् (5)

[*dasra*: occurs about 15 times in RV. it usually refer to Ashvins. It means 'those who are skilled in work (or fulfillers of action). Recall the variety of works carried out by Ashvins (1.3.3, 1.46.2 etc). For S, it means, 'beautiful-looking', in this verse and it has other meanings in other places.

(10.26.1, 5.55.5, 1.118.3, 1.46.2)]

41: Ashvins

Riṣhi: Suhastya Ghauṣheya

10.41.1: Car leads to the discovery of knowledge

10.41.2: Car with honey-Soma

10.41.3: Go to the Soma given by the sages

[Metre: Jagatī (12, 4)]

10.41.1: At the onset of dawn, with the words of purification, we invoke (4), your common chariot, which is called by many, and is adorable (1). It has three wheels, frequents Soma-yajñas (2), traverses all space (leading to) the discovery of knowledge (3).¹

[*suṽṛktibhiḥ*: words of purification]

10.41.2: O Nasatyās, ascend (2), the car carrying honey (sweetness) set in motion at dawn (3), which was yoked at dawn (1). O leaders (*narā*), (with this car), you go to the performers of yajña (4), the singers of the hymns and the priests of the call in the yajña, O Ashvins (5).²

10.41.3: O Ashvins, you come to the Soma-pressings of the sages (3). From there, come to us for drinking the Soma-honey (4). Come to him who has the Soma-honey in his hands or the Adhvaryu priest (1), or come to Agnidhra priest with skilful hands, who holds the power of discrimination dwelling in his abode (2).³

[The next sūkta to Ashvins is (10.106).]

¹ स॒मान॒मु॒ त्यं पु॒रु॒हू॒तमु॒क्थ्यं॑ रथं॑ (1), त्रि॒च॒क्रं स॒र्व॒ना ग॒नि॒ग्मत॑म् (2), परि॒ज्मानं॑ वि॒द॒थ्यं॑ (3), सु॒वृ॒क्तिभि॑र्ब॒यं व्यु॑ष्टा उ॒षसो॑ ह॒वाम॑हे (4)

² प्रा॒त॒र्यु॒जं॑ (1), ना॒स॒त्याधि॑ तिष्ठ॒थः॑ (2), प्रा॒त॒र्यावा॑णं मधु॒वाह॑नं रथं॑ (3), वि॒शो येन॑ ग॒च्छ॒थो यज्व॑री॒र्नरा॑ (4), की॒रे॒श्चि॒द्यज्ञं॑ हो॒तृम॑न्तम॒श्विना॑ (5)

³ अ॒ध्व॒र्युं वा॑ मधु॒पाणिं॑ (1), सु॒ह॒स्त्यम॑ग्नि॒धं वा॑ धृ॒तद॑क्षं द॒मून॑सम् (2), वि॒प्र॒स्य वा॑ यत् स॒र्व॒नानि॑ ग॒च्छ॒थो॑ (3), अ॒त आ॑ या॒तं मधु॑पेयम॒श्विना॑ (4)

42: Indra

Riṣhi: Kriṣṇa Āngirasa

10.42.1: Direct the stoma-hymn like an archer

10.42.2: Teach your friend (patiently)

10.42.3: My thoughts towards works

10.42.4: Indra unites with friend

10.42.5: Indra chases away their foes

10.42.6: Our praise to Indra

10.42.7: Thoughts full of bliss

10.42.8: Soma enters the inner body of Indra

10.42.9: Gracious to the generous person

10.42.10: Overcome all types of hunger

10.42.11: Guard us from evil

[Metre: Triṣṭup (11, 4)]

10.42.1: Direct this stoma-hymn to him (Indra) (3), just as an archer sends (*asyan*) a powerful (*prataram*) and destructive (*lāyam*) arrow (1), or as an artist decorating his works (2). Overpower the words of the foes by your words, O sages (4). O worshipper, delight Indra by (offering the) Soma (5).¹

10.42.2: Teach your friend (patiently) (2), just as you (teach) a cow for milking (1). O worshipper, awake the lover Indra (3). For the distribution of the opulence impel the hero in our front (5). Indra is overflowing with the riches and is full like a vessel of water (4).²

[*nyrṣṭam*: overflowing, (4.18.5)]

10.42.3: O Maghavan, why are you called as the nourisher (of worshipper) (1)? Sharpen me (2), because I have heard that you sharpen your (worshippers) (3). O Shakra, may my thoughts be directed to works (4). O Indra, grant us the knowledge of the riches and its sharing (5).³

¹ अस्तैव सु प्रतरं लायमस्यन् (1), भूषन्निव प्र भरा स्तोममस्मै (2),

वाचा विप्रास्तरत वाचमयौ (3), नि रामय जरितः सोम इन्द्रम् (4)

² दोहैन गामुपं (1), शिक्षा सखायं (2), प्र बोधय जरितर्जारमिन्द्रम् (3),
कोशं न पूर्णं वसुना न्यृष्टम् (4), आ च्यावय मघदेयाय शूरम् (5)

³ किमङ्ग त्वा मघवन् भोजमाहुः (1), शिशीहि मां (2), शिशयं त्वा शुणोमि
(3), अप्रस्वती मम धीरस्तु शक्र (4), वसुविदं भगमिन्द्रा भरा नः (5)

[Line 5: (alternate): bring us the deity Bhaga, who is the knower of riches;

apna: works]

10.42.4: O Indra, the people earnestly call upon you (1), (particularly) when standing together in meetings (2). At this call, Indra is yoked to his friend who makes offerings (3). The brave Indra desires not friendship with those who do not prepare Soma (4).⁴

[*mamasatyeshu*: earnestly; Soma, the delight of work, is released by persons in the inner yoga only when the work is done consciously as an offering. Indra is not a friend to a person who works carelessly and thus does not release Soma.]

10.42.5: For him with the pleasant offering who offers the intense Soma (2), like abundant wealth which is movable (1), Indra chases away his foes and kills them (6), in the forepart of the day (*ni ahno*) (4), (even though) the foes have excellent help (3), and excellent weapons (5).⁵

[*tīvra*: poignant (5.5.1), intense (5.37.4),

prayasvanta: who has the pleasant offering, (5.20.3), (6.16.37)]

10.42.6: For Indra, we hold (and offer) our utterances (or hymns) (1). He, the lord of riches, grants our wishes (2). The enemy of Indra will be in fear of him even though he is far (3). May the shining objects (knowledge) belonging to the foe bow down (to Indra) (4).⁶

10.42.7: Drive far away the foes (1), with your fierce thunderbolt (*shamba*), O one called by many (2). O Indra, grant the wealth of ray-cows in the pasture (*yava*) of knowledge (3). For me, your adorer, make the thoughts full of the bliss (*ratna*) of plenitude (*vāja*) (4).⁷

⁴ त्वां जनां ममसत्येष्विन्द्र (1), संतस्थाना वि ह्वयन्ते समीके (2),

अत्रा युजं कृणुते यो हविष्मान् (3), नासुन्वता सख्यं वेष्टि शूरः (4)

⁵ धनं न स्पन्दं बहुलं (1), यो अस्मै तीव्रान् त्सोमो आसुनोति प्रयस्वान् (2),

तस्मै शत्रून् त्सुतुकान् (3), प्रातरहो नि (4), स्वष्टान् (5), युवति हन्ति वृत्रम् (6)

⁶ यस्मिन् वयं दधिमा शंसमिन्द्रे (1), यः शिश्राय मघवा काममस्मे (2),

आराच्चित् सन् भयतामस्य शत्रुः (3), नि अस्मै युष्मा जन्या नमन्ताम् (4)

⁷ आराच्छत्रुमप बाधस्व दूरम् (1), उग्रो यः शम्भः पुरुहूत तेन (2),

अस्मे धेहि यवमद्रोमदिन्द्र (3), कृधी धियं जरित्रे वाजंरत्नाम् (4)

10.42.8: The sharp Soma and the varieties of the essences (offered) to Indra (2), by the aspirants enter the depths of Indra (1). Maghavan does not desert the donor of sacrifice (3). He presents ample riches to the person who offers the pressed Soma (4).⁸

[*vr̥ṣhasavāso*: the aspirants who shower the gifts (*vr̥ṣha*) and release the juices (*sava*);

antāsa: that which is deeply within; essence;]

10.42.9: Indra drives away (*atidīvyā*) the foe in front and triumphs (1), just as a hunter chooses (the prey) at the perfect time (*kṛtam kāle*) (2). For the seeker of gods who does not withhold his riches from the gods (3), Indra releases the riches and felicities (4). Indra carries his own self-law (5).⁹

10.42.10: By the knowledge rays (*gobhiḥ*) we will overcome (*tarema*) the ignorance caused by sinful impulsions (*durevām*) (1). May we overcome all types of hunger separately, O one called by many (2). May we acquire the foremost riches from the kings of wealth (3). May we be victorious over the foes in our struggle (*vr̥jana*) (4).¹⁰

[*yavena*: separately; i.e., each type of hunger like that for food, shelter, fame etc., shall be handled separately; the barley (*yava*) does not satisfy all hungers]

10.42.11: From behind, may Br̥haspati guard us (1), from above, from below, (guard us) from the evil (forces) (2). May Indra (guard us) from the front, from the middle (3). (O gods), friend to friend, give us wide room (4).¹¹

[This mantra is in TS (3.3.11.4); *varivaḥ*: wide room;]

⁸ प्र यमन्तवृषसवासो अगमन् (1), तीव्राः सोमा बहुलान्तास इन्द्रम् (2), नाहं दामानं मघवा नि यंसन् (3), नि सुन्वते बंहति भूरिं वामम् (4)

⁹ उत प्रहामन्ति दीव्या जयाति (1), कृतं यच्छुघ्री विचिनोति काले (2), यो देवकामो न धनां रुणद्धि (3), समित् तं राया सृजति (4), स्वधावान् (5)

¹⁰ गोभिष्टरेमामन्ति दुरेवां (1), यवैन क्षुधं पुरुहूत विश्वाम् (2),

वयं राजभिः प्रथमा धनानि (3), अस्माकैन वृजनैना जयेम (4)

¹¹ बृहस्पतिर्नः परि पातु पश्चाद् (1), उत्तोत्तरस्मादधरादघ्रायोः (2),

इन्द्रः पुरस्तादुत मध्यतो नः (3), सखा सखिभ्यो बरिबः कृणोतु (4)

Anuvāka 4: Sūktās (43-60)

43: Indra

Riṣhi: Kṛṣṇa Āngirasa

- 10.43.1: Integrated thoughts
 10.43.2: My mind wanders not
 10.43.3: Remover of ignorance
 10.43.4: Bestows the light of Sun-world on man
 10.43.5: Recovers the Sun
 10.43.6: Encompasses all
 10.43.7: Wise increase Indra in themselves
 10.43.8: Indra gives the light
 10.43.9: The axe and the light
 10.43.10: Overcome all types of hunger, (10.42.10)
 10.43.11: Guard us from evil, (10.42.11)
 [Metre: 1-9, Jagatī (12, 4); 10-11, Triṣṭup (11, 4)]

10.43.1: We laud (3), Indra in front by our thoughts (1), which are integrated, which discover the Sunworld and are full of aspirations on all aspects (2). For increase and protection, we (*na*) (embrace) the pure Maghavan (5), as the wives embrace their dear (*maryam*) husbands (4).

10.43.2: My mind intent on you (*tvadrik*) wanders not (*na apa veti*) (1). I fix my desire in you who is called by many (2). O conqueror, take your seat on the vast seat (seat of grass) (3). May you drink this Soma (4).²

10.43.3: May Indra be the remover of ignorance (*amateh*) and hunger (1), for the opulent one is the master of the riches and abodes (2). These seven rivers (of energies) flowing down the slope (3), (belonging) to the powerful (*shushminah*) showerer increase our growth (*vayah*) (4).³

¹ अच्छा म इन्द्रं मतयः (1), स्वर्विदः सध्रीचीर्विश्वा उशतीः (2), अनुषत (3), परिष्वजन्ते जनयो यथा पतिं मर्यं (4), न शुन्ध्युं मघवानमूतये (5)

² न घा त्वद्रिगप वेति मे मनः (1), त्वे इत् कामं पुरुहूत शिश्रय (2), राजैव दस्म नि षदोऽर्धि बर्हिषि (3), अस्मिन् त्सु सोमोऽवपानमस्तु ते (4)

³ विषूवदिन्द्रो अमतेरुत क्षुधः (1), स इद्रायो मघवा वस्व ईशते (2), तस्येदिमे प्रवणे सप्त सिन्धवा (3), वयो वर्धन्ति वृषभस्य शुष्मिणाः (4)

[*vayah*: growth of our subtle powers in us; (in all 20 occurrences in RV, *vayah* means birds or growth); food (for S)]

10.43.4: Just as birds perch on a leafy tree (1), the bliss-giving Soma with its abode in the body (*chamū*) takes refuge in Indra (2). Its face of puissance (*shavasa*) shines (3). May Indra bestow (*vidat*) the ārya-light of the Sun-world (*svar*) on man (4).⁴

[*anikam*: face, (1.115.1), (1.113.19) (KS); see (10.48.3); force (10.2.6, 10.7.3)]

Note that '*vyotir ārya*' means the excellent light of Ārya. Here ārya has no connotation of a tribe. '*arya*' means those in the path of light; '*ārya*' are opposed by '*dasyu*' who favour the forces of ignorance. See (10.20.4) for more details.

āryā vyotiragrāh, the excellent (*agrāh*) light of *ārya*, (7.33.7)

svar: name of a world of Supreme Heaven above the ordinary heaven (*dyu*) and earth (*rodasi*). Mahas of the Tai. U. is same as *svar*. It is the luminous world of the splendours of the truth (*ṛtam*) as described in (9.83). It is also *uru loka* (wide world) (10.128.2) or *u loka*, (5.1.6, 5.4.11, 3.2.9, 10.13.2, 10.133.1)]

10.43.5: Just as a hunter chooses (the prey) appropriately (1), Indra recovers the Sun with its massed radiance (*samvargam devane*) (hidden in darkness) (2). No one is able to imitate your hero-strength (3), either in ancient times or modern, O Maghavan (4).⁵

[*devane*: radiance; (occurs once); The recovery of Sun is mentioned in (3.39.5) '*sūryam viveda tamasi kṣhiyantam*']

10.43.6: Indra encompasses the people (1).

The showerer contemplates the speech (*dhenā*) of people (2).

When Indra is pleased with the Soma offerings of a person (3), that person overcomes (*sahate*) his foes with the (power of the) sharp Soma (4).⁶

⁴ वयो न वृक्षं सुपलाशम् (1), आसदन् सोमास इन्द्रं मन्दिनश्चमूषदः (2), प्रैषामनीकं शर्वसा दर्वियुतत् (3), विदत् स्वर्मनवे ज्योतिरार्यम् (4)

⁵ कृतं न श्रद्धी वि चिनोति (1), देवने संवर्गं यन्मघवा सूर्यं जयत् (2), न तत् ते अन्यो अनु वीर्यं शक्त् (3), न पुराणो मघबन् नोत नूतनः (4)

⁶ विशांविशं मघवा पर्यशायत् (1), जनानां धेना अवचाकशदृषा (2), यस्याहं शक्रः सबनेषु रण्यति (3), स तीव्रैः सोमैः सहते पृतन्यतः (4)

10.43.7: When the Soma flows towards Indra (2), as waters to the sea (1), or the rivers to a lake (3), the wise sages increase the great one (or the light) in their bodies (4), just as the descending energy (rain) by its luminous gifts increases the strength (of all beings) (5). [*yava*: corn; strength; *yaviṣhṭha*: ever young; *yavya*: strength (1.140.13);

We do not routinely translate line 5 as 'just as rain increases barley or corn' because of the word *divyena* (luminous).]

10.43.8: Just as in the world an angry bull rushes (1), so does Indra direct the (rushing) waters, the brides of the lord (*aryapatnī*) (2). For the person who makes offerings (5), and presses the Soma (3), Indra, the swift in strength, gives the light (4).⁸

[*jīradānave*: swift in strength, (5.62.3); *dānave*: one who is strong; *jīradānave* can be an epithet for worshipper also]

10.43.9: Let the axe (of Indra) be born along with light (1). May the good milch-cow of truth (manifest) as of old (2). May the pure and radiant Indra shine with splendour (3). May the lord of existence (*satpatī*), shine superlatively bright (*shukra*) like the Sunworld (*svar*) (4).⁹

10.43.10: Same as (10.42.10)¹⁰

10.43.11: Same as (10.42.11)¹¹

⁷ आपो न सिन्धुम् (1), अभि यत् समक्षरन् त्सोमास इन्द्रं (2),

कुल्या इव हृदम् (3), वर्धन्ति विप्रा महौ अस्य सादने (4),

यवं न वृष्टिर्दिव्येन दानुना (5)

⁸ वृषा न क्रुद्धः पतयद्रजः (1), स्वा यो अर्यपत्नीरकृणोदिमा अपः (2),

स सुन्वते मघवा जीरदानवे (3), अविन्दज्योतिर्मनवे हविष्मते (4)

⁹ उज्जायतां परशुज्योतिषा सह (1), भूया ऋतस्य सुदुघा पुराणवत् (2),

वि रौचतामरुषो भानुना शुचिः (3), स्वर्णं शुक्रं शुशुचीत सत्पतिः (4)

¹⁰ गोभिष्टरेमामतिं दुरेवां (1), यवेन क्षुधं पुरुहूत विश्वाम् (2),

वयं राजभिः प्रथमा धनानि (3), अस्माकैन वृजनेना जयेम (4)

¹¹ बृहस्पतिर्नः परि पातु पश्चाद् (1), उत्तत्तरस्मादधरादघायोः (2),

इन्द्रः पुरस्तादुत मध्यतो नः (3), सखा सखिभ्यो वरिवः कृणोतु (4)

44: Indra

Rīṣi: Kṛṣṇa Āṅgīrasa

10.44.1: He cleaves all the foes

10.44.2: Come to us by a good path

10.44.3: Steeds

10.44.4: May we have growth

10.44.5: You are the Lord

10.44.6: Paths difficult to be climbed by others

10.44.7: Some go to the lower and others to the higher

10.44.8: Minds of the Two

10.44.9: Well-made goad

10.44.10: Overcome hunger

10.44.11: Guard us from evil

[Metre: 1-3, 10-11, Triṣṭup (11, 4); 4-9, Jagatī (12, 4)]

10.44.1: Let Indra, the lord of riches come (1), in his car which bears him (*dharmaṇā*) for his rapture (2). He is swift and very strong (3). With his great and might which is not surmountable (6), he overcomes all the strong foes (5), cleaving all things (4).¹

[*pratvakṣhaḥ*: one who cleaves all things (5.57.4, 1.87.1)]

svapati: self-master, lord of riches (S), occurs in (10.27.8), (10.31.4) also S;

Note *svadha* self-law; *svajenya*: self-born etc]

10.44.2: Your car is well-stationed (1). Your horses are well-trained (2). O Master of men, the thunderbolt is grasped by your hands (3). O King, come quickly toward us by a good path (4). By your drink, the strengths (energies) will be increased (5).²

10.44.3: May the master of men, the fierce one, who has Vajra in his hands (2), Indra, be carried (1), here to us by the steeds which rejoice together (5). The steeds are fierce and vigorous (3). Indra is the cleaver of the foes, showerer and his strength is the truth (4).³

¹ आ यात्विन्द्रः स्वपतिः (1), मदाय यो धर्मणा (2), तत्तुजानस्तुर्विष्मान् (3), प्रत्वंक्षाणो (4), अति विश्वा सहासि (5), अपारेणं महता वृष्ण्येन (6)

² सुष्ठामा रथः (1), सुयमा हरीं ते (2), मिम्यक्ष बज्रौ नृपते गर्भस्तौ (3), शीर्षं राजन् त्सुपथा याह्यवाङ् (4), वर्धाम ते पपुषो वृष्ण्यानि (5),

³ एन्द्रवाहो (1), नृपतिं बज्रबाहुमुग्रम् (2), उग्रासस्तविषासं एनम् (3), प्रत्वंक्षसं वृषभं सत्यशुष्मम् (4), एमस्मत्रा सधमादौ बहन्तु (5)

10.44.4: O Indra, you are the lord, the one who chooses the gated house (*droṇa*) (1), fully conscious and you support the energies (*ūrjaḥ*) (2). You are the upholder (of laws) and you diffuse (energies) like a bull (3). Fill us with *ojas* (4). Accept us into yourself (5), for you are the lord (*inaḥ*). May we, the wise, have growth (6).⁴

[*grbhāya*: accept (us), (4.4.15); *asaḥ*: are *kenipānām*: the wise (S) (occurs once)]

10.44.5: Let the riches come to me which (have been) praised well (1). Come to the sacrifice with auspicious yearnings of the Soma-offering person (2). You are the lord (3), may you be on this vast seat (4). Your vessels are inviolate according to their laws of action (5).⁵

[*pātram*: the vessels which carry symbolically the wealth of Indra (1.82.4), also that which protects.]

10.44.6: Those who give offerings to gods go by separate (paths) (to the higher worlds) (1). First are those who have created for themselves the glorious paths difficult to be traversed by others (2). Those who have been unable to climb the ship of *yajña* (3), travel (*irma*) on a downward path because of their sinful acts (*kepayah*) (4).⁶

[*irma*: travel, movement, (5.62.2, 5.73.3); bothered by debt (S), *kepayah*: sinful acts (S) (occurs once)]

10.44.7: Thus the others (*apara*), with evil intentions (*dūdhyah*), go to the lower worlds as mentioned earlier (1), even though their restive horses are yoked (2). Otherwise the others in high stations give freely (everything) before their death (*prāk*) (3).

Among them is the enjoyment of the many types of discoveries of knowledge (*vayunāni*) (4).⁷

⁴ ए॒वा प॒तिं द्रो॒णसा॒चं (1), स॒चैत॒समूर्जः स्कु॒म्भं (2), ध॒रुण॒ आ वृ॒षाय॑से (3), ओजः॑ कृ॒ष्व सं गृ॒भाय॑ (4), त्वे अ॒पि (5), असो॑ यथा॒ केनि॒पाना॑मिनो वृ॒धे (6)

⁵ ग॒मन्न॒स्मे वस॑न्त्या हि शंसि॑षं स्वा॒शिषं॑ (1), भ॒रमा॑ याहि सोमि॑नः (2), त्वमी॑शिषे (3), सा॒स्मिन्ना स॑त्सि ब॒र्हिषि॑ (4), अ॒नाधृ॒ष्या तव॑ पा॒त्राणि॑ ध॒र्मेणा॑ (5)

⁶ पृथ॑क् प्राय॑न् प्रथ॒मा दे॒वहू॑तयो (1), अकृ॑ण्वत श्रव॒स्यानि॑ दुष्ट॒रा (2),

न ये शे॒कुर्य॒ज्ञियां॑ नाव॒मारु॑हम् (3), ई॒मैव॑ ते न्य॒विश॑न्त॒ केप॑यः (4)

⁷ ए॒वैवापा॑गप॒रे (1), सन्तु॑ दू॒ढ्यो (1), अ॒श्वा येषां॑ दु॒र्युजं॑ आ॒युयु॑ज्रे (2), इ॒त्था ये प्रा॑गुप॒रे सन्ति॑ दा॒वनै॑ (3), पु॒रूणि॑ यत्र॒ व॒युना॑नि॒ भोज॑ना (4)

[*bhojana*: enjoyment]

10.44.8: He subdues the wandering and trembling hostiles (1). The heaven cries out (2); the midworld is agitated (3). He the mighty one fixes the combined minds of the two (heaven and earth) (4). Blissful with the drinking of Soma, he chants the praises (mantrās) (5).⁸

[*girīn*: hostile forces; clouds (S)]

10.44.9: I bear you this well-made goad (1), by which you urge the slayers of hostile forces, O Maghavan (2). May your abode be in our place of Soma release (3). O Maghavan, who gives us the appropriate shares, hear our prayers in this yajña accompanied by the release of Soma-delight (4).⁹

[*ābhagaḥ*: shares; *iṣṭau*: yajña]

10.44.10: Same as (10.42.10).¹⁰

10.44.11: Same as (10.42.11).¹¹

⁸ गिरीं रज्जान् रेजमानां आधारयद् (1), द्यौः क्रन्दत् (2), अन्तरिक्षाणि कोपयत् (3), समीचीने धिषणे विष्कभायति वृष्णाः (4),

पीत्वा मद उक्थानि शंसति (5)

⁹ इमं बिभर्मि सुकृतं ते अङ्गुशं (1), येनारुजासि मघवञ्छफारुजः (2), अस्मिन् त्सु ते सर्वने अस्त्वोक्त्यं (3), सुत इष्टौ मघवन् बोध्याभंगः (4)

¹⁰ गोभिष्टरेमामतिं दुरेवां (1), यवेन क्षुधं पुरुहूत विश्वाम् (2),

वयं राजभिः प्रथमा धनानि (3), अस्माकेन वृजनैना जयेम (4)

¹¹ बृहस्पतिर्नः परि पातु पश्चाद् (1), उतोत्तरस्मादधरादघायोः (2),

इन्द्रः पुरस्तादुत मध्यतो नः (3), सखा सखिभ्यो वरिवः कृणोतु (4)

45: Agni

Riṣhi: Vatsapriḥ Bhālandanah

- 10.45.1: Three births of Agni
 10.45.2: Your supreme name in secrecy
 10.45.3: Three births
 10.45.4: He saw all this that is
 10.45.5: Exalter of glories
 10.45.6: Ray of intuition (*ketu*)
 10.45.7: Traveller and wise of mind
 10.45.8: Became immortal
 10.45.9: Happy light
 10.45.10: Breaks with what is born in him
 10.45.11: Burst open the pen of ray-cows
 10.45.12: Found the hero-mights in us
 [Metre: Triṣṭup (11, 4)]

[The first eleven mantrās of this Sūkta are also in Kriṣṇa Yajur Veda TS (4.2.2). They are also in the Shukla Yajur Veda in various places in VS (12), i.e., 12th adhyāya.]

10.45.1: Above heaven was the first birth of Agni (1). Over us was his second birth as the knower of all things born (2). His third birth was in the waters, a god-mind (3). Him continuously one kindles (4), and one adores him with one's thought perfectly fixed on him (5).¹

[*ajasram*: continuously]

10.45.2: O Agni, we know your triple three (1).

We know your seats borne widely in many planes (2).

We know your supreme Name which is in the secrecy (3),
 we know that fount of things from which you came (4).²

[*tredhā trayāni*: triple three; Agni's powers associated with his three births in the three planes namely matter, life and mind.]

¹ दिवस्परिं प्रथमं जज्ञे अग्निः (1), अस्मद् द्वितीयं परि जातवैदाः (2), तृतीयमप्सु नृमणा (3), अजस्रमिन्धान एनं (4), जरते स्वाधीः (5)

² विद्वा तै अग्ने त्रेधा त्रयाणि (1), विद्वा ते धाम बिभृता पुरुत्रा (2), विद्वा ते नाम परमं गुहा यत् (3), विद्वा तमुत्सं यत आजगन्थ (4)

10.45.3: He of the god-mind (Indra) kindled you in the Ocean, within the Waters (1). He of the divine vision (Varuṇa) kindled you, O Agni, in the teat of heaven (2). The mighty ones made you to grow (4), where you stood in the third kingdom, in the lap of the waters (3).³

10.45.4: Agni cried aloud like heaven thundering (1), he licked the earth revealing its growths (2). When kindled and born, at once he saw all this that is (3). He shines out with his light between earth and heaven (4).⁴

10.45.5: An exalter of glories (1), a holder of the riches (2), a manifestor of the thinking mind (3), a guardian of the Soma-delight, a shining One (4), the son of force, the king in the Waters (5), he grows luminous (6), as he burns up in the front of the dawns (7).⁵

[*udāraḥ*: exalter]

10.45.6: (He is) the ray of intuition of the universe (1). (He is) the child in the womb of the world (2). In his coming to birth he filled earth and heaven (3). Going beyond them (5), he rent even the strong mountain (4), when the peoples of the five births sacrificed to Agni (6).⁶

[Five births: births in the five realms namely matter, life, mind, supermind (*mahas*, *vijāna* or *svar*) and bliss (*ānanda*)]

10.45.7: An aspirant and traveller and wise of mind, a purifying flame (1), Agni is set within (3), as the immortal in mortals (2). He sends forth and carries a ruddy smoke (4), striving with his bright flame of light to reach heaven (5).⁷

³ स॒मु॒द्रे त्वा॑ नृ॒मणा॑ अ॒प्स्वन्तः (1), नृ॒चक्षा॑ ई॒धे दि॒वो अ॒ग्र ऊ॒र्धन् (2), तृ॒तीये॑ त्वा॒ रज॑सि त॒स्थिवा॑सं स॒मपा॑मुप॒स्थे (3), म॒हिषा॑ अ॒वर्धन् (4)

⁴ अ॒क्र॒न्दद॑ग्निः स्त॒नय॑न्नि॒व द्यौः (1), क्षा॒मा रे॑रि॒हद्वी॒रुधः॑ स॒मञ्ज॑न् (2), स॒द्यो ज॑ज्ञा॒नो वि॒ ही॒मि॒द्धो अ॒ख्य॑त् (3), आ॒ रोद॑सी भानु॒ना भा॑त्यन्तः (4)

⁵ श्रि॒णा॒मु॒दारो॑ (1), ध॒रुणो॑ र॒यीणा॑ (2), म॒नी॒षाणां॑ प्रा॒र्पणः॑ (3), सोम॑गो॒पाः वसुः॑ (4), स॒नूः ब्र॒ह्म॑सो अ॒प्सु रा॒जा (5), वि॒ भा॑ति (6), अ॒ग्र उ॒पसा॑मि॒धानः॑ (7)

⁶ वि॒श्वस्य॑ के॒तुः (1), भु॒वन्स्य॑ गर्भं (2), आ॒ रोद॑सी अ॒पृणा॑ज्जाय॒मानः॑ (3), वी॒ळुं चि॒दद्रि॑मभि॒नत् (4), परा॑य॒ज्जना॑ (5), यद॑ग्निम॒यज॑न्त॒ पञ्च॑ (6)

⁷ उ॒शिक् पा॑व॒को अ॒रतिः॑ सु॒मे॒धा (1), म॒र्तेष्व॑ग्नि॒रमृ॑तो (2), नि॒ धा॑यि (3), इ॒य॒र्ति धूम॑म॒रुषं॑ भ॒रि॒भ्रत् (4), उ॒च्छु॒क्रेण॑ शो॒चिषा॑ द्यामि॒नक्ष॑न् (5)

10.45.8: Visible, golden of light (1), widely he shone (2).
Resplendent in his glory (4), he is life hard to violate (3).
Agni by his expandings became immortal (5),
when heaven with its strong seed had brought him to birth (6).⁸

10.45.9: He who has prepared for you (1), the luminous honeycomb, O
god Agni (3), O happy him lead forward (4), towards a more light (2),
opulent state (5), even to the bliss enjoyed by the gods (6),
O youthful godhead (7).⁹

[*apūpam*: cake, honey-comb; *ghṛtavantam*: light, luminous;
prataram vasyo: more opulent state; *pranaya*: lead forward;
bhadra shoche: happy light]

10.45.10: Bestow on him his share (1), in the things of inspired
knowledge, O Agni (2), (his share) in word upon word as it is spoken
(3). He becomes dear to the Sun, dear to Agni (4).
Upward he breaks with what is born in him (5).
Upward with the things that are to be born (6).¹⁰

10.45.11: O Agni, men who sacrifice to you day after day (1), hold in
themselves all desirable riches (2). Desiring the treasure in your
companionship (3), aspiring (*ushijo*), they burst open the covered pen
of the Ray-Cows (*gomantam*) (4).¹¹

[*vrajam*: pen (of cows); *vavruḥ*: covered]

10.45.12: Agni has been affirmed in their lauds by the sages (1). He is
full of bliss for men, the Universal Godhead (2), guardian of the Soma-
delight (3). Let us invoke earth and heaven, free from hostile powers
(4). Found in us, O gods, a wealth full of hero-mights (5).¹²

⁸ हृशानो रुक्म (1), उर्विया व्यद्यौद् (2), दुर्मर्षमायुः (3), श्रिये रुचानः (4),
अग्रिमृत्तो अभवद्वयोभिः (5), यदेनं द्यौर्जनयत् सुरेताः (6)

⁹ यस्तै अद्य कृण्वत् (1), भद्रशोचे (2), अपूपं देव घृतवन्तमग्रे (3),
प्र तं नय प्रतरं (4), वस्यो अच्छा (5), अभि सुभ्रं देवभक्तं (6), यविष्ठ (7)

¹⁰ आ तं भज (1), सौश्रवसेष्वग्र (2), उक्थर्कथ आ भज शस्यमाने (3),
प्रियः सूर्ये प्रियो अग्रा भवाति (4), उज्जातेन भिनदत् (5), उज्जनिर्त्वैः (6)

¹¹ त्वामग्रे यजमाना अनु द्यून् (1), विश्वा वसुं दधिरे वार्याणि (2),
त्वया सह द्रविणमिच्छमाना (3), ब्रजं गोमन्तमुशिजो वि बन्धुः (4)

¹² अस्तावि अग्निर्नरां (1), सुशेवो वैश्वानर (2), ऋषिभिः सोमगोपाः (3),
अद्वेषे द्यावापृथिवी हुवेम (4), देवा धत्त रयिमस्मे सुवीरम् (5)

46: Agni

Riṣhi: Vatsapriḥ Bhālandana

- 10.46.1: He upholds and is held in us
10.46.2: Followed him by his tracks
10.46.3: Becomes navel-centre
10.46.4: Created Agni by aspiration and obeisance
10.46.5: He has come into being
10.46.6: Journeys to the gods
10.46.7: They strengthen us
10.46.8: Earth's discoveries of knowledge
10.46.9: Many powers have fashioned Agni
10.46.10: Wide expansion for the singer
[Metre: Triṣṭup (11, 4)]

10.46.1: The great Priest of the call has been born, the knower of the heavens (1). He is seated in man (2), may he take his seat in the lap of the waters (3). He upholds us and is held in us (4). He rules your expandings (*vayāmsi*) and your riches on your behalf, his worshipper (5). He is the protector of your body (6).¹

[*yantā*: one who rules (3.13.3); *vidhate*: worshipper (many occurrences); *dadhiḥ*: he who upholds us; (occurs once) (*dadhi* is not the usual curds)]

10.46.2: They worshipped him in the session of the waters (1). They followed him by his tracks (3), as if tracking the cow (of vision) which is lost (2). Aspiring with obeisance (5), the Flame-seers, the wise thinkers desired and found him (6), hid in the secret cavern (4).²

[*bhṛgavo*: Flame-seers, Bhṛgu Flame-seers (many occurrences); Note that the line 3 is in (1.65.1) (Riṣhi Parāshara)]

¹ प्र होता जातो महान् नभोविन् (1), नृषद्वा सीदद् (2), अपामुपस्थै (3), दधिर्यो धायि (4), स ते वयांसि यन्ता वसूनि विधते (5), तनूपाः (6)

² इमं विधन्तो अपां सधस्थै (1), पशुं न नष्टं (2), पदैरनु गमन् (3), गुहा चतन्तम् (4), उशिजो नमोभिः (5), इच्छन्तो धीरा भृगवोऽविन्दन् (6)

10.46.3: He is the son of the master of wide riches (2). Desiring Him greatly, Trita found him (1), on the head of the light unslayable (3). He is born the youth (*yuvā*) who increases the felicity in our mansions (4),

and becomes the navel-centre of the luminous world (5).³

[*harmyeṣhu*: in mansions; *shevṛdha*: one who increases the felicity; The work of seer Trita Āptya is mentioned in (10.7) in this book.

Line 2 (alt.): the (triple) born from the all- pervading substance]

10.46.4: In their aspiration, by their obeisance (2), they created him in human beings (5), and established him in human beings (7), as the rapturous Priest of the call (1). (He is) the sacrificer ever-moving forward (3), the leader of the pilgrim-sacrifices (4), the traveller, the purifying Flame, the carrier of the offering (6).⁴

[they (line 5): the wise persons and sages endowed with aspiration]

10.46.5: He has come into being (1). He is the victorious, the great, the founder of the light in the ignorant (*mūrā*) (2); (he is) one free of ignorance, render of cities (3). They established the thought (5), by leading him, the child of forests (4), like a golden-maned war-horse (6). His wealth is the illumined word (7).⁵

[This verse is an excellent example of the work that has to be done in converting the summary translation of (SA) into meaningful sentences which have the correspondence to the pādās in the Sanskrit text. (SA) translation reads, "He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the light, men ignorant, one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word—they established the thought", in p. 403, HMF. Note that (SA) does not omit any epithet in the text. Lines 1, 2 constitute the pāda 1; line 3, pāda 2; lines 4 & 5, pāda 3; lines 6 and 7, pāda 4.]

³ इमं त्रितो भूर्येविन्ददिच्छन् (1), वैभूवसो (2), मूर्धन्यघ्नयायाः (3),

स शेवृधो जात आ हर्म्येषु (4), नाभिर्युवा भवति रोचनस्य (5)

⁴ मन्द्रं होतारम् (1), उशिजो नमोभिः (2), प्राञ्चं यज्ञं (3), नेतारमध्वराणाम् (4), विशामकृण्वन् (5), अरतिं पावकं हव्यबाहं (6), दधतो मानुषेषु (7)

⁵ प्र भूः (1), जयन्तं महां विपोधां मूरा (2), अमूरं पुरां दुर्माणम् (3), नयन्तो गर्भं वनां (4), धियं धुः (5), हिरिश्मश्रुं नावाणं (6), धनर्चम् (7)

10.46.6: May Trita in the homesteads holding all firmly (1), take his session in his native seat within and all-encompassing (2). (He is) a dweller in man's home (4). Henceforth taking all into his grasp (3), by a wide law of his action, by unrestrained movements (5), he journeys to the gods (6).⁶

[Line 1: *stabhūyan*: setting himself firmly, holding all firmly]

10.46.7: His ageless (1), and purifying Agnis (3), are the defenders of our homes, lifting their luminous smoke (2). White-flaming (4), dwellers in the Tree (or in delight) (6), they are our strengtheners and supporters (5), like winds and like Soma (7).⁷

10.46.8: Agni carries with his tongue the illumination of wisdom (1). He carries in his consciousness earth's discoveries of knowledge (2). Human beings (3), hold him, the most strong for sacrifice (5). (He is) the illuminating and purifying, rapturous Priest of the call (4).⁸

10.46.9: This is Agni to whom earth and heaven gave birth (1). He is desirable, first and supreme (3). For human beings, Agni has been fashioned (5), by Mātarishvan and the gods (4), and by the waters, the form-maker and Bhṛgu seers by their strengths (2). (He is) a master of sacrifice (6).⁹

[*mātarishvan*: the deity Vāyu, the life that grows in the mother]

10.46.10: You are he whom the gods have set as the carrier of the offerings (1). Persons with their many desires (*spṛha*) (regard you) as the lord of sacrifice (2). O Agni, in your journeyings (3), you found wide expansion for him who lauds you (4). You, making him divine, gather in him many glorious things (5).¹⁰

⁶ नि प॒स्त्या॑सु त्रि॒तः स्त॑भूयन् (1), परि॑वीतो योनौ॑ सीद॒दन्तः (2),
अतः॑ संगृ॒भ्यां (3), वि॒शां द॑मूना (4), वि॒धर्मे॑णायन्त्रैः (5), ई॒यते॑ नृन् (6)

⁷ अ॒स्याज॑रासो (1), द॒माम॑रित्रा॒ अ॒र्चद्धू॑मासो (2), अ॒ग्नयः॑ पाव॒काः (3),
श्चि॒तीच॑र्यः (4), श्वा॒त्रासो॑ भुर॒ण्यवो॑ (5), वन॑र्षदो (6), बा॒यवो॑ न सोमाः (7)

⁸ प्र जिह्वा॑या भरते॒ वेपो॑ अ॒ग्निः (1), प्र व॒युना॑नि चे॒तसा॑ पृथि॒व्याः (2),
तमा॑यवः (3), शुच॑र्यन्तं पाव॒कं म॒न्द्रं हो॒तारं॑ (4), दधि॑रे यजिष्ठ॒म् (5)

⁹ द्यावा॑ यम॒ग्निं पृथि॑वी जनि॒ष्टाम् (1), अप॑स्त्वष्टा भृ॒गवो॑ यं स॒होभिः॑ (2),
ई॒ळेन्य॑ प्रथ॒मं (3), मा॑तरि॒श्वा दे॒वाः (4), त॑तश्चु॒र्मन॑वे यज॒त्रम् (5)

¹⁰ यं त्वा॑ दे॒वा दधि॑रे ह॒व्यवा॑हं (1), पु॒रुस्पृ॑हो मा॒नुषा॑सो यज॒त्रम् (2),
स याम॑न्न॒ग्ने (3), स्तु॒वते॒ वयो॑ धाः (4), प्र दै॒वय॑न् य॒शसः॑ सं हि पू॒र्वीः (5)

[The next hymn to Agni is (10.51).]

47: Indra and Riches

Riṣhi: Saptagu Āṅgirasa

[The four sūktās (10.47-10.50) are associated (according to Anukramaṇi) with the deity Indra Vaikuṇṭha, a power closely related to Indra himself. The Riṣhi of the 3 hymns (48-50) is also Indra Vaikuṇṭha.

vaikuṇṭha does not appear in any mantrās of RV. It does appear in Brh. U. (2.1.6) where it is used as an epithet for meditating on the Supreme Brahman. *kuṇṭha* means obstacle. *vaikuṇṭha* is one who knows all the impediments in the lives of persons (and removes them) (*vividha kuṇṭha vidyate asya vaikuṇṭha*). Hence one of the Purāṇās mentions it as a name for Viṣṇu.

vikuṇṭha is also known as *māyā*. Hence he who has this power is Vaikuṇṭha.

Later the name of the deity became the name of the supreme station which is the abode of Viṣṇu (*paramam padam*).]

10.47.1: Mighty and manifold riches

10.47.2: Skilled in all works

10.47.3: Full of powerful mantrās (*subrahmāṇam*)

10.47.4: You are true (*satyam*)

10.47.5: Light of heaven

10.47.6: Seven-rayed thought

10.47.7: Thoughts touching heart

10.47.8: Vast abode

[Metre: Triṣṭup (11, 4)]

[All the 8 mantrās have the same refrain, given in the last line, usually, line (4).]

10.47.1: O lord of abundant riches (2), we seize your hand of discrimination (right hand), desiring riches (1). We know you, the hero, as the lord of ray-cows (3). Give us the riches which are mighty and manifold (4).

[*vr̥ṣhaṇam*: mighty; *chitram*: manifold;]

¹ जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसूयवौ (1), वसुपते वसूनाम् (2),

विद्वा हि त्वा गोपतिं शूर गोनाम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

10.47.2: They (riches) are with luminous weapons and luminous protections (armour) and they are a safe guide (1). They encompass the four oceans and are a depository of riches (2). You are skilled in all works and you are praised and chosen by many (3). Give us the riches which are mighty and manifold (4).²

10.47.3: O Indra, grant us the mighty and manifold riches (described below) (4). They are full of powerful mantrās (*subrahmāṇam*), God-possessing (1), high-above, wide and based on vast (*bṛhantam*) foundations above (*pr̥thubudhnam*) (2). They are forceful (*ugram*) with the R̥ṣi's inspiration, and they conquer the enemy (the opposing force) (3).³ (KS)

[The epithets *subrahmāṇam*, here and *subrahmaṇyam* in (10.62.4) point to the deity Subramanya, a form of Skanda who appears in the later Purāṇic literature. Note *skanda* is the leader of the gods like Agni or Indra in Veda. The Chhāndogya U. mentions Skanda in (7.26.2).]

10.47.4: You win the plenitude, you are a hero among the wise; you make peoples cross over miseries (1). You are the increaser in us; you are the distributor of riches and you have the auspicious discernment (2). Indra, you are true, you are the killer of dasyu-foes and the destroyer of cities of foes (3). Give us the riches which are mighty and manifold (4).⁴

10.47.5: O Indra, you are endowed with the steeds (life-energies), charioteers (1), and heroes in thousands and plenitude (2). You are with hundreds of the hero sages who follow the blissful *vrata* and you give them the light of heaven (3). Give us the riches which are mighty and manifold (4).⁵

² स्वायुधं स्ववसं सुनीथं (1), चतुःसमुद्रं धरुणं रयीणाम् (2),

चकृत्यं शंस्यं भूरिवारम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

³ सुब्रह्माणं देववन्तं (1), बृहन्तमुरुं गभीरं पृथुबुधमिन्द्र (2),

श्रुतक्रषिमुग्रमभिमातिषाहम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

⁴ सनद्वाजं विप्रवीरं तरुत्रं (1), धनस्पृतं शशुवांसं सुदक्षम् (2),

दस्युहनं पूर्भिदमिन्द्र सत्यम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

⁵ अश्वावन्तं रथिनं (1), वीरवन्तं सहस्रिणं शतिनं वाजमिन्द्र (2),

भद्रव्रातं विप्रवीरं स्वर्षाम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

[*svarṣhām*: gives the light of heaven (Sun world) (1.100.13, 1.61.3)]

10.47.6: The thought goes to Bṛhaspati (2). (He is) the seven-rayed, true-thinking, the perfect intelligence (1). He is the Angirasa, to be approached with obeisance (3). Give us the riches which are mighty and manifold (4).⁶

10.47.7: Our stoma chants and the right thinkings attain Indra in that journey (2). These thoughts are our messengers to the one who carries bliss (*vana*) (1). These thoughts come out of our mind and find expression touching the heart (3). Give us the riches which are mighty and manifold (4).⁷

10.47.8: O Indra, give to us what we solicit from you (1), which is a vast abode with extraordinary (*asamam*) persons (2). May the heaven and earth speak the word favourably (3). Give us the riches which are mighty and manifold (4).⁸

48: Indra as Supreme

Riṣhi: Indra Vaikuṇṭha

[This sūkta is uttered by the riṣhi in ecstatic communion and complete identification with the Supreme. For more information, see the introduction to (10.125).]

10.48.1: Supreme lord

10.48.2: Indra and the knowledge to Dadhīcha

10.48.3: Work done in past and future

10.48.4: Thousands of gifts

10.48.5: Never yield to death

10.48.6: Making the arrogant to bend

10.48.7: None can revile me

10.48.8: Help to the devotees

10.48.9: Two types of knowledge

⁶ प्र सप्तगुंमृतधीतिं सुमेधां (1), बृहस्पतिं मतिरच्छां जिगाति (2),

य आङ्गिरसो नमसोपसद्यो (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

⁷ बनीवानो मम दूतासु (1), इन्द्रं स्तोमाश्चरन्ति सुमतीरियानाः (2),

हृदिस्पृशो मनसा वच्यमाना (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

⁸ यत् त्वा यामिं दद्धि तन्न इन्द्र (1), बृहन्तं क्षयमसमं जनानाम् (2),

अभि तद् द्यावापृथिवी गृणीताम् (3), अस्मभ्यं चित्रं वृषणं रयिं दाः (4)

10.48.10: Evil one stands bound in darkness

10.48.11: Form auspicious might in me

[Metres: 1-6, 8-9, Jagatī (12, 4); 7, 10-11, Triṣṭup (11, 4)]

10.48.1: I am the supreme lord of riches (1). I conquer the treasures of many (foes) (2). Living beings call upon me (as a son calls upon) a father (3). I give the enjoyments to the giver (4).¹

10.48.2: I, Indra, am the striker of the head of the son of Atharvan (1). For the sake of Trita, I gave new birth to the rays (of knowledge) (imprisoned) by the demon Ahi (2). I have recovered all the strengths around the dasyu foes (3). For (the ṛṣhi) Dadhīcha, son of Mātariśvan, I taught the knowledge (*go*) which saves (4).²

[Line 1: This line alludes to the anecdote of the knowledge of mystic honey (Madhu Vidya) given to the son of Atharvan. The anecdote is mentioned briefly in RV (1.116.12), Brh U. (2.5) etc. S translates here *vakṣha* as 'head' whereas it means 'chest' everywhere else in RV. See the note at the end.]

10.48.3: For me, Tvaṣṭṛ has made the strong thunderbolt (1).

The gods have concentrated all their will-powers in me (2).

My might (*anikam*) is unassailable like that of Sun (3).

Men regard me as a master in consequence of what has been done and what will be done (4).³

[*anikam*: face (10.43.4), force, might (5.76.1), army. Here S regards it as army. This is explainable as the collective or army of rays.]

10.48.4: (I have conquered) with my shaft the Ray-cows, life-energies (steeds), the herds (1), that bestow happiness (*purīṣiṇam*) and golden-lustre (2). I sharpen the many hundred (powers) of the giver (3), who offers the utterances and the blissful Soma (4).⁴

¹ अहं भुवं वसुनः पूर्व्यस्पतिः (1), अहं धनानि सं जयामि शश्वतः (2), मां हवन्ते पितरं न जन्तवो (3), अहं दाशुषे वि भजामि भोजनम् (4)

² अहमिन्द्रो रोधो बक्षो अथर्वणः (1), त्रिताय गा अजनयमहेरधि (2), अहं दस्युभ्यः परि नृम्णमा ददे (3), गोत्रा शिक्षन् दधीचे मातरिश्चने (4)

³ मह्यं त्वष्टा वज्रमतक्षदायसं (1), मयि देवासोऽवृजन्नपि क्रतुम् (2), ममानीकं सूर्यस्येव दुष्टरं (3), मामार्यन्ति कृतेन कर्त्वेन च (4)

⁴ अहमेतं गव्ययमश्व्यं पशुं (1), पुरीषिणं सायकेना हिरण्ययम् (2), पुरू सहस्रा नि शिशामि दाशुषे (3), यन्मा सोमास उब्धिना अमन्दिषुः (4)

10.48.5: I am Indra who has not been surpassed in wealth (1). I never yield to death (2). Offering me the pressed and purified Soma, you can ask for riches (3). O persons, do not lose my friendship (4).⁵

10.48.6: I destroy the powerful (enemies) two by two (1), who want to battle Indra with the thunderbolt (2). I slay those who deserve to be slain, those who challenge me to fight (3), who utter menacing words (4), and who are unbending (arrogant) to those who make prostrations (5).⁶

[*namasvinah*: those who make prostration of surrender;
anamasyuḥ: arrogant]

10.48.7: Single, I overcome my single (foe) (1), I overcome two foes; what can three do against me (2)? Like sheaves of grain, I overcome and destroy many foes (3). How can the enemies who are not Indra revile me (4)?⁷

[*anindrah*: those who are not Indra, i.e., who do not have the power of Indra]

10.48.8: I prepared (impelled) Atithigva for the protection of (the people) of Gungu (1). I uphold the people just as one impels (*iśha*) a person to fight the Vṛtra (2). I gained renown in the great battle of Vṛtra killing (4); (The hostiles) Parṇaya and Karañja (were also) slain (3).⁸

⁵ अ॒हमिन्द्रो॑ न॒ परा॑ जिग्य॒ इद्ध॑न् (1), न मृत्य॒वेऽव॑ तस्थे॒ कदा॑ च॒न (2), सोम॑मिन्मा॒ सुन्व॑न्तौ याच॒ता वसु॑ (3), न मे॑ पू॒रवः॑ स॒ख्ये रि॑षाथन (4)

⁶ अ॒हमे॒ताञ्छा॑श्च॒सतो॑ द्वा अ॒द्वा (1), इन्द्रं॑ ये वज्रं॑ यु॒धये॑ऽकृ॒ण्वत॑ (2), आ॒ह्वय॑मानौ॒ अव॑ ह॒र्म्ना॒हन् (3), ह॒व्हा वद॑न् (4), अ॒न॒मस्यु॑र्नम॒स्विनः॑ (5)

⁷ अ॒भीद॑मेक॒मेको॑ अस्मि॒ निष्पाट्॑ (1), अ॒भी द्वा॑ किमु॒ त्रयः॑ कर॒न्ति (2), खले॑ न प॒र्षान् प्रति॑ ह॒न्मि भूरि॑ (3), किं मां॑ निन्द॒न्ति शत्र॑वोऽनिन्द्राः (4)

⁸ अ॒हं गु॒ह्यभ्यो॑ अति॒थि॒ग्वमिष्क॑रम् (1), इ॒षं न वृ॑त्र॒तुरं॑ वि॒क्षु धा॑रयम् (2), यत् प॑र्णय॒घ्न उ॒त वा॑ कर॒ञ्हे (3), प्रा॒हं म॒हे वृ॑त्र॒हत्ये॑ अशु॒श्रुवि॑ (4)

10.48.9: He who surrenders to me (*namī*) is given the impelling force and enjoyment and is a brother to all (1). His friends become endowed with two types of knowledge (*dvita*) (2).

On him who gives (Indra) the utterances (*ukthya*) and the speech of self-expression (*shamsyam*) (4),

I bestow luminous (speech) in the meetings or assembly (3).⁹

[*samithe*: meeting (3.1.12); *dvita*: two types, knowledge of heaven and earth; matter and mind]

10.48.10: Of the two, one has seen the Soma-delight within (1).

Indra protects this person (this half) with his thunderbolt (*asthā*) (2).

The other person (in the two) (who has no Soma) is a hostile who wants to fight and has sharp horns like weapons (3). He stands bound in the darkness within (4).¹⁰

[*nema*: half, (5.61.8), (1.72.4),

nema asmin: one of the two persons,

druha: one who harms the godly forces, (1.121.4, 5.74.4, 1.5.10)]

10.48.11: The god among gods does not abandon the abodes (1), of the Ādityās, the Vasus and the followers of Rudra (2). May he fashion me with auspicious might (3), so that I may be undefeated, unharmed and unconquered (4).¹¹

[Note for (10.48.2): For more details on the anecdotes and the knowledge given to Dadhīcha, see the book by KS 'Lights on the Upanishads' (SAKSI), chapters 6 and 7. The relevant RV mantrās are (1.84.13, 1.119.9, 1.117.22), discussed in 'Secrets of Rig Veda' (SAKSI).]

⁹ प्र मे नमी साप्य इषे भुजे भूत् (1), गवामेषे सख्या कृणुत द्विता (2),

दिद्युं यदस्य समिथेषु मंहयम् (3), आदिदेनं शंस्यमुक्थ्यं करम् (4)

¹⁰ प्र नेमस्मिन् ददृशे सोमो अन्तः (1), गोपा नेममाविरस्था कृणोति (2),

स तिग्मशृङ्गं वृषभं युयुत्सन् द्रुहः (3), तस्थौ बहुले बद्धो अन्तः (4)

¹¹ आदित्यानां वसूनां रुद्रियाणां (1), देवो देवानां न मिनामि धामं (2),

ते मा भद्राय शर्वसे ततक्षुः (3), अपराजितमस्तृतमषाळहम् (4)

49: Indra

Riṣhi: Indra Vaikuṇṭha

10.49.1: Create the mantra

10.49.2: Persons establish me within

10.49.3: Slaying of demons

10.49.4: Kutsa and other devotees

10.49.5: Devotees

10.49.6: Identification with Indra

10.49.7: I can return from the world of sun

10.49.8: Seven and ninety-nine foes

10.49.9: I found an easy path

10.49.10: Uphold luminous might

10.49.11: Sages hymn your actions

[Metre: 1,3-10, Jagatī (12, 4); 2,11, Triṣṭup (11, 4)]

10.49.1: I give excellent riches to him who lauds me (1). I create the mantra so that my power increases in a person (who recites it) (2). I am the impeller of yajamāna (3), so that he is victorious in all the battles against those who do not worship (4).¹

[*sākṣhi*: victorious; meaning justified by the word below in RV.
sākṣhāma: to be victorious (7.98.4)]

10.49.2: The beings born in heaven, in the midworld and in the waters (2), establish within themselves me who is the deity of the name Indra (1). I (impel) the two mighty and swift steeds in comprehensive actions (3).

I receive the assailing and mighty vajra (thunderbolt) (4).²

10.49.3: I smote Atka with many weapons in the defense of a seer (1). I protect the seer in front with many increasings of strengths (in him) (2). I am the slayer of Shushṇa (3). I control the killing bolt (4). I will not give the power of the auspicious name to the dasyu-foe (5).³

¹ अहं दां गृणते पूर्वं वसु (1), अहं ब्रह्म कृणवं मह्यं वर्धनम् (2),
अहं भुवं यजमानस्य चोदिता (3), अयज्वनः साक्षि विश्वस्मिन् भवे (4)

² मां धुरिन्द्रं नाम देवता (1), दिवश्च गमश्चापां च जन्तवः (2),
अहं हरी वृषणा विव्रता रघू (3), अहं वज्रं शर्वसे धृष्णवा देदे (4)

³ अहमत्कं कवये शिश्रथं हयैः (1), अहं कुत्समावमाभिरूतिभिः (2),
अहं शुष्णस्य श्रथिता (3), वर्धयमं (4), न यो रर आर्यं नाम दस्यवे (5)

[*nāma*: name; by repeating a name of a deity one gets the power associated with the deity; *kavi*: seer, name of a seer; *atka*: name of a demon (S). According to Zimmer, it is armour.]

10.49.4: Like a father (to his son), I gave the control of Vetasū, Tugra and Smadibha to Kutsa, as per his desire (1). To the yajamāna, I am like a king (looking after his interests) (2), bringing acceptable gifts to overcome the assailers (*ādhr̥she*) (3).⁴

[*vetasūn*: members of the country '*veta*' (alternate meaning)]

10.49.5: I made Mṛgaya to be under the control of Shrutarvan (1), since he (*shrutarvan*) was having uninterrupted joy (*chana*) in the discoveries of knowledge (2). Vesha I made to be humble towards Āyu (3). I brought Paḍgr̥bhi under the control of Savya (4).⁵

10.49.6: I, the Vṛtra-killer, crushed Vṛtra like a dāsa-foe (2). I increased and spread wide successively (3). Navavāstva Bṛhadratha (1), carried him across the shining world of light and established him on the other side (4).⁶

10.49.7: Carried by the swift steeds (of Sūrya) (2), I, by my strength (3), can return (*pari yāmi*) from the world of Sun (1). When I am called by the yajamāna for the sacrifice (4). I also do the duty of killing the dasa foes by my weapons (5).⁷

10.49.8: I am the slayer of the seven (hostiles) (1). I am the most binding of the binders (i.e., persons who create bonds) (2). I have made Turvasha and Yadu famous through their might (3). I have made another strong with my strength (4). I have demolished the ninety-nine powerful foes (5).⁸

⁴ अहं पितेव वेतसूरभिष्टये तुग्रं कुत्साय स्मदिभं च रन्धयम् (1),

अहं भुवं यजमानस्य राजनि (2), प्र यद्धरे तुजये न प्रियाधृषे (3)

⁵ अहं रन्धयं मृगयं श्रुतर्वणे (1), यन्माजिहीत वयुना चनानुषक् (2),

अहं वेशं नम्रमायवेऽकरम् (3), अहं सव्याय पङ्गुभिमरन्धयम् (4)

⁶ अहं स यो नववास्त्वं बृहद्रथं (1), सं वृत्रेव दासं वृत्रहारुजम् (2),

यद्धर्धयन्तं प्रथयन्तमानुषक् (3), दूरे पारे रजसो रोचनाकरम् (4)

⁷ अहं सूर्यस्य परि यामि (1), आशुभिः प्रैतशोभिर्वहमान ओजसा (2),

यन्मा सावो मनुष आह निर्णिज (3), ऋधक् कृषे दासं कृत्यं हथैः (4)

⁸ अहं सप्तहा (1), नहुषो नहुष्टरः (2), प्राश्रावयं शवंसा तुर्वशं यदुम् (3),

अहं न्यन्यं सहसा सहस्करं (4), नव ब्राधतो नवतिं च वक्षयम् (5)

[Turvasha and Yadu are mentioned in many riks (1.26.18, 1.54.6) and others as persons who have received help from Indra. However (9.61.2) seems to imply that Indra subdued Turvasha and Yadu for the sake of Divodāsa.]

10.49.9: I, the mighty one, uphold the seven rivers (1), which flow swiftly all over the earth and meander (*sīra*) (2). I, endowed with auspicious will power, spread out the waters (for the use of beings) (3). For persons, I found a path, made easy (or pleasing) by removing obstacles (4).⁹

10.49.10: I uphold that shining (*rushat*) might (*āsu*) (1), which no god or not even Tvaṣṭṛ can support (2).

(I support) the (highly desirable) udders of the Ray-cows (3).

In the streams, I uphold the sweet honey and strengthening Soma with the associated infusions (4).¹⁰

[*āshiraḥ*: infusions (usually three) of milk (*go*), curds (*dadhi*) and grain (*yavo*) in the rite; milk indicates the luminous cows of knowledge. Curds indicates the fixation of their yield in the intellectual mind; grain indicates the formulation of the light in the force of physical mind. (SA)

tryāshiraḥ: triple infusions, (5.27.5);

shvātrāsah: strengtheners, (10.46.7)]

10.49.11: Indra stimulates both gods and human beings (1), by his energies, with the riches of truth, he the opulent one (2). O Indra, the eager (*turāsaḥ*) sages hymn you in your self-glory (4). They (hymn) all your actions, O one with the energies (*shakti*) and the steeds (3).¹¹

⁹ अ॒हं स॒प्त स्र॒वतो॑ धार॒यं वृ॒षां (1), द्र॒वि॒त्त्वं पृ॒थि॒व्यां सी॒रा अधि॑ (2), अ॒हम॑र्णा॒सि वि॒ ति॒रामि॑ सु॒क्रतुः॑ (3), यु॒धा वि॒दं म॑न॒वे गा॒तुमि॑ष्ट्यै (4)

¹⁰ अ॒हं तदा॑सु धार॒यं (1), यदा॑सु न दे॒वश्च॒न त्वष्टा॑धार॒यद्रु॑शत् (2), स्पा॒र्हं गवा॑मू॒धः (3), सु व॒क्षणा॑स्वा म॒धोर्म॑धु श्वा॒त्र्यं सोम॑मा॒शिर॑म् (4)

¹¹ ए॒वा दे॒वा इन्द्रो॑ वि॒व्ये नृ॒न् प्र (1), च्यौ॒त्वेन॑ म॒घवा॑ स॒त्यरा॑धाः (2), बि॒श्वेत् ता तै॑ हरि॒वः श॒चीवो॑ (3), अभि॑ तु॒रासः॑ स्वय॒शो गृ॑णन्ति (4)

50: Indra

Riṣhi: Indra Vaikuṇṭha

10.50.1: Creator of all

10.50.2: Revel in the waters

10.50.3: Who receives the impulsion to work ?

10.50.4: Mighty with mantra-power (*brāhmaṇa*)

10.50.5: Increase in us

10.50.6: You uphold the laws

10.50.7: Acquire the pathway of the mind

[Metre: 1-2, 6-7, Jagatī (12, 4); 3-4, Abhisāriṇī;
5, Triṣṭup (11, 4)]

10.50.1: Sing the ṛk mantra (to him), who is the leader of all beings and the creator of all (2), who is blissful with the (intake of) great Soma-delight (1). The heaven and earth serve the great with the inspired knowledge (*shravoḥ*) together with the might (*nṛmṇam*) (4), of Indra, the worshipful one (or who is strong in sacrifice) (3).¹

[*saparyataḥ*: (they) serve, (4.14.5)]

10.50.2: That Indra, master of all (*ina*), with the strength of the hero (*narya*) is praised with hymns by his friend (1). He should be repeatedly honoured by persons like me (2). O Lord of Existence, you support everything by your acts of (distributing) the plenitude (3). O Hero, revel in the waters covered by Vṛtra (released by you) (4).²

10.50.3: O God Indra, who are (the persons) (1), who receive the impulsion (to work) and happiness along with riches (2)? Who are the persons who impel you for the recovery of the plenitude (stolen) by the hostiles (3)? Who are the persons who desire from you the waters (energies *apsu*) needed by them, wideness and virilities of strength (*paumsya*) (4).³

¹ प्र वोँ महे मन्दमानायान्धसो (1), अर्चो विश्वानराय विश्वाभुवै (2),
इन्द्रस्य यस्य सुमखं (3), सहो महि श्रवो नृमणं च रोदसी सपर्यतः (4)

² सो चिन्नु सख्या नर्य इनः स्तुतः (1), चर्कृत्य इन्द्रो मावते नरै (2),
विश्वासु धूर्षु बाजकृत्येषु सत्पते (3), वृत्रे वाप्स्वभि शूर मन्दसे (4)

³ के ते नर इन्द्र ये तं (1), इषे ये तै सुमं सधन्यमिर्यक्षान् (2),
के ते वाजायासुर्याय हिन्विरे (3), के अप्सु स्वासूर्वांसु पौंस्यै (4)

[*svāsu*: that desired (*asu*) for oneself (*sva*) (S) (occurs only twice in RV)]

10.50.4: O Indra, you are mighty with the mantra-power (1). (You are) to be worshipped with yajña having the release of Soma (2). You are an overthrower of foes in every conflict (3). You are the highest mantra, the all-seeing one (4).⁴

[This mantra is in TS (3.4.11)]

10.50.5: O Indra, who is the best of all (*jyāyān*), protect those who are happy (*vanasa*) in the yajña (1). The strivers know that your protection is great (2). You are free from old age; increase in us (3). You swiftly render all these Soma-sacrifices (*savana*) (to be complete) (4).⁵

[*omātrām*: protections;]

10.50.6: You swiftly render these Soma-sacrifices (to be complete) (1), since you yourself uphold them with your strength (2). May we have your supreme protection for our body and the laws (3). Recited are the mantrās of yajña and the philosophical clarifications of *brahma* (*brahmodya*) (4).⁶

[*dharmāṇi*: upholding the laws (10.21.3); *dharma* in RV refers also to the laws; give riches for our nourishment (S); *pātram*: protection (S); vessel (S); *varāya*: Supreme condition (everywhere); overcome foes (S); *tanā*: body (2.2.1, 3.27.9), riches (S);

brahmodya: answers to any questions pertaining to *brahma* posed in the assembly. The questions are answered by the *hotṛ* and *brahma* priests. Such questions and answers are in (10.130.3), (10.129.1,2) and other mantrās. Examples of the '*brahmodya*' discussion is also in TB (3.9.5.2-6). Such questions are posed to the gods as in (10.40.14).

⁴ भुवस्त्वमिन्द्र ब्रह्मणा महान् भुवो (1), विश्वेषु सर्वनेषु यज्ञियः (2), भुवो नृश्च्यौत्तो विश्वस्मिन् भरे (3), ज्येष्ठश्च मन्त्रो विश्वचर्षणे (4)

⁵ अवा नु कं ज्यायान् यज्ञर्वनसो (1), महीं त ओमात्रां कृष्ट्यो विदुः (2), असो नु कमजरो वर्धाश्च (3), विश्वेदेता सर्वना तूतुमा कृषे (4)

⁶ एता विश्वा सर्वना तूतुमा कृषे (1), स्वयं सूनो सहसो यानि दधिषे (2), वराय ते पात्रं धर्मेणे तनो (3), यज्ञो मन्त्रो ब्रह्मोद्यतं वचः (4)

Line 3 (alt.) (S): May your protection be granted for overcoming the enemies, may wealth be granted for our support (*dharmāṇe*).]

10.50.7: O Wise One, those who fashion the word (or mantra) are here together in the Soma-sacrifice (1). May they be given the riches and become givers of riches (2). May they be able to acquire the happiness (*sumna*) by the pathway of the mind (3).

You are blissful with the released Soma and offerings (4).⁷

[*brahmakṛta*: those who fashion the Word (7.9.5).]

[The next Sūkta to Indra is (10.54).]

The Sūktās: 51-53

The gods and Agni Sauchika

All these sūktās are connected with an anecdote, which has a surface meaning and a deep meaning. The anecdote is in the Brāhmaṇa portion of TS (2.6.10). Agni had elder brothers who performed the functions of carrying the offerings to the gods. They died. Agni became afraid and hid himself in the waters. The gods searched for him and finally Yama and Varuṇa found him. They requested Agni to return to his tasks as the messenger of the gods etc. He refused stating his fears. The gods assured Agni that he will be granted immortality and thus need not end like his brothers. The gods gave him certain more privileges. Agni being pleased, resumed his tasks.

What could be the deeper meaning of this anecdote? Recall that gods like Agni, Indra etc., are not human beings, but forces endowed with consciousness. Each force is there with some specific functions. Recall that our universe is evolving. The life energy manifested much more recently and then came man, the one with mind. During all these cosmic changes, the governance of this universe involves the creation or development of new forces and the termination of the forces not needed. Termination means that forces will be merged with other forces. In the early stages of the universe, the function of combustion and form-making was more widespread and they were handled by Agni's brothers. When the human being was born, the power of will and other related functions become

⁷ ये ते विप्र ब्रह्मकृतः सुते सचा (1), वसूनां च वसुंश्च दावने (2),
प्र ते सुमस्य मनसा पथा भुवन् (3), मदै सुतस्य सोम्यस्यान्धसः (4)

more important and widespread. Hence there was no need for separate forces known as brothers of Agni; all the earlier functions and the new functions were concentrated in Agni. Since this function is permanent, the gods gave Agni immortality.

We can illustrate the way of expression of the *ṛiṣhis* by a modern example. Till recently the main mode of transportation, both for human beings and goods was the horse. Now it is the cars and trucks powered by gasoline or electrical or solar engines. The car or truck has more capability than the horse. The Vedic sage would state, 'the horse has died; the cars or trucks have become immortal'.

51: Gods and Agni's immortality

Ṛiṣhis: Devāḥ and Agniḥ Sauchīkaḥ

This sūkta has 9 mantrās. The first is uttered by Gods, the second by Agni Sauchīka and this pattern continues.

Sauchīka is one in grief or fear caused by the death of his brothers. *shauchika* is impurity. Note that the word *sauchika* does not appear in any mantra in RV.

10.51.1: Your covering in waters was large

10.51.2: Which god found me

10.51.3: Yama, lord of law, becomes aware of you

10.51.4: My bodies entered manifoldly

10.51.5: Gods request Agni to resume work

10.51.6: Agni's reasons

10.51.7: Power of imperishability (*ajara*)

10.51.8: Additional powers requested

10.51.9: Gods concede

[Metre: Triṣṭup (11, 4)]

10.51.1: (Gods): Large was the covering (1), and it was dense (2), in which you were wrapped when you did enter into the waters (3). One was the god (who saw you) (5), but many and manifold were your bodies (*tanva*) which he saw, O Agni, O knower of all things born (4).¹

[The gods tell Agni that while he was hiding in the water, one god saw the manifold bodies of Agni.]

¹ महत् तदुल्बं (1), स्थविरं तदासीत् (2), एनाविष्टितः प्रविवेशिथापः (3), विश्वा अपश्यद्बहुधा ते अग्ने जातवेदः तन्वी (4), देव एकः (5)

10.51.2: (Agni): Which of the gods was he (1), who saw everywhere my (*mā*) bodies in many forms (2)? O Mitra and Varuṇa, where then dwell (3), all the blazings of Agni which are paths of the gods (4)?²
[Mitra and Varuṇa: See (10.10.6), (10.61.24-26) and (10.132)]

10.51.3: (Devās): O Agni, we desired you (1), when you have entered manifoldly into the growths of the earth and into the waters (2). There Yama grew aware of you (3), (who has) many diverse lights (4), shining luminous beyond the ten inner dwelling-places (5).³
[Gods tell Agni that it was the god Yama who found Agni. Yama is the controller (lord of law) who knows the tasks and the positions of all powers.]

10.51.4: (Agni): O Varuṇa, I am afraid of the work of *hotra* (1). I do not favour the gods yoking me to that work (2). Hence my bodies entered manifoldly (the waters) (3), for I, Agni, was not conscious of this goal of the movement (4).⁴

10.51.5: (Gods): Come to us (1); the god-seeking, human being, desirous of sacrifice (2), has made all ready (3), but you dwell in the darkness, O Agni (4). Make the paths of the journeying of the gods easy to travel (5). Let your mind be at ease (7), carry the offerings (6).⁵

10.51.6: (Agni): The ancient brothers of Agni chose this goal to be reached (1), as charioteers follow a path (2); and they died one after another (3). Therefore in fear I came far away, O Varuṇa (4). I started back just as the animal *gaur* (runs away) from the bowstring of the archer (5).⁶

² को मां ददर्श कतमः स देवो (1), यो में तन्वो बहुधा पर्यपश्यत् (2),

काह मित्रावरुणा क्षियन्ति (3), अग्नेर्विश्वाः समिधो देवयानीः (4)

³ ऐच्छाम त्वा बहुधा जातवेदः (1), प्रविष्टमग्ने अप्सवोषधीषु (2), तं त्वा यमो अचिकेत् (3), चित्रभानो (4), दशान्तरुष्यात् अतिरोचमानम् (5)

⁴ होत्रादहं वरुण बिभ्यत् (1), आयं नेदेव मां युनजन्नत्र देवाः (2), तस्य मे तन्वो बहुधा निविष्टा (3), एतमर्थं न चिकेताहमग्निः (4)

⁵ एहि (1), मनुर्देवयुर्यज्ञकामो (2), अरंकृत्या (3), तमसि क्षेप्यग्ने (4), सुगान् पथः कृणुहि देवयानान् (5), वहं हव्यानि (6), सुमनस्यमानः (7)

⁶ अग्नेः पूर्वे भ्रातरो अर्थम् (1), एतं रथीवाध्वानम् (2), अन्वावरीबुः (3), तस्माद्भिया वरुण दूरमायं (4), गौरो न क्षेप्रोरविजे ज्यायाः (5)

[The brothers of Agni followed this path and they died. Agni ran away in fear just as the animal *gaur* does on hearing the sound of bowstring of the archers.]

10.51.7: (Gods): We make your life imperishable, O Agni (1).

Hence yoked with (the work) you shall not come to harm (2).

Then with your mind at ease you can carry the share (3),
of the offerings to each god, O perfectly-born Agni (4).⁷

[*Jātaveda* (line 2): O knower of all things born, common epithet for Agni;

The gods grant imperishability (*ajaram*) to Agni. Hence no harm can come to Agni.]

10.51.8: (Agni): Give me (3), exclusively (*kevalan*) the *prayāja* and *anuyāja* (1), as my share (4), of the oblation packed with the energy (2). Give me the light from the waters (5), and the soul from the growths of earth (6). Let there be long life for Agni, O gods (7).⁸

[Agni makes additional requests to make his own task perfect. The part preceding to a sacrifice (or yajña) is *prayāja* (precedent). That which follows it is called as *anuyāja* (consequent). Recall Agni is the deity of will. *prayāja* indicates the nature of the will of the sacrificer in the beginning of the sacrifice. *Anuyāja* indicates the will-power at the end. Agni wants this knowledge exclusively (*kevalan*) so that he can guide the sacrificer better.

prayāja, *anuyāja* also occur in (10.182.2).]

10.51.9: (Gods): You will be given exclusively the precedents (*prayāja*) and consequents (*anuyāja*) of the sacrifice (1), the portions packed with energy of the oblation (2). O Agni, yours is all this sacrifice (3). May the four regions bow down to you (4).⁹

[The first half of this mantra is similar to that in the first half of the earlier mantra *santu* replacing *datta*.]

⁷ कुर्मस्त आयुरजरं यदग्ने (1), यथा युक्तो जातवेदो न रिष्याः (2),

अथा बहासि सुमनस्यमानो भागं (3), देवेभ्यो हविषः सुजात (4)

⁸ प्रयाजान् मै अनुयाजाँश्च केवलान् (1), ऊर्जस्वन्तं हविषो (2), दत्त (3),

भागम् (4), घृतं चापां (5), पुरुषं चौषधीनाम् (6), अग्नेश्च दीर्घमायुरस्तु देवाः (7)

⁹ तव प्रयाजा अनुयाजाश्च केवल (1), ऊर्जस्वन्तो हविषः सन्तु भागाः (2),

तवाग्ने यज्ञोयमस्तु सर्वः (3), तुभ्यं नमन्तां प्रदिशश्चतस्रः (4)

52: All-gods and Agni

Riṣhi: Agni Sauchika

10.52.1: Instruct me, O All-gods

10.52.2: The blazing fuel is the mantra

10.52.3: Functions of Agni

10.52.4: Yajña is in five ways, threefold and has seven threads

10.52.5: Immortality and hero force

10.52.6: 3339 gods

[Metre: Triṣṭup (11, 4)]

10.52.1: (Agni): Instruct me, O Vishvedevās (1). Since I have been chosen as the invoker *hotā* (2), how should I call you, sitting here (3)? Declare to me your share of this yajña (4), and the paths by which these offerings are to be carried to you (5).¹

10.52.2: (Agni): I am the *hotā* seated here, strong for the sacrifice (1). All the Marut gods urge me (2). O Ashvins, the task of the Adhvaryu has to be done everyday (3). Let the blazing fuel (*samit*) become the mantra (4). Let it be your offering (5).²

10.52.3: (Gods): Who is he, the invoker (*hotā*) here (1)? He carries all the offerings of the yajamāna accepted by the gods (2). (Agni) is born day by day, month by month (3). Hence the gods support the carrier of offerings (Agni) (4).³

[This verse is uttered by a *deva* to all others.]

10.52.4: (Agni): As the carrier of offerings, the gods bear me (1), who is returning after the (earlier) departure (2), and after moving through many difficult situations (3). (Gods): Agni is wise and he will accomplish the yajña (4), which is in five movements, is triple and has seven threads (5).⁴

¹ विश्वे देवाः शास्तेन मा (1), यथेह होता वृत्तो (2), मनवै यन्निषद्यं (3), प्र मे ब्रूत भागधेयं (4), यथा वो येन पथा हव्यमा वो वहानि (5)

² अहं होता न्यसीदं यजीयान् (1), विश्वे देवा मरुतो मा जुनन्ति (2), अहरहरश्चिनाध्वर्यवं वां (3), ब्रह्मा समिद्धवति (4), साहुतिर्बाम् (5)

³ अयं यो होता किरु स (1), यमस्य कमप्यूहे यत् समञ्जन्ति देवाः (2), अहरहर्जायते मासिमासि (3), अथा देवा दधिरे हव्यवाहम् (4)

⁴ मां देवा दधिरे हव्यवाहम् (1), अपम्लुक्तं (2), बहु कृच्छ्रा चरन्तम् (3), अग्निर्विद्वान् यज्ञं नः कल्पयाति (4), पञ्चयामं त्रिवृतं सप्ततन्तुम् (5)

[*yāmam*: movements of journey; the journey to the seven planes done by yajamāna.

trivṛtam: triple; yajña can be viewed in the purely, physical realm with altar, ghee, Agni etc., in the purely prāṇa realm or in the mental realm.

seven threads: which connect the human to the seven planes or worlds.]

10.52.5: (Agni): Just as the gods do supreme good (1),
I worship with sacrifice for immortality and hero-force (2).
I make Indra bear the Vajra in his arms (3).
Then he becomes victorious in all battles (4).⁵

[*varivaḥ*: supreme good]

10.52.6: (Riṣi): 3339 gods worshipped Agni (1). They anointed him with the streams of clarity (light) (2), they spread the vast (grass) seat (3). They seated him within as the *hotā* priest (4).⁶

[The mantra is identical to RV (3.9.9). The same mantra is in VS (33.7). In Brh. U. (3.9.1), Yājñavalkya quotes this mantra while replying to Vidagdha Shakalya regarding the number of gods. The line 1 could also mean: the gods are three hundred or three thousand or thirty nine depending on how they are viewed.]

⁵ आ वो यक्ष्यमृतत्वं सुवीरं (1), यथा वो देवा वरिवः कराणि (2),
आ बाह्वोर्वज्रमिन्द्रस्य धेयाम् (3), अथेमा विश्वाः पृतना जयाति (4)

⁶ त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् (1),
औक्षन् घृतैः (2), अस्तृणन् बर्हिः (3), अस्मा आदिद्धोतारं न्यसादयन्त (4)

53: Greatness of Agni

Riṣhis: Devāḥ, Agni Sauchika

10.53.1: Agni understands yajña

10.53.2: Seat within

10.53.3: Made easy the advent of gods

10.53.4: Supreme words

10.53.5: Five peoples

10.53.6: Make works free from defects

10.53.7: Loved things to the devotee

10.53.8: River Ashmanvatī

10.53.9: Brahmanaspati shapes the objects

10.53.10: Rbhus and secret paths

10.53.11: Rbhus with their mind and tongue in secrecy

[Metre: 1-5, 8, Triṣṭup (11, 4); 6-7, 9-11, Jagatī (12, 4)]

10.53.1: (Sages): He has come (2), whom we have desired in our minds (1). He understands the yajña and is conscious of all its strength (*paruṣaḥ*) (3). Agni worships for the formation of gods in us (4). Much before us, he takes his seat in the inner being (*antara*) within (5).¹

10.53.2: Agni the *hotā*, strong for sacrifice has achieved (*arādhi*) his seat within (1). He contemplates the well-established offerings in front (2). We speedily worship the gods of the sacrifice (3). We adore the adorable gods with light (or offerings) (4).²

[*sudhitāni*: well-established (6.15.5)]

10.53.3: He has made the advent of the gods (*devavītim*) easy for us today (1). The hidden tongue of the sacrifice have we found (2). He has come, fragrant, clothed in life (3). He has made the invocation of the gods (*devahūtim*) auspicious for us today (4).³

[*sādhvī*: easy]

¹ यमैच्छाम् मनसा (1), सोयमागात् (2), यज्ञस्य विद्वान् परुषश्चिकित्वान् (3), स नो यक्षद् देवताता यजीयान् (4), नि हि षत्सदन्तरः पूर्वो अस्मत् (5)

² अराधि होता निषदा यजीयान् (1), अभि प्रयांसि सुधितानि हि ख्यत् (2), यजामहै यज्ञियान् हन्त देवाँ (3), ईळामहा ईड्याँ आज्येन (4)

³ साध्वीमकर्देववीति नो अद्य (1), यज्ञस्य जिह्वामविदाम गुह्याम् (2), स आयुरागात् सुरभिर्वसानो (3), भद्रामकर्देवहूति नो अद्य (4)

10.53.4: (Agni): I declare today the Supreme words (1), for the gods to overcome the hostile forces (2). O the five peoples, those strong for sacrifice and givers of energies (3), be pleased with me as the invoker (*hotṛ*) (4).⁴

[*ūrjā*: energies (3.3.7). *ūrjāda*: givers (*da*) of *ūrjā*; This meaning is valid in all mantrās. According to S, *ūrjāda* is 'eaters of offerings'.]

10.53.5: (Agni): The five peoples are pleased with me as the invoker (1). They are born of knowledge (*go*) and are the lords of yajña (2). May the earth protect us from the evil forces on the earth, some of which may be shining (*divyāt*) (3). May the midworld also protect us (4).⁵

[*divyāt*: even the hostile forces can be luminous. See the epithet *valasya gomata* in (1.11.5); *panchajana*: see 'The Basics of RV', Chap. 18.

10.53.6: (O Gods): Spreading the body of yajña, follow the illuminator of the world (Sun) (1). Protect the luminous paths of the gods constructed by (godly) thoughts (2). May Agni make (*vayata*) the works (*apaḥ*) of the worshipper free from defects (3). Become Manu (4). Generate the heavenly persons (5).⁶

10.53.7: (O Gods), drinkers of Soma, bind the horses to the poles in the chariots (1); prepare the reins (2), ready (*āpimshata*) the steeds (3).

(Ascend) the eight-pillared chariot and go all around (*abhita*) (4). By this chariot the gods bring the loved things to the devotees (5).⁷

⁴ तदद्य वाचः प्रथमं मंसीय (1), येनासुरौ अभि देवा असांम (2),

ऊर्जाद उत यज्ञियासः पञ्च जना (3), मम होत्रं जुषध्वम् (4)

⁵ पञ्च जना मम होत्रं जुषन्तां (1), गोजाता उत ये यज्ञियासः (2),

पृथिवी नः पार्थिवात् पात्वंहंसो (3), अन्तरिक्षं दिव्यात् पात्वस्मान् (4)

⁶ तन्तुं तन्वन् रजसो भानुमन्विहि (1), ज्योतिष्मतः पथो रक्ष धिया कृतान् (2), अनुत्बणं वयत जोगुवामपो (3), मनुर्भव (4), जनया दैव्यं जनम् (5)

⁷ अक्षानहो नह्यतनोत सौम्या (1), इष्कृणुध्वं रशना ओत पिशत (2), अष्टावन्धुरं बहताभितो रथं (3), येन देवासो अनयन्नभि प्रियम् (4)

10.53.8: The river Ashmanvati flows along (1); be alert (2); rise up and crossover, friends (3). Here let us leave those who are unhappy (4). We will cross over to the regions with the auspicious and happy plenitudes (5).⁸

[Ashmanvatī: the river of rocks or obstacles]

10.53.9: Tvaṣṭṛ, the doer of excellent works among all doers of works, knows the knowledge (*māya*) (1), of making the graceful vessels fit for usage of the gods (2). He sharpens his axe of good iron (3). With this, Brahmanaspati shapes the car (*etasha*) (4).⁹

[*etasha*: that (car) which goes to the desired place, (1.54.6) (KS); horse (usual meaning of S). In this mantra, S regards *etasha* as 'pure colour' (*etasha varna*) and as an epithet for Brahmanaspati.

Line 4: Similar verse: Brahmanaspati shapes objects like a smith (10.72.2)]

10.53.10: You (Rbhus) are certainly seers (1). You sharpen the bodies (cups) which are fabricated for receiving immortality (2).

O wise beings, prepare the secret paths (3),
by which the gods attain the realm of immortality (4).¹⁰

10.53.11: With the mind and tongue in secrecy (2), they (the Rbhūs) placed the mouth of the calf (of knowledge) in the new born young maiden (*yoṣhā*) (1). The generous (Rbhūs) enjoy (the hymns) (4), all the time with right thinking and in union (with all deities) (3). Thus they give victory (over the foes) (5).¹¹

[This mantra is highly symbolic and the existing translations of S, Wilson etc., are unintelligible.

⁸ अश्मन्वती रीयते (1), सं रभध्वम् (2), उत्तिष्ठतु प्र तरता सखायः (3),
अत्रा जहाम ये असन्नशैवाः (4), शिवान् वयमुत्तरेमाभि वाजान् (5)

⁹ त्वष्टा माया वैदपसामपस्तमो (1), विभ्रतु पात्रा देवपानानि शंतमा (2),
शिशीते नूनं परशु स्वायसं (3), येन वृश्वादेतशो ब्रह्मणस्पतिः (4)

¹⁰ सतो नूनं कवयः (1), सं शिशीत वाशीभिर्याभिरमृताय तक्षथ (2),
विद्वांसः पदा गुह्यानि कर्तन (3), येन देवासो अमृतत्वमानशुः (4)

¹¹ गर्भे योषामदधुर्वत्समासनि (1), अपीच्येन मनसोत जिह्वया (2),
स विश्वाहा सुमना योग्या (3), अभि सिषासनिर्वनते (4), कार इज्जितिम् (5)

Young maiden (*yoṣhā*) is the *prakṛti* (nature) having latent powers. The Ṛbhūs want to manifest these powers, by placing a calf in the mouth of maiden. Calf signifies new knowledge. This knowledge comes out as hymns. The Ṛbhūṣ enjoy these hymns and also grant victory over hostiles.

For more on Ṛbhūṣ, see (10.176.1).]

54: Indra

Riṣhi: Bṛhaduktha Vāmadevya

10.54.1: Teach the strength of spirit (*ojah*)

10.54.2: You had no enemy

10.54.3: None understands your greatness

10.54.4: Four untameable might

10.54.5: Hidden in secret places of being

10.54.6: Joined sweetness to sweetness

[Metre: Triṣṭup (11, 4)]

10.54.1: You have given wholly the fullness (of your ideal) as the doer of works, O Maghavan of the fullness (1). When both Earth and Heaven cried to you in their terror (2), you did protect the gods (3), you did transfix the enemy (4), by teaching the strength of the spirit, even for this creation, O Indra (5).¹

[*tvasyai*: even (emphasis), (occurs only once);

kīrtim: doer of works, as in *kīrtih*, in (8.103.13). *kīrti* is rendered by S as fame, which is a purely human quality inappropriate to Indra.]

10.54.2: When you did range abroad increasing in your force of substance (1), and illumining the people with the strengths (2), the workings of knowledge (*māya*) was sufficient for your battles, so it is said (3).

You know today no enemy for you, nor before you knew (4).²

[Line 3: False is that your (wandering), false the combats which they have narrated (S). He interprets '*māyā*' as illusion.

¹ तां सु ते कीर्तिं मघवन् महित्वा (1), यत् त्वां भीते रोदसी अह्वयेताम् (2), प्रावो देवां (3), आतिरो दासम् (4), ओजः प्रजायै त्वस्यै यदशिक्ष इन्द्र (5)

² यदचरस्तन्वां वावृधानो (1), बलानीन्द्र प्रब्रुवाणो जनैषु (2), मायेत् सा ते यानि युद्धान्याहुः (3), नाद्य शत्रुं ननु पुरा विबित्से (4)

prabruvāṇaḥ: illumining (1.55.4) (KS); *māyā*: see (10.177), (10.73.5), (10.147.2)]

10.54.3: Who were the sages before us (2), that came to the summit (3), of thy greatness, equal-souled (1)? Out of your own body (6), did you not give being (birth) (5), to your father and your mother together (4)?³

[Lines 1, 2, 3: There is no sage who can understand fully your greatness.]

10.54.4: Certainly your untameable mights (*asuryāṇi*) is in four names (*nāma*) (1), when you dwell in the vastness (2). All of them you know (3); and by them you have done your works, O Maghavan (4).⁴

[*adābhyah*: untameable, unassailable]

10.54.5: You hold all these that are absolute existence (1). You make known the objects that are hidden in the secret places of being (2). Smite not my desire, O Maghavan (3). You are he that commands it (4); and you are he that gives (5).⁵

10.54.6: He who placed the light in the heart of the other light (1), and joined sweetnesses to sweetness (2), to that Indra, this love, this force, this thought (3), was spoken by Bṛhaduktha (5), when he fulfilled in himself the Brahman (4).⁶

[Line 4: (alternate): who fashioned the word, as in (7.9.5).

priyam: love; *shūṣham*: force; *manma*: thought]

³ क उ नु ते महि॒मनः॑ सम॒स्या (1), अ॒स्मत् पूर्वं॑ ऋष॒यो (2), अ॒न्त॒मापुः॑ (3), यन्मा॒तरं॑ च पि॒तरं॑ च सा॒कम् (4), अ॒र्जन॑यथाः (5), त॒न्वः स्वा॒याः (6)

⁴ च॒त्वारि॑ ते असु॒र्याणि॑ ना॒माऽदा॑भ्यानि (1), महि॒षस्य॑ सन्ति (2), त्वमङ्ग॑ तानि॒ विश्वा॑नि वि॒त्से (3), येभिः॑ कर्मा॒णि मघ॑वञ्च॒कथं॑ (4)

⁵ त्वं विश्वा॑ दधिषे॒ केवलानि॑ (1), यान्या॒विर्या॑ च गु॒हा वसू॑नि (2), काम॒मिन्मै॑ मघव॒न् मा वि ता॑रीः (3), त्वमा॑ज्ञा॒ता (4), त्वमिन्द्रा॑सि दा॒ता (5)

⁶ यो अद॑धाज्ज्योति॒षि ज्योति॑रन्तः (1), यो अ॒सृज॑न् मधु॒ना सं मधू॑नि (2), अथ॑ प्रि॒यं शू॒षमिन्द्रा॑य॒ मन्मं॑ (3), ब्रह्म॑कृ॒तौ (4), बृ॒हदु॑क्थादवाचि (5)

55: Indra

Riṣhi: Bṛhaduktha Vāmadevya

10.55.1: Far is that secret name

10.55.2: You made what was and what shall be

10.55.3: Many laws of working of the light

10.55.4: One (*ekam*)

10.55.5: Indra dies today, is alive tomorrow

10.55.6: Knows the truth (*satya*)

10.55.7: Sprinkles Maruts with the virilities of strength

10.55.8: Mind spread all over the world

[Metre: Triṣṭup (11, 4)]

10.55.1: Far is that name secret (1), by which the worlds in fear called to you for strength (3), with their faces downcast (2).

Then you raised (*ut*) the heaven and earth and firmly established them in your presence (4), illumining the sons of the brother (5).¹

[According to S, sons of the brothers in line 4 refer to the waters (or dynamical energies) which are the children of Parjanya, Indra's brother.

nāma: name. The power of the name appears in many places; name is not a mere identifier of a person or thing.]

10.55.2: Great is that secret name, longed for by many (1), by which you made what was and what shall be (2).

Into the ancient manifested light dear to you (3), the five peoples, dear to you, enter (4).²

[The five peoples are the beings of the five planes namely *anna*, *prāṇa*, *manas*, *vijñāna* and *ānanda*. The five peoples can be interpreted in many ways as detailed by S elsewhere.]

¹ दूरे तन्नाम गुह्यं (1), पराचैः (2), यत् त्वां भीते अह्वयेतां वयोधै (3), उदस्तन्नाः पृथिवीं द्यामभीके (4), भ्रातुः पुत्रान् मघवन् तित्विषाणः (5)

² महत् तन्नाम गुह्यं पुरुस्पृग् (1), येन भूतं जनयो येन भव्यम् (2), प्रतन् जातं ज्योतिर्यदस्य प्रियं (3), प्रियाः समविशन्त पञ्च (4)

10.55.3: He has filled the heaven, earth and the mid-world (1). He contemplates (*vi chaṣṭe*) in many ways the light with its own form and its many laws of workings (*vivratena*) (5). He contemplates the five orders of beings (2), the sevenfold-seven with the seasons (3), and the thirty four deities (4).³

10.55.4: O Uṣhas, you shone forth supremely, wide pervading (*vibha*) (1). You gave birth to that which is the nourishment of the nourishing (persons) (2). Though you are stationed in the high plane, you have relationship with that deep below (*avaram*) (3). 'The vast mightiness (*asuratvam*) of the great—That One' (4).⁴

[Line 4 echoes the refrain in all the verses in (3.55): 'The vast mightiness of the Gods—That One'.*]

10.55.5: Old age envelops a mortal even in his youth (2), even though he may have fought in many battles and routed many foes in battles (1). Look at the greatness of the wise Indra (3). He dies today, he is alive tomorrow (4).⁵

10.55.6: Mighty in his own might, Indra of the dawn red colour (1), is like a bird without a (fixed) abode (*nīlaḥ*), and is a great and ancient warrior (2). What he knows is the truth and is not in vain (3). He is the recoverer (conqueror) of desirable riches and their giver (4).⁶

³ आ रोदसी अपृणादोत मध्यं (1), पञ्च देवाँ (2), ऋतुशः सप्तसप्त (3), चतुस्त्रिंशता (4), पुरुधा वि चष्टे सरूपेण ज्योतिषा विब्रतेन (5)

⁴ यदुष औच्छः प्रथमा विभानाम् (1), अर्जनयो येन पुष्टस्य पुष्टम् (1), यत् ते जामित्वमवरं परस्या (3), महन्महत्या असुरत्वमेकम् (4)

* *mahad devānām asuratvam ekam* (3.55.1)

⁵ विधुं दद्राणं समने बहूनां (1), युवानं सन्तं पलितो जंगार (2), देवस्य पश्य काव्यं महित्वा (3), अद्या ममार स ह्यः समान (4)

⁶ शाक्मना शाको अरुणः (1), सुपर्ण आ यो महः शूरः सनादनीळः (2), यच्चिकेत सत्यमित् तन्न मोघं (3), वसु स्पार्हमुत जेतोत दाता (4)

10.55.7: The holder of Vajra, in his work of destroying the Vṛtra, sprinkles (2), the virilities of strength gathered in the company of Maruts (1). These (Maruts) were born from the acts of truth (4), done by Indra who does all the actions which have to be done (3).⁷

10.55.8: He yoked to (the Maruts) creates the actions to be done (1). He envelops the universe with his might, he destroys the evil persons, his mind is spread all over the world and he swiftly crushes the foes (2). Coming from the heaven after drinking the Soma with the growth (in his strength) (3), the hero floors the dasyu foes with his weapons (4).⁸

The Sūktās: (56-60)

These five sūktās consider several related issues such as old age, experience of death, the possible return to earthly life immediately after death etc.

56: Experience of Death

Riṣhi: Bṛhaduktha Vāmadevya

[This sūkta gives the experience of death revealed to the seer Bṛhaduktha. We may recall the experience of death revealed to many moderns including the sage Rāmāṇa Maharshi. S states that this sūkta was recited by the seer Bṛhaduktha near his dead son, Vājin.]

10.56.1: The third part of prāṇa

10.56.2: Happiness without stumbling

10.56.3: Go on the path of truth

10.56.4: Angirasa fathers became gods

10.56.5: Assigned the forms

10.56.6: Widely extended the thread

10.56.7: Established children in lower and higher worlds

[Metre: 1-3, 7, Triṣṭup (11, 4); 4-6, Jagatī (12, 4)]

⁷ ऐभिर्दे॒ वृ॒ष्ण्या॒ पौ॒स्यानि॑ (1), येभि॒रौ॒क्ष॒द्व॒त्र॒ह॒त्याय॑ व॒ज्री (2),

ये क॒र्मणः॑ क्रि॒यमा॑णस्य म॒ह॒ (3), ऋ॒तेक॒र्ममु॑दजायन्त दे॒वाः (4)

⁸ यु॒जा क॒र्माणि॑ ज॒नय॑न् (1), वि॒श्वौजा॑ अ॒शस्ति॑हा वि॒श्वम॑नास्तुरा॒षाद् (2),
पी॒त्वी सोम॑स्य दि॒व आ वृ॒धानः॑ शू॒रो (3), निर्यु॑धाध॒म॒दस्यून् (4)

10.56.1: This light (connected with the dead body) is a part of the One (1). The other (light connected with the) other (prāṇa) is a part of the One (2). With the third part of this light, enter (the Sun world) (3), which is the birthplace of the Supreme Gods (5). On your entrance, your body becomes beautiful and beloved (4).¹

10.56.2: O Vājin, may this earth which carries (or leads) you (1), give us the riches with beauty (2). May it give you the happiness (or peace) (3), without stumbling (4). Enter your own form (7), enter into the light of the Heaven (or Sun) (6), and enter the great gods for your support (5).²

[*vājin*: master of plenitude. Here it refers to the ṛṣi's son who is near the state of death.]

10.56.3: You are strong from the plenitude (1). You have an attractive form (2). Go happily on the path of Stoma chant (3). Go happily on the path of heaven (4). Go happily on the path of Supreme Dharma and the path of truth (5). Go happily on the path of gods and the light of Sun (*patma*) (6).³

[*suvita*: happy journeying or movement, happy path]

10.56.4: Our (Angirasa) fathers became the masters of (the world of fathers) and attained the status of gods by the greatness of the gods (1). Among the gods, they (harmoniously) established their will-power (2). They entered all the radiances (*atviṣhu*) (3). Later they entered again their own bodies (4).⁴

¹ इदं त एकं (1), पर ऊं त एकं (2), तृतीयैर्न ज्योतिषा सं विशस्व (3), संवेशने तन्वश्चासुरेधि प्रियो (4), देवानां परमे जनित्रे (5)

² तनूषे वाजिन् तन्वं नयन्ती (1), वाममस्मभ्यं धातु (2), शर्म तुभ्यम् (3), अहुतो (4), महो धरुणाय देवान् (5), दिवीव ज्योतिः (6), स्वमा मिमीयाः (7)

³ वाज्यसि वाजिनेना (1), सुवेनीः (2), सुवितः स्तोमं (3), सुवितो दिवं गाः (4), सुवितो धर्मं प्रथमानु सत्या (5), सुवितो देवान् त्सुवितोऽनु पत्नं (6)

⁴ महिम्न एषां पितरश्चनेशिरि देवा (1), देवेष्वदधुरपि क्रतुम् (2), समविष्यचुरुत यान्यत्विषुः (3), आ एषां तनूषु नि विविशुः पुनः (4)

10.56.5: They traversed the whole worlds by their strengths (1). They measured the realms which were not yet measured (2). They assigned all existing beings to their (appropriate) forms (3). They distributed (the light) in many ways to all the peoples successively (4).⁵

10.56.6: By the third (great) action, the sons (Angirasās, *sūnavo*) established (2), the mighty one, the discoverer of the Sun-world, (Agni) who is two-fold (1). The (Angirasa) fathers (creating) their own successors (children) (3), established the strength of the father (Agni) also in the mortals (*avareṣhu*) (4). They have wide-extended the thread (of knowledge and progeny) (5).⁶

[*svarvidam*: discoverer of Sun-world, *svar*, (3.3.5), (3.26.1), Agni]

10.56.7: Just as men pass over the water to the several quarters of the earth (1), they cross over (*ati*) all the obstacles to reach the state of bliss (2). Bṛhaduktha established (*ā dadhāt*) some of his children (3), in the light of the lower world (*avara*) (4), and (some others) in the light of the beyond (5).⁷

[*avara*: lower world, the lower triple of *anna*, *prāṇa* and *mana* (2.9.3)]

57: Agni and Soma

Riṣhis: Bandhu, Shrutabandhu, Viprabandhu Gaupāyana

10.57.1: The path of yajña

10.57.2: Agni is accomplisher of yajña

10.57.3: Agni Nārāshamsa

10.57.4: Let the mind return to us for discernment

10.57.5: Laws of workings of life

10.57.6: Bear the powers of Soma

[Metre: Gāyatrī (8, 3)]

⁵ सहोभिर्विश्वं परि चक्रमू रजः (1), पूर्वा धामान्यमिता मिमानाः (2), तनूषु विश्वा भुवना नि यैमिरे (3), प्रासारयन्त पुरुध प्रजा अनु (4)

⁶ द्विधा सूनवोऽसुरं स्वविदम् (1), आस्थापयन्त तृतीयैर्न कर्मणा (2), स्वां प्रजा पितरः (3), पित्र्यं सह आवरेष्वदधुः (4), तन्तुमाततम् (5)

⁷ नावा न क्षोदः प्रदिशः पृथिव्याः (1), स्वस्तिभिरति दुर्गाणि विश्वा (2), स्वां प्रजा बृहदुक्थो (3), महित्वाऽऽवरेष्वदधात् (4), आ परेषु (5)

10.57.1: O Indra, let us not depart from the yajña of the offerer of Soma (2). Let us not depart from the path of yajña (1).

Let not the hostile powers (opposed to us) stay within here (3).¹

10.57.2: Let us approach Agni who is fit to be invoked (3).

(Agni) is the accomplisher of yajña and its thread (1), which is extended to the gods (2).²

[*prasādhana*: accomplisher, (10.91.8)]

10.57.3: O Mind, let us summon here Agni Nārāshamsa with the *stoma* praise (1), and with the mantrās (*manmabhiḥ*) of the forefathers (*pitarāḥ*) (2).³

[Nārashamsa: see (10.70.2)]

10.57.4: Let the mind return with discernment to us by the will (*kratve*) so that we may live (1), seeing the Sun continuously (2).⁴

[The idea is that our mental aspiration (mind) has been to Heaven; may it return to us with power of discernment etc., by the power of our will.]

10.57.5: May the forefathers and the divine people restore mind (our mental power) to us (1).

May we obtain the laws of workings of life (2).⁵

10.57.6: O Soma, may we bear your powers in our mind (2), according to the laws of working (1). May we obtain the happiness of having children (successors) (3).⁶

¹ मा प्र गा॒म प॒थो व॒यं (1), मा य॒ज्ञादिन्द्र सो॒मिनः (2),

मान्तः स्थु॒र्नो अ॒रा॒तयः (3)

² यो य॒ज्ञस्य॑ प्र॒साध॑नस्तन्तुः (1), दे॒वेष्वा॒ततः (2), तमाहु॑तं नशीमहि (3)

³ मनो॒ न्वा हु॑वामहे नारा॒शंसे॒न सोमे॑न (1), पि॒तृणां॑ च॒ मन्म॑भिः (2)

⁴ आ तं ए॒तु म॒नः पु॒नः क्र॒त्वे द॑क्षा॒य जी॒वसे॑ (1), ज्योक् च॒ सूर्य॑ दृ॒शे (2)

⁵ पु॒नर्नः॑ पि॒तरो॒ मनो॑ ददा॒तु दै॒व्यो ज॑नः (1), जी॒वं ब्रा॒तं स॑चेमहि (2)

⁶ व॒यं सो॒म व्र॑ते तव॒ (1), म॒नस्त॒नूषु॑ वि॒भ्रतः॑ (2), प्र॒जाव॑न्तः स॑चेमहि (3)

58: Mind gone far away

Riṣhis: Bandhu, Shrutabandhu, Viprabandhu Gaupāyana

- 10.58.1: Gone to Yama, son of Vivasvan
 10.58.2: To the heaven or to the earth
 10.58.3: To four quartered earth
 10.58.4: To four directions
 10.58.5: To ocean, full of waters
 10.58.6: To the advancing rays of light
 10.58.7: To the waters and growths of earth
 10.58.8: To Sūrya and Uṣhas
 10.58.9: To the vast mountains
 10.58.10: To all this continuously changing (*jagat*)
 10.58.11: To the Supreme beyond
 10.58.12: To what has been done and what will be done
 [Metre: Anuṣṭup 8, 4())]

10.58.1: To Yama, son of Vivasvan (1), your mind has gone far away (2). We bring it back to this dwelling (body) (3), to live long (4).¹

10.58.2: To the heaven or to the earth (1),
 lines (2,3,4): Same as that in verse 1.²

10.58.3: To the four quartered earth (1), (2,3,4): Same as before.³

10.58.4: To the four directions (1), (2,3,4): Same as before.⁴

¹ यत् ते यमं वैवस्वतं (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

² यत् ते दिवं यत् पृथिवीं (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

³ यत् ते भूमिं चतुर्भृष्टिं (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

⁴ यत् ते चतस्रः प्रदिशो (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

10.58.5: To the ocean full of waters (1), (2,3,4): Same as before.⁵

10.58.6: To the advancing rays of light (1), (2,3,4): Same as before.⁶

10.58.7: To the waters and the growths of earth (1),
(2,3,4): Same as before.⁷

10.58.8: To Sūrya and Ushas (1), (2,3,4): Same as before.⁸

10.58.9: To the vast mountains (1), (2,3,4): Same as before.⁹

10.58.10: To all this world which is continuously changing (1).
(2,3,4): Same as before.¹⁰

10.58.11: To the Supreme beyond or the remotest regions (1),
(2,3,4): Same as before.¹¹

[*parāvata*: the supreme beyond, the upper kingdoms]

10.58.12: To what has been done and what will be done (1),
(2,3,4): Same as before.¹²

⁵ यत् ते समुद्रमर्णवं (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

⁶ यत् ते मरीचीः प्रवतो (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

⁷ यत् ते अपो यदोषधीः (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

⁸ यत् ते सूर्यं यदुषसं (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

⁹ यत् ते पर्वतान् बृहतो (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

¹⁰ यत् ते विश्वमिदं जगत् (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

¹¹ यत् ते पराः परावतो (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

¹² यत् ते भूतं च भव्यं च (1), मनो जगाम दूरकम् (2),

तत् त आ वर्तयामसीह क्षयाय (3), जीवसे (4)

59: Life-span and old age

Riṣhis: Bandhuḥ, Shrutabandhuḥ, Viprabandhu Gaupāyanāḥ

10.59.1: Increase of life-span and the new powers

10.59.2: May Nirṛiti go far away

10.59.3: Our effort

10.59.4: Old-age fronted by light

10.59.5: Asunīti, the leader of prāṇa

10.59.6: Rebirth

10.59.7: Restore the path of travel

10.59.8: Destroy the sins or diseases in the dwelling

10.59.9: Remedies in twos, threes and one

10.59.10: Send things desirable and blissful

[Metre: 1-7, Triṣṭup (11, 4); 8, Pangktiḥ; 9, Mahāpangktiḥ; 10, Pangktyuttarā]

[The first four mantrās have a common refrain namely, 'May Nirṛiti go far away'. Nirṛiti is described briefly in (10.18.10). She is often called as the lady of misfortune, who forces people into leading lives devoted to sensual pleasures without any higher ideals. As the name (*nir* + *ṛti*) indicates, she is opposed to the paths of truth (*ṛta*).]

10.59.1: May the life of a devotee increase in powers (1), both in the life-span and the manifestation of newer powers (2), just like the passengers travelling by a car with a skilful driver (3). The person who is about to die increases his desire to live (4). May Nirṛiti depart far-off (5).¹

10.59.2: When the Sāman mantrās are recited for getting the riches (1), the food is offered as a treasure (2). So also many types of hearings (chants) (are offered) (3). Being praised, may she (Nirṛiti) accept all our (offerings) (4). May Nirṛiti go far away (5).²

¹ प्र तार्यायुः (1), प्रतरं नवीयः (2), स्थातरिव क्रतुमता रथस्य (3), अध च्यवान् उत् तवीति (3), अर्थ परातरं सु निर्रतिर्जिहीताम् (4)

² सामन् नु राये (1), निधिमन्नवन्नं करामहे (2), सु पुरुध श्रवांसि (3), ता नो विश्वानि जरिता ममत्तु (4), परातरं सु निर्रतिर्जिहीताम् (5)

10.59.3: By our virilities of strength, may we cover and destroy our enemies (1), just as the Sun (covers) the earth, and thunderbolt pierces the clouds (*ājīrān*) (2). Being praised, she becomes conscious (of our prayers) (3). May Nirṛti go far away (4).³

10.59.4: O Soma, give us not to death (1). May we behold the rising Sun (2). May our oldage, fronted (*hita*) by light, be happy (3). May Nirṛti go far away (4).⁴

10.59.5: O Asunīti (leader of Prāṇa), give us back the departed mind (or spirit) (1). Extend our life-span so that we may live long (happily) (2). Empower us so that we may have the vision of Sun (3). Increase (the strength of) this body by light (*ghṛtena*) (4).⁵
[According to Swāmi Dayānanda, both the mantrās (59.6) and (59.7) indicate the idea of rebirth.]

10.59.6: O Asunīti, restore (*dhehi*) again our sight to us (1), again our prāṇa (2), and our enjoyment here (3). May we see for a long time (*jyok*) the light of the moving Sun (4).⁶

10.59.7: May the earth restore its sheath (*asum*) to us (1). May heaven and midworld restore their respective sheaths (2). May Soma give us the body (3). May Pūshan restore to us the happiness and path of travel (*pathyā*) (4).

[Our living body is made up of several sheaths such as the sheath of matter (or earth), the sheath of *prāṇa* (or midworld) etc. The various deities are requested to restore the sheaths under their control to that person, to make the body whole so that he may continue to live or begin to live in a new birth (rebirth).]

³ अभी ष्वर्यः पौस्वैर्भवेम (1), द्यौर्न भूमिं गिरयो नाज्जान् (1),

ता नो विश्वानि जरिता चिकेत (3), परातरं सु निर्ऋतिर्जिहीताम् (4)

⁴ मो षु णः सोम मृत्यवे परा दाः (1), पश्येम नु सूर्यमुच्चरन्तम् (2),

द्युभिर्हितो जरिमा सूनो अस्तु (3), परातरं सु निर्ऋतिर्जिहीताम् (4)

⁵ असुनीते मनो अस्मासु धारय (1), जीवातवे सु प्र तिरा न आयुः (2),

रारन्धि नः सूर्यस्य सदृशि (3), घृतेन त्वं तन्वं वर्धयस्व (4)

⁶ असुनीते पुनरस्मासु चक्षुः (1), पुनः प्राणम् (2), इह नो धेहि भोगम् (3),

ज्योक् पश्येम सूर्यमुच्चरन्तम् (4), अनुमते मृळ्या नः स्वस्ति (5)

⁷ पुनर्नो असु पृथिवी ददातु (1), पुनर्यौर्देवी पुनरन्तरिक्षम् (2),

पुनर्नः सोमस्तन्वं ददातु (3), पुनः पूषा पथ्या या स्वस्तिः (4)

10.59.8: May peace be given to Subandhu by *rodasī* (1), the mighty ones, the parents of truth (2). O Heaven and earth, destroy (*apa bharatām*) the sins (or disease) in the dwelling (3). May no ill (or sin) ever approach Subhandu or harm him (4).⁸

10.59.9: The remedies come down from heaven in twos and in threes (1). Only on earth the remedy is of one form (2).⁹

Lines (3,4): Same as in verse 8.

10.59.10: O Indra, send the ox (1), which can easily (*gām*) bring the cart (*anaḥ*) full of the things desirable (*ushīna*) and blissful (*rāṇya*) (2).¹⁰

Lines (3,4): Same as in verse 8.

60: Asamāti and the return of life

Riṣhis: Bandhu, Shrutabandhu, Viprabandhu Gaupāyana,
Agastyasvasā Eṣhām Mātā Rṣhikā

[According to the anukramaṇi, the first 4 mantrās and sixth are dedicated to the king Asamāti; the mantrās 7-11 to the life (*jīva*) to reenter the body; and only mantra 5 to Indra.

asamāti: means one who is unequalled (*asama*) in overcoming foes (*ati*). It is clearly an epithet for Indra or a person with dominant Indra-power.]

10.60.1: Person of luminous form

10.60.2: Asamāti is master of existence

10.60.3: Overcomes foes like a buffalo

10.60.4: Realm of Ikṣhvāku

10.60.5: Indra upholds the Sun for all to see

10.60.6: Overcome the miserly Paṇis (sense-traffickers)

10.60.7: O life, return to the body

⁸ शं रोदसी सुबन्धवे (1), यद्ही ऋतस्य मातरां (2),

भरतामप यद्रपो द्यौः पृथिवि क्षमा (3), रपो मो षु ते किं चनाममत् (4)

⁹ अवं द्वके अवं त्रिका दिवश्चरन्ति भेषजा (1), क्षमा चरिष्ण्वैककं (2),

भरतामप यद्रपो द्यौः पृथिवि क्षमा (3), रपो मो षु ते किं चनाममत् (4)

¹⁰ समिन्द्रेय गार्मनङ्वाहं (1), य आर्वहदुशीनराण्या अनः (2),

भरतामप यद्रपो द्यौः पृथिवि क्षमा (3), रपो मो षु ते किं चनाममत् (4)

10.60.8: Agni has placed the mind for living

10.60.9: Agni supports all like the wide earth

10.60.10: I bring Subandhu from Yama, the controller

10.60.11: May all sins be cast down

10.60.12: My body is the Supreme Bhagavān

[Metre: 1-5, Gāyatrī; 6-7, 10-12, Anuṣṭup; 8-9, Pangktiḥ]

10.60.1: We have come to the person of luminous form (1), who is honoured among the great (2). We bring our obeisance (3).¹

10.60.2: To Asamāti, the destroyer of foes, we bring a radiant and swift car (1). (He is) the descendent of Bhajaratha and master of existence (2).²

10.60.3: In battles whether he is not armed or armed with a sword (2), he (Asamāti) overcomes the foes like a buffalo (1).³

10.60.4: In the realm of Ikṣhvāku who is wealthy and is a killer of foes (1), may all the five peoples live happily as in heaven (2).⁴

10.60.5: O Indra, uphold the hero power in Asamāti and Rathaprosṭha (1), just as you maintain the Sun in heaven for the sight (of all) (2).⁵

10.60.6: Yoke the two red horses for the nephews of the seer Agastya (1). O king, overcome all the miserly Paṇīs who do not share their riches (2).⁶

[Paṇi: sense-traffickers, a class of dasyu-foe]

[The verses 7-11 are said to deal with the return of the prāṇa or life-energy back to body. The person's *jīva* may have voluntarily left the body.]

¹ आ जनं त्वेषसंहृशं (1), माहीनानामुपस्तुतम् (2), अगन्म बिभ्रतो नमः (3)

² असमातिं नितोशनं त्वेषं निययिनं रथम् (1), भजेरथस्य सत्पतिम् (2)

³ यो जनान् महिषां ईवाऽतितस्थौ (1), पवीरवान् (2), उतापवीरवान् युधा (3)

⁴ यस्यैश्वाकुरूपं ब्रूते रेवान् मराय्येधते (1), दिवीव पञ्च कृष्टयः (2)

⁵ इन्द्र क्षत्रासमातिषु रथप्रोष्ठेषु धारय (1), दिवीव सूर्यं हृशे (2)

⁶ अगस्त्यस्य नद्रथः सप्ती युनक्षि रोहिता (1),

पणीन् न्यक्रमीरभि विश्वान् राजन्नराधसः (2)

10.60.7: This is your mother, this your father (1), the giver of life to you has arrived (2). Enter (*ehi*) your body here which is moving (3). Come back from the enclosure (or cover) (4).⁷

10.60.8: As men bind the yoke with cords of support (1), so has (Agni) placed your mind (your spirit) (2), for living (3), not for death (4), but for the spread of peace (5).⁸

10.60.9: Just as this wide earth supports these trees (1), so has (Agni) placed your mind (your spirit) (2), for living (3), not for death (4), but for the spread of peace (5).⁹

[Lines (3-5) same as in verse 8.]

10.60.10: (Agni speaks): From Yama, son of Vivasvat (1), I bring the mind of Subandhu (2), for his (continued) living (3), not for death (4), but for the spread of peace (5).¹⁰

[Lines (3-5): Same as before]

10.60.11: The wind blows downwards (1); Sun burns downwards (2); the cow yields her milk downwards (3); may your sins be cast down (4).¹¹

10.60.12: (The ṛishi speaks): This, my hand, is the lord of delight (*bhagavān*) (1). This, my (body), is the supreme-bhagavān (2). This has all the healing powers in the universe (3). This has the most blessed power of touch (4).¹²

⁷ अयं मातायं पिताऽयं (1), जीवातुरागमत् (2),

इदं तव प्रसर्पणं सुबन्धवेहि (3), निरिहि (4)

⁸ यथा युगं वरत्रया नहन्ति धरुणाय कम् (1),

एवा दाधार ते मनो (2), जीवातवे (3), न मृत्यवे (4), अथो अरिष्टतातये (5)

⁹ यथेयं पृथिवी मही दाधारेमान् वनस्पतीन् (1),

एवा दाधार ते मनो (2), जीवातवे (3), न मृत्यवे (4), अथो अरिष्टतातये (5)

¹⁰ यमादहं वैवस्वतात् (1), सुबन्धोर्मन आभरम् (2),

जीवातवे (3), न मृत्यवेऽथो (4), अरिष्टतातये (5)

¹¹ न्यग्वातोऽब वाति (1), न्यक् तपति सूर्यः (2),

नीचीनमग्न्या दुहे (3), न्यग्भवतु ते रपः (4)

¹² अयं मे हस्तो भगवान् (1), अयं मे भगवत्तरः (2),

अयं मे विश्वभेषजो (3), अयं शिवाभिर्मर्शनः (4)

Anuvāka 5: Sūktās (61-68)

61: Rudra, Mitra, Varuṇa and others

Riṣhi: Nābhānediṣṭha Mānava

[S quotes an anecdote which is in both Aitareya Br. (22.14) and KYTS (3.1.9) concerning the Riṣhi Nābhānediṣṭha, the deity Rudra and the Angirasa seers.

In the anecdote, the sage Nābhānediṣṭha was denied his share in the lands of his father by his brothers. He was asked to pray to Angirasa seers by his father to get cows.

This anecdote has very little relevance to this sūkta. The sūkta mentions several gods and a variety of topics. The name Nābhānediṣṭha appears explicitly only once, in mantra 18. There is no mention of the father not giving the lands. S superposes this anecdote on the sūkta by assigning arbitrary meanings to words.]

10.61.1: Prayer of great inspiration to Rudra

10.61.2: Rudra is benevolent and inspired in speech

10.61.3: May Ashvins come

10.61.4: Give impulsions of progress to ordinary persons

10.61.9: Rakṣhasa cannot approach Agni

10.61.10: Navagva seers and ray-cows

10.61.11: Ray-cows give milk of immortality (*paya*)

10.61.12: Faith of the riṣhi in Indra

10.61.13: Indra and demon Shushṇa

10.61.14: Bharga and Agni

10.61.15: Indra seated amidst us

10.61.16: Soma and the sage Kakṣhivān

10.61.17: Agni is the kinsman of the two worlds

10.61.18: Nābhānediṣṭha recites the mantrās

10.61.19: I am one with all

10.61.20: Agni is joyful in all directions

10.61.21: Agni increased (in us) by auspicious words

10.61.22: Indra protects the wise

10.61.23: Nābhānediṣṭha is highly regarded by Angirasa seers

Mitra & Varuṇa (24-26)

10.61.24: Varuṇa gives the gift of divine hearing

10.61.25: Mitra-Varuṇa make the path easy

10.61.26: Varuṇa is our good kinsman

10.61.27: Masters of sacrifice find hidden knowledge

[Metre: Triṣṭup (11, 4)]

10.61.1: (The sage) uttered the mantra-prayer with great inspiration (*gūrta*) to Rudra (1), and the achiever of work (*krāṇa*) created (*ājau*) within (himself) the energies (2). Impelled (*iṣṭaḥ*) by the gift (*mamhana*) of the father (3), he ferried (*parshad*) the seven invokers to ripen (*pakthe*) the yajña on that day (*ahan*) (4).¹

[*krāṇā*: achiever of works, (5.7.8, 5.10.2); sharing (S) (no reason given); *mamhana*: gift (4.1.6); plenitude (5.16.4)]

Rudra is usually considered as a fierce deity. There are also RV mantrās such (10.61.2) where he is considered as benevolent. TS (4.5.1.6) regards Rudra as Supreme Healer (*bhishag*). Yāska offers the meaning 'healer' or 'one who drives away diseases' using the etymology, *ruj* (disease) + *drāvayaḥ* (flow or go away).]

10.61.2: Rudra bestowed gifts (1), and conquered (*vanvan*) the foes by driving them away with the hurting weapons (2). He constructed the altar (for yajña) (3). (Rudra) is rapid in movement and most inspired in speech (4). He sprinkles everywhere his seed (*retas*) (as if) it is water (5).²

10.61.3: (O Ashvins), may you come swiftly (3), like the mind to the yajña with the release of intense Soma (1), to make the sacrificer happy with your energies (2). Swift (like arrows) he mixes with his hands many mights (*nṛmṇa*) directed (*ādisham*) to you (for being perfected) (4).³

¹ इदमि॒त्था रौ॒द्रं गूर्त॑व॒च्चा ब्र॒ह्म क्र॒त्वा (1), श॒च्याम॒न्तरा॒जौ क्रा॒णा (2), यद॑स्य पि॒तरा॑ म॒हने॒ष्टाः (3), पर्ष॑त् प॒क्थे अ॒ह॒न्ना स॒प्त होत॑न् (4)

² स इ॒हाना॑य द॒भ्याय॑ (1), ब॒न्व॒ञ्च्यवा॑नः स॒दैः (2), अ॒मिमी॑त॒ वेदि॑म् (3), तूर्व॑या॒णो गूर्त॑व॒चस्त॒मः (4), क्षो॒दो न रे॑त॒ इत॑र्ज॒ति सि॒ञ्च॒त् (5)

³ मनो॑ न ये॒षु ह॑व॒नेषु॑ ति॒ग्मं (1), वि॒पः श॒च्या व॒नुथो॑ (2), द्र॒व॒न्ता (3), आ॒ यः श॒र्याभि॑स्तु॒विनु॑म्णो अ॒स्याऽश्री॑णी॒तादि॑शं॒ गभ॑स्तौ (4)

10.61.4: When the dark night retires prior to the arrival of the purple dawn (1), I invoke you, children of heaven, O Ashvins (2). May you be desirous of this yajña (3). May you come to our food (4). O Gods, who are our well wishers, grant impulsions (for progress) to us who are immersed in ordinary life (*vavanvāmsa*) (5).⁴

[*vavanvāmsa*: immersed in ordinary pleasures (based on *vavanvān* (1.27.9)); the horses who eat together (S); (occurs once).

asmṛtadhāru: our well-wishers (S), (occurs only once)

The text and translation of (10.61.5-8) is at the end of the sūkta.]

10.61.9: At night (*ūdha*), the harmful hurting and naked (*rākṣhasa*) cannot approach the Agni (2). (At day) he (*rākṣhasa*) cannot approach Agni (1). The giver of the blaze and the plenitude (3), is born and overcomes the foes by his (youthful) strength (4).⁹

[*yavīyut*: youthful strength]

10.61.10: The Navagvās, the seers of the nine-fold ray quickly attained the companionship of the desirable ones (1), They speak the truth (*ṛtam*), they attained unity with the truth (2). They approached from all sides the protector of the two seats (heaven and earth) (3). Without any expectation, they milked the ray-cows unfallen (4).¹⁰

[*kanāyāḥ*: the desirable ones, the beautiful ray-cows of Aditi

navagvā: see (10.14.6)]

10.61.11: Having attained the companionship of the desirable ones (1), they impelled forward the new delight like the flow of the essence (*retas*) (2). O pure shining one (Indra), they offered sacrifice to (or with) your delightful wealth (*rekna*) (3), with the milk of the shining cows that yield immortality (4).¹¹

⁴ कृष्णा यद्रोष्वरूणीषु सीदद् (1), दिवो नपांताश्विना हुवे वाम् (2), वीतं मे यज्ञम् (3), आ गतं मे अन्नं (4), ववन्वांसा नेषमस्मृतधू (5)

⁹ मक्षू न वह्निः (1), प्रजाया उपब्दिर्ग्रिं न नृग्र उप सीददूधः (2), सनितेध्मं सनितोत वाजं (3), स धर्ता जज्ञे सहसा यवीयुत् (4)

¹⁰ मक्षू कनायाः सख्यं नवग्वा (1), ऋतं वदन्त ऋतयुक्तिमग्मन् (2), द्विबर्हसो य उप गोपमागुः (3), अदक्षिणासो अच्युता दुदुक्षन् (4)

¹¹ मक्षू कनायाः सख्यं (1), नवीयो राधो न रेतं ऋतमित् तुरण्यन् (2), शुचि यत् ते रेक्ण आयजन्त (3), सबर्दुधायाः पर्य उस्त्रियायाः (4)

[*retah*: seed (usual meaning); origin, essence (8.44.16)]

10.61.12: When they found that the ray-cows were absent (*viyutā*) (1), then the singer (*kārava*) proclaims (2); Indra has more riches than any rich person and is sinless (4); since he takes pleasure in the singer (3), he quickly ensures the recovery (*upaviveṣṭi*) of all the riches (ray-cows) (5).¹²

[Note the intensity of the faith of the singer in Indra.]

10.61.13: Many hostile forces wanted to destroy the son of Nṛṣhad (2). The immovable Indra found the well-knit armour of Shuṣhṇa (3), with many issues, which were hidden (4).

The rays of light gathered around him for service (for the destruction of Shuṣhṇa) (1).¹³

[*anarvāṇa*: immovable or free from littleness (2.6.5), (5.51.11), whom no foe endangers (5.49.4).]

10.61.14: Bharga is the name (1), in whom the gods are seated in the triple world of session like heaven (2). Your name is Agni, the knower of all things born (3). Hear our call (4), O Summoner of the truth (*ṛtasya hotā*), who is free from all that hurts (5).¹⁴

[*bharga*: all-shining one, splendour]

10.61.15: O Indra, let the two brilliant sons of Rudra, Nāsatyās (1), be at my recital and the yajña (2). Rejoicing, be seated on the sacred seat like a man among us (3). May you who is happy (*mandu*), place (*hita*) the delight (*prayasa*) among the people (*vikṣhu*) and perform the yajña (4).¹⁵

[*prayasā*: delight, (10.71.3), (4.5.6)]

¹² पश्चा यत् पश्चा वियुता बुधन्त (1), इति ब्रवीति (2), वक्तरी रराणः (3), वसोर्वसुत्वा कारवोऽनेहा (4), विश्वं विवेष्टि द्रविणमुप क्षु (5)

¹³ तदिन्वस्य परिषद्धानो अगमन् (1), पुरू सदन्तो नार्षदं बिभित्सन् (2), वि शुष्णस्य संग्रथितमनर्वा विदत् (3), पुरुप्रजातस्य गुहा यत् (4)

¹⁴ भर्गो ह नामोत (1), यस्य देवाः स्वर्ण ये त्रिषधस्थे निषेदुः (2),

अग्निर्ह नामोत जातवेदाः (3), श्रुधी नो होतः (4), ऋतस्य होताधुक् (5)

¹⁵ उत त्या मे रौद्रावर्चिमन्ता नासत्याविन्द्र (1), गूर्तये यजंथै (2), मनुष्वद्वृत्तबर्हिषे रराणा (3), मन्दू हितप्रयसा विक्षु यज्यू (4)

10.61.16: This Soma, the king, the creator (*vedha*), is praised by us and receives our obeisance (*vandī*) (1). By his own bridge, this sage crosses into the midworld (*apas*) (2). He made the sage Kakṣhīvān with the power of Agni to tremble (with joy) (3), just as the swift horses (shake) the rim of the wheel (4).¹⁶

[*nemim*: rim of the wheel (most places),

neme: bend, (1.57.5)

The aged sage Kakṣhīvān trembled with joy as he saw the help given to his aged daughter Ghoṣha.]

10.61.17: Agni is kin to the two (worlds) (1). He makes everyone cross over difficulties and is worshipped (by gods) (2). (Agni) made the nectar-yielding cow to give milk (to Shāyu), even though it had no calf (3). Mitra and Varuṇa and Aryamaṇa were excellently praised (*samvṛṇje*) (4), with well-chosen and excellent hymns (5).¹⁷

10.61.18: Nābhānediṣṭha recites the mantrās with delight (*venan*) (2). He is kin to the earth, wise, belongs to heaven and holds the thoughts of wisdom (1).

The supreme Sun (*paramā*) is our centre or source (*nābhi*) (3).

I am born several generations later than Sun (4).¹⁸

['I' in line 4 refers to the ṛṣhi Nābhānediṣṭha]

10.61.19: "This is my centre, here is my seat (of session) (1). Here are my shining gods (*devā*), here am I one with the all (2). The twice-born, the first-born (3), milked this nourishing cow of the truth even as she is born (4)."¹⁹

[*nābhiḥ*: navel-center; center; source]

¹⁶ अयं स्तुतो राजा वन्दि वेधा (1), अपश्च विप्रस्तरति स्वसैतुः (2),

स कक्षीवन्तं रेजयत् सो अग्निं (3), नेमिं न चक्रमर्वतो रघुद्रु (4)

¹⁷ स द्विबन्धुः (1), वैतरणो यष्टा (2), सबर्धु धेनुमस्व दुहध्वै (3),

सं यन्मित्रावरुणा वृञ्ज (4), उक्थैर्ज्यैष्ठेभिर्यमणं वरूथैः (5)

¹⁸ तद्वन्धुः सूरिर्दिवि तै धियंधा (1), नाभानेदिष्ठो रपति प्र वेनन् (2),

सा नो नाभिः परमास्य (3), वा घाडहं तत् पश्चा कतिथश्चिदास (4)

¹⁹ इयं मे नाभिरिह मे सधस्थम् (1), इमे मे देवा अयमस्मि सर्वः (2),

द्विजा अहं प्रथमजा (3), ऋतस्येदं धेनुरदुहजायमाना (4)

10.61.20: (Agni) is joyful in all directions, moves continuously and shining (1). He moves in two (worlds) and consumes the delight (or forest); he protects (*avasyati*) in the yajña-ritual (2). However, his mother gives birth to this child (*shishu*) who is still and he increases the felicity (*shevṛdham*) (4). Going up as in a straight line, he quickly destroys (*dan*) the foes (3).²⁰
[*avase*: safe guarding (everywhere)]

10.61.21: The words (*gāvaḥ*) of the tranquil person reach (Agni) who is the desirable (*kanāyā*) beyond any comparison (*upama*) (1). O Agni, who gives the auspicious riches, hear us (2). You are increased by the auspicious words of Āshvaghna (3).²¹
[*kanāyā*: see (10.61.10); *upamāti*: one beyond (*ati*) comparison (*upama*); S renders *upamāti* as an Indra-like prototype; and the tranquil person as Nābhanedhiṣṭha.]

10.61.22: O Indra, you know us (1). O King of men, with Vajra in your hands, you have the great wealth (meant) for us (2). O opulent one, protect us (3); protect the wise persons (4). At the time of your coming with the steeds, may we be free of sin (5).²²
[The sins depart from us on your arrival.]

10.61.23: O kings (Mitra and Varuṇa), when the (Angirasas) were searching for the ray-cows (1), the continuously moving (Yama) liked their chants and came to help the singers (*kārave*) (2). The sage is highly regarded by them (3). He (the sage) is carried by them to the region beyond (4).²³

[*saranyu*: always moving, Yama; According to S, the sage in line 3 is Nābhanedhiṣṭha; 'them' refers to Angirasa seers.]

²⁰ अधासु मन्द्रो अरतिर्विभावा (1), अव स्यति द्विवर्तनिर्वनेषाद् (2), ऊर्ध्वा यच्छेणिर्न शिशुर्दन् मधू (3), स्थिरं शैवृधं सूत माता (4)

²¹ अधा गाव उपमाति कनाया अनु श्रान्तस्य कस्य चित् परैयुः (1), श्रुधि त्वं सुद्रविणो नः (2), त्वं याळाश्चघ्नस्य वावृधे सूनृताभिः (3)

²² अध त्वमिन्द्र विद्धि (1), अस्मान् महो राये नृपते वज्रबाहुः (2), रक्षा च नो मधोनः (3), पाहि सूरीन् (4), अनेहसस्ते हरिवो अभिष्टौ (5)

²³ अध यद्राजाना गर्विष्टौ (1), सरत् सरण्युः कारवै जरण्युः (2), विप्रः प्रेष्टः स ह्येषां बभूव (3), परा च वक्षदुत पर्षदेनान् (4)

10.61.24: To please the victorious (Varuṇa) (1), we praise him with words of our own accord and also seek (*īmahe*) the knowledge (2). The swift horse is a child to Varuṇa (3). O Varuṇa, you are wise and you can give us the gift (*sātau*) of the hearing (4).²⁴

[*shravas*: divine hearing, inspired knowledge]

10.61.25: The sage with obeisance recites the stoma chant (2), for your friendship and for getting the strength (1). (Because of Angirasas) the words of chant spread everywhere with a single goal (*samīchi*) (3). May they (Mitra-Varuṇa) make the path easy like an ancient road for the giver who uttered true words (4).²⁵

10.61.26: He (Varuṇa) is praised (1), with good utterances and obeisance (3). “The lord of waters, accompanied by gods, is our good kinsman” (2). He is increased by the words and the utterances (4). May he come now (5). The path for the milk (of knowledge) of the ray-cows is now open (6).²⁶

10.61.27: O masters of sacrifice, for offering us great protection, may you all be united (1). You bring us the plenitude (2). Moving everywhere (*viyanta*) and being wise, you find the hidden knowledge (*nichetaro*) (3).²⁷

[*amūra*: wise; (1.68.2, 1.78.2)]

Mantrās: (10.61.5-10.61.8)

[The meaning of these 4 mantrās is relatively vague. Hence they have been placed separately here.]

²⁴ अधा न्वस्य जेन्यस्य पुष्टौ (1), वृथा रेभन्त ईमहे तदू नु (2),

सरण्युरस्य सूनुरश्चो (3), विप्रंश्चासि श्रवंसश्च सातो (4)

²⁵ युबोर्यदि सख्यायास्मे शर्धाय (1), स्तोमं जुजुषे नमस्वान् (2),

विश्वत्र यस्मिन्ना गिरः समीचीः (3), पूर्वीं गातुर्दाशत् सूनृतायै (4)

²⁶ स गृणानो (1), अद्भिर्देवानिति सुबन्धुः (2), नमसा सूक्तैः (3),

वर्धदुक्थैर्बचोभिरः (4), आ हि नूनं (5), व्यध्वैति पयस उस्त्रियायाः (6)

²⁷ त ऊ पु णो महो यजत्रा भूत देवास ऊतये सजोषाः (1),

ये वाजा अनयता (2), बियन्तो ये स्था निचेतारो अमूराः (3)

10.61.5: When the eager virile energy of Rudra was developed (2), he drew it back when disseminated (3). Again the irresistible (Rudra) concentrates on the energy (5), when it had to be communicated to the maiden daughter (4).⁵

[*kanāyā*: desirable, occurs in mantra 10, 11, 21]

10.61.6: When the deed was done in mid- heaven (1), in the proximity of the father satisfying his desire with the daughter (Uṣhas) (2), they let the seed fall slightly (3). It was poured on the high summits (*sānau*) of the sacrifice (*yonaū*) (4).⁶

10.61.7: When the father united with the daughter (1), he associating with earth, sprinkled it with *retas* (2). Then the svādhyā gods gave birth to Brahma (3). They formed the deity Vāstoṣpati and the protectors of the laws (*vrata*) (4).⁷

10.61.8: Like the showerer, he cast foam around in the battle (1). He came away beyond the confusion of the mind (2). He advances not a step, giving up discrimination (3). He seizes not from us who are close in touch (4).⁸

[*prṣhanya*: one close in touch, (1.71.5)]

⁵ प्रथिष्ट (1), यस्य वीरकर्ममिष्णत् (2), अनुष्ठितं नु नयौ अपौहत् (3), पुनस्तदा बृहति यत् कनाया दुहितुः (4), आ अनुभृतमनर्वा (5)

⁶ मध्या यत् कर्त्वमभवत् (1), अभीके कामं कृण्वाने पितरि युवत्याम् (2), मनानग्रेतौ जहतुर्वियन्ता (3), सानौ निषिक्तं सुकृतस्य योनौ (4)

⁷ पिता यत् स्वां दुहितरमधिष्कन् (1), क्षमया रेतः संजग्मानो नि षिञ्चत् (2), स्वाध्योऽजनयन् ब्रह्म देवा (3), वास्तोष्पतिं व्रतपां निरतक्षन् (4)

⁸ स ई वृषा न फेनमस्यदाजौ (1), स्मदा परैदपं दध्रचैताः (2),

सरत् पदा न दक्षिणा परावृड् (3), न ता नु मे पृशन्व्यौ जगृभ्रे (4)

62: Angirasa Seers and Manu

Riṣhi: Nābhānediṣṭha Mānava

- 10.62.1: Yajña with discrimination
- 10.62.2: Sacrificial year is symbolic
- 10.62.3: You made the Sun to ascend by the truth
- 10.62.4: Sage Nābhā
- 10.62.5: Angirasa seers as sons of Agni
- 10.62.6: Navagva (nine-rayed) and Dashagva (ten-rayed)
- 10.62.7: Ray-cows with inspired knowledge
- 10.62.8: May Manu be born

Manu: (8-11)

- 10.62.9: Discernment of Sāvarṇi Manu
- 10.62.10: Gift of Yadu and Turvasha
- 10.62.11: Generosity of Sāvarṇi Manu

[Metre: 1-4, Jagatī (12, 4); 5,8-9, Anuṣṭup (8, 4); 6, Bṛhatī; 7, Satobṛhatī; 10, Gāyatrī (8, 3); 11, Triṣṭup (11, 4)]

[Angirasa seers: RV has several mantrās such as (6.6.3, 6.6.4, 6.6.5, 1.31.1, 8.60.2, 8.84.3, 5.11.2, 5.11.6) which state clearly that the truth about Āngirasa is connected with the variegated manifestation of Agni. Hence Angirasa or group of Angiras are endowed with all the renowned qualities of Agni such as, 'seer-will, sacrificial caller (*hotṛ*) etc.

If the Angirasa are the gods, how they are sung as the renowned seers, the human fathers? The Angiras seers remaining men, got at the divine path by askesis and worship and attained to godhood (10.56.4). They were formerly gods themselves having the glory of Agni and their station in luminous *svar*, who take birth in the human seers and become illustrations like Atri, Bhṛgu, Kutsa and others to demonstrate the attainment of divine nature. There are several mantrās which say that Angirasa are our human fathers, namely (1.71.2), (5.1.13), (6.1.15). They also attain to the nature of several gods. Angiras is spoken of as one form of Bṛhaspati in (6.73.1). Similarly Indra is called superb Angiras in (1.100.4). Similarly Maruts are spoken of as Angiras in (10.78.5). Uṣha is said to be superably Angiras (KS) (7.79.3).

“There are passages in which they seem to become purely symbolical, powers and son of Agni, the original Angirasa, forces of symbolic light and flame and even to coalesce with a single seven-mouthed Angirasa with his nine and his ten rays of light, (4.51.4).” (SA)]

10.62.1: You have acquired the friendship of Indra and immortality (2), since you are associated with the yajña with discrimination (1). May the happy-good come to you, O Angirasas (3). O wise of understanding, may you be gracious to the human being (4).¹

[The last pāda of verses 1-4 is same.]

10.62.2: You destroyed the (demon) Vala by the truth in the revolution of year (2); and made the shining (*vasu*) and blissful (*maya*) Ray-cows (*go*) ascend upwards, O fathers (1). O Angirasās, may you have long-life (3). O wise of understanding, may you be gracious to the human being (4).²

[*vatsara*: year; *pari vatsara*: revolution of a year. Here, ‘year’ refers to the psychological time.

parivatsara means the passage of psychological time, not physical. In the course of time, the knowledge that was hidden in the subconscious realms was recovered or brought up into our waking consciousness. This is in line 1. A similar idea is in line (1) of the next mantra, ‘Sun ascending up’. The new knowledge is the knowledge of the fourth world *svar*, associated with Ayāśya. See the essay, ‘Seven Worlds’ in ‘The Basics of RV’.

Note that in the Purāṇas, the Yūgās, moments, months, years etc., are all symbolic and it is stated that ‘the body of man is the year’. (SA, SV p. 170).]

¹ ये यज्ञेन दक्षिणया समक्ता (1), इन्द्रस्य सख्यममृतत्वमानश (2),

तेभ्यो भद्रमङ्गिरसो वो अस्तु (3), प्रति गृष्णीत मानवं सुमेधसः (4)

² य उदाजन् पितरौ गोमयं वसु (1), ऋतेनाभिन्दन् परिवत्सरे बलम् (2),

दीर्घायुत्वमङ्गिरसो वो अस्तु (3), प्रति गृष्णीत मानवं सुमेधसः (4)

10.62.3: You made the Sun to ascend the heaven by the truth (1), and you made the mother to spread (or to manifest) (2). O Angirasas, may you have the state of having good successors (3). O Wise of understanding, may you be gracious to human beings (4).³

[*prathayan*: shining wide (3.14.4), spread (10.21.8)]

10.62.4: O Rīṣhis, (the sage) Nābha here utters his benediction in this house (1). O Son of gods, hear that (2). O Angirasas, may you have the auspicious mantra (*brahma*) lustre (3). O Wise of understanding, may you be gracious to human beings (4).⁴

10.62.5: The rīṣhis who are in different forms (1), are profound in knowledge (2).

These Angirasa rīṣhis have been born as sons of Agni (3).⁵

[*angirastamah*: most-Angiras; clearly *angiras* is a state or a quality.

Navagva is in (10.14.6, 10.61.10, 10.108.8).

vepasā: with lustre of knowledge (4.11.2)]

10.62.6: They (Angirasa seers) have been born out of Agni (1), in different forms all around heaven (2). (The seers of Angirasa clan) are nine-rayed, ten-rayed, and most Angirasa (3).

They companion the gods and are the givers (4).⁶

10.62.7: Yoked with Indra, the chanting sage has released (1), the herds of ray-cows and life-energies (horses) (2).

They have given me a thousand eight-eared (powers) (3).

May they get inspiration among gods (4).⁷

³ य ऋतेन सूर्यमारौहयन् दिवि (1), अप्रथयन् पृथिवीं मातरं वि (2), सुप्रजास्त्वमङ्गिरसो वो अस्तु (3), प्रतिं गृष्णीत मानवं सुमेधसः (4)

⁴ अयं नाभां वदति बल्लु वो गृहे (1), देवपुत्रा ऋषयस्तच्छृणोतन (2), सुब्रह्मण्यमङ्गिरसो वो अस्तु (3), प्रतिं गृष्णीत मानवं सुमेधसः (4)

⁵ विरूपास इहर्षयः (1), त इद्रम्भीरवैपसः (2),

ते अङ्गिरसः सूनवस्ते अग्नेः परिरं जज्ञिरे (3)

⁶ ये अग्नेः परिरं जज्ञिरे (1), विरूपासो दिवस्परि (2),

नवंगवो नु दशंगवो अङ्गिरस्तमः (3), सचां देवेषु मंहते (4)

⁷ इन्द्रेण युजा निः सृजन्त वाघतौ (1), ब्रजं गोमन्तमश्विनम् (2),

सहस्रं मे ददतो अष्टकर्ण्यः (3), श्रवो देवेष्वक्रत (4)

Manu: (8-11)

[Manu is regarded as the cosmic being who is the father of everyone. He is the first human being or mental being. Each aeon has its own Manu. Sāvarni Manu is mentioned here. See also in (10.63.7).]

10.62.8: May Manu be born quickly (1). Let him increase like a seed (2). At once, Manu impels the gift of a hundred and thousand steeds (life-energies) (3).⁸

10.62.9: No one is able (1), to ascend to the summit (of his greatness) which is luminous (like heaven) (2). The discernment of Sāvarni Manu spreads wide like the ocean (3).⁹

10.62.10: Yadu and Turvasha gave abundantly (3), in a spirit of service (*dāsa*) (1).

They have graceful speech and have abundant ray-cows (2).¹⁰

[Turvasha and Yadu are mentioned together in (1.36.18), (1.54.6), (1.174.9), (10.49.8) and others. Clearly Yadu here has no connection to the Yadu connected to Sri Kṛṣṇa in *Śhrīmat Bhāgavatam*.

smat-dīṣṭī: graceful speech (S), (reasons not given); *smat*: eternal (KS in 1.73.6),

Line 1: *parivīṣhe*: its meaning is not clear. S renders it as, 'for enjoyment of Sāvarni']

10.62.11: May Manu, the donor of thousands of ray-cows and the head of the collective, be not harmed (1).

May his discernment (or generosity) spread like that of Sūrya (2).

May the gods increase the life of Sāvarni Manu (3);

unwearied (in his service) may we enjoy the plenitude (4).¹¹

⁸ प्र नूनं जायतामयं मनुः (1), तोक्मैव रोहतु (2),

यः सहस्रं शताश्वं सद्यो दानाय मंहते (3)

⁹ न तमं श्रोति कश्चन (1), दिव इव सान्वारभम् (2),

सावर्ण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे (3)

¹⁰ उत दासा परिविषे (1), स्मदिष्टी गोपरीणसा (2), यदुस्तुर्वशं मामहे (3)

¹¹ सहस्रदा ग्रामिणीर्मा रिषन्मनुः (1), सूर्येणास्य यतमानैतु दक्षिणा (2),

सार्वर्णेर्देवाः प्र तिरन्त्वायुः (3), यस्मिन्नश्रान्ता असनाम वार्जम् (4)

63: Aditi and other Gods (*devāḥ*)

Riṣhi: Gaya Plāta

- 10.63.1: Yayāti, son of Nahuṣha
10.63.2: O Gods, your names to be adored with obeisance
10.63.3: Might of Ādityās comes from mantrās
10.63.4: Gods have divine vision and are always awake
10.63.5: Infinite mother Aditi
10.63.6: How to prepare for yajña-journey?
10.63.7: Manu first performed mentally the yajña
10.63.8: You rule the worlds by the mind of knowledge
10.63.9: Indra liberates all from sin
10.63.10: Aditi, the divine ship
10.63.11: Offer us protection from hostile beings
10.63.12: Diseases and the hostiles
10.63.13: The sons of Aditi lead others
10.63.14: Ascend to the blissful state (*svastī*)
10.63.15: Have blissful state in all occasions (*svastī*)
10.63.16: Earth leads and protects us
10.63.17: By hymns, the mortals became the masters
[Metre: 1-14, Jagatī (12, 4); 15, Jagatī (12, 4), Triṣṭup (11, 4); 16-17, Triṣṭup (11, 4)]

[The mantrās (3-14) end with 'svastaye', (for our blissful state)]

10.63.1: May the gods (coming) from the stations beyond, loved by men, proclaim their affinity (1), with the descendents of Vivasvan (2). May the gods be seated on the sacred seat of Yayāti, son of Nahuṣha (3). May they speak graciously to us (4).¹

10.63.2: O Gods, all your names have to be adored (*vandyā*) (with obeisance) (1). They are the sacrificial things (2). May you hear our invocation (4), whether you are born in the realm of Aditi, or the realm of waters (midworld) (*adbhyaḥ*) or earth (3).²

¹ परावतो ये दिधिषन्त आप्यं मनुप्रीतासो (1), जनिमा विवस्वतः (2), ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते (3), ते अधि ब्रुवन्तु नः (4)

² विश्वा हि वो नमस्यानि बन्धा नामानि देवा (1), उत यज्ञियानि वः (2), ये स्थ जाता अदितेः अद्भ्यः परि ये पृथिव्याः (3), ते म इह श्रुता हवम् (4)

[*yajñiyāni* (line 2): sacrificial things, (6.1.4)]

10.63.3: (To these gods) the maternal earth gives the sweet milk (of knowledge) (1). And the heaven, the realm of infinity (*aditi*), with its tiers (*adri*) of opulence (*barhāḥ*) gives the nectar of immortality (2). To these *Adityās*, offer the praise of hymns for (our) welfare (5). (For these *Adityās*), their might comes from the utterances (of *mantrās*); they carry the gifts for showering (3), and they perform auspicious actions (4).³

[*adribarha*, (line 2): tiers of opulence; *barhaṇa*: prosperity (1.52.11), yoked to opulence (1.54.5), (KS); *adri*: tiers (of a mountain)]

10.63.4: These gods have attained immortality (2). They have the divine vision, are unwinking (always awake) and their action is in the vast (1). Charioted in light are they, aggressive in knowledge, sinless (3). They clothe themselves in the abundance of heaven (or rain) for our blissful state (4).⁴

[*ahimāyā*: pursuit of knowledge associated with aggressive beings such as *Ahi*. *arhaṇā*: in its due action, (1.127.6); *varshman*: abundance, (3.5.9)]

10.63.5: The gods have established their abodes in heaven (1). They are kings over all and have auspicious growth (in us) (2). They are unassailable and they have come to the *yajña* (3). With obeisance and words of purification, the sage worships (4), these great *Ādityās* and (the indivisible mother) *Aditi* for welfare (5).⁵

[*aditi*: indivisible (or infinite) (mother) in contrast with *diti*, the mother of divisibility or the finite. See essay 16 in 'The Basics of RV'.

suvṛkti: see (10.30.1)]

³ येभ्यो माता मधुमत् पिबन्ते पर्यः (1), पीयूषं द्यौरदितिरद्विर्बर्हाः (2), उक्थशुष्मान् वृषभरान् (3), स्वप्नसस्तां (4), आदित्यां अनु मदा स्वस्तये (5)

⁴ नृचक्षसो अनिमिषन्तो अर्हणा बृहत् (1), देवासो अमृतत्वमानशुः (2), ज्योतीरथा अहिमाया अनागसो (3), दिवो वर्ष्माणं वसते स्वस्तये (4)

⁵ सम्राजो ये सुवृधौ (1), यज्ञमाययुरपरिहृता (2), दधिरे दिवि क्षयम् (3), तां आ विवास नमसा सुवृक्तिभिः (4), महो आदित्यां अदितिं स्वस्तये (5)

10.63.6: (O Gods) who offers you Stoma and serves you (with love) (1)? O All-gods, how many wise persons are there (2)? O Gods with many births, how can we prepare well the yajña-journey (*adhvara*) (3), which protects us against all sins and (leads) to our welfare (4)?⁶

10.63.7: (O Ādityās): Manu first performed mentally (*manasā*) the first yajña-worship for you (1), with the kindling of Agni and with the assistance of the seven invokers (2).

O Sons of Aditi, effect for us the fearless peace (3),
make for us good paths for easy going to the felicity (4).⁷

[Seven invokers: see the essay 36, 'Seven Worlds' in 'The Basics of RV'.]

10.63.8: Since you rule over the world by the power of your mind of knowledge (1), (you are) thinkers of all that is stable and mobile (2). Therefore, O gods, bring us safely to the blissful state (4), beyond the sin of that which we have done and that which we have not done (3).⁸

[*pip̥rhi*: bring safe, (7.16.10);

pip̥rtam: fill, (3.26.9)]

10.63.9: In battles we call Indra, who is ready for the call and who liberates (all) from sin (1), and also call the divine beings who are strong in will (2). (We call) Agni, Mitra, Varuṇa for our gains (3). (We call) Bhaga, the Heaven and Earth and Maruts for our blissful state (4).⁹

⁶ को वः स्तोमं राधति यं जुजौषथ (1), विश्वे देवासो मनुषो यतिष्ठन (1),
को वोऽध्वरं तुविजाता अरं करद् (3), यो नः पर्षदत्यंहः स्वस्तये (4)

⁷ येभ्यो होत्रां प्रथमामायेजे मनुः (1), समिद्धाग्निर्मनसा सप्त होतृभिः (2),
त आदित्या अभयं शर्म यच्छत (3), सुगा नः कर्त सुपथा स्वस्तये (4)

⁸ य ईशिरि भुवनस्य प्रचेतसो (1), विश्वस्य स्थातुर्जगतश्च मन्तवः (2),
ते नः कृतादकृतादेनसस्परि (3), अद्या देवासः पिपृता स्वस्तये (4)

⁹ भरेष्विन्द्रं सुहवं हवामहेऽहोमुचं (1), सुकृतं दैव्यं जनम् (2),
अग्नि मित्रं वरुणं सातये (3), भगं द्यावापृथिवी मरुतः स्वस्तये (4)

10.63.10: Aditi is the giver of perfect peace and (is) the perfect guide (2). (She) protects the earth with auspiciousness and makes the heaven unrivalled (*anehasam*) (1). (She is) the divine ship with good oars, faultless, which leaks not (3).

Let us mount (this ship) for our blissful state (4).¹⁰

10.63.11: O All-gods, masters of yajña, advocate our cause for protection (1). Protect us from the hostile beings who want to harm us (2). We call you with hymns which are true and which invokes the gods (3).

O gods, hear us and offer us protection for the blissful state (4).¹¹

10.63.12: (O Gods remove) far from us diseases, (remove) the neglect of offerings (1). (Remove) the hostile powers, the malevolent bringer of calamities (2). O Gods, put far from us the hostile dividing force (3). Give us the wide peace for our welfare (4).¹²

[*arātim*: the hostile powers which create in us the bad qualities such as greed, jealousy etc.]

10.63.13: Those persons pass beyond all sin and evil to the blissful state (4), when they are lead by the sons of Aditi (*ādityās*) with good leadings (3). Unharmed, all such mortals are in happy state (1).

Performing his actions by Dharma, he flourishes with successors (2).¹³

10.63.14: For our blissful state, we shall ascend (4), the car which moves at dawn, which gives enjoyment (*sānasim*) and is irresistible, O Indra (3). O gods, protect this car for the gain of plenitude (1). The Maruts who overcome heroes also protect this car with riches (2).¹⁴

¹⁰ सुत्रामाणं पृथिवीं द्यामनेहसं (1), सुशर्माणमदितिं सुप्रणीतिम् (2),

दैवीं नावं स्वरित्रामनागसम् (3), अस्त्रवन्तीमा रुहेमा स्वस्तये (4)

¹¹ विश्वे यजत्रा अधि बोचतोतये (1), त्रायध्वं नो दुरेवाया अभिहुतः (2),

सत्यया वो देवहूत्या हुवेम (3), शृण्वतो देवा अवसे स्वस्तये (4)

¹² अपामीवामप विश्वामनाहुतिम् (1), अपारातिं दुर्विदत्रामघायतः (2),

आरे देवा द्वेषो अस्मद्युयोतन (3), उरु णः शर्म यच्छता स्वस्तये (4)

¹³ अरिष्टः स मर्तो विश्व एधते (1), प्र प्रजाभिर्जायते धर्मणस्परि (2),

यमादित्यासो नयथा सुनीतिभिः (3), अति विश्वानि दुरिता स्वस्तये (4)

¹⁴ यं देवासोऽवथ वाजसातौ (1), यं शूरसाता मरुतो हिते धने (2),

प्रातर्यावाणं रथमिन्द्र सानसिमरिष्यन्तम् (3), आ रुहेमा स्वस्तये (4)

10.63.15: May we have *svasti* during our journeys in pathways and amidst deserts (1). May we have *svasti* of the mighty (*viṛjane*) waters belonging to the worlds of light (2). May there be *svasti* in the wombs which beget children (3). May Maruts establish in us the riches for felicity (4).¹⁵

[*svasti*: blissful state; *svarvati*: belonging to the world of light, (*svar*) (5.34.1); See (10.43.4) regarding *svar*.]

10.63.16: May earth lead us on the excellent path towards the blissful state (1). Abounding in riches, she comes to the desirable place (of yajña) (2). May earth protect us from hostile forces (diseases, *amā*); (protect us) in places with foes or with no delight (*arane*) (3). May the earth which protects the gods become manifest (in us) auspiciously (4).¹⁶

[*āveshayantīm*: enter, manifest (10.125.3); *amaiḥ*: forces, (8.75.10)]

10.63.17: Thus the son of Plati has increased (in us) (1), all the Ādityās and Aditi of the thinking mind (2). The sage Gaya has praised with hymns the immortal divine beings (4), through whom the mortals become the masters (3).¹⁷

[*īśhānāsaḥ*: gaining lordship (7.1.17)]

¹⁵ स्वस्ति नः प॒थ्यासु धन्व॑सु (1), स्व॒स्त्यप्सु वृ॒जने॑ स्व॒र्वति॑ (2),
स्व॒स्ति नः पु॒त्रकृ॑षु॒षु योनि॑षु (3), स्व॒स्ति रा॒ये म॑रुतो दधातन (4)

¹⁶ स्व॒स्तिरि॒द्धि प्र॑प॒थे श्रे॒ष्ठा (1), रे॒क्णा॑स्व॒त्यभि॒ या वा॒ममे॑ति (2),
सा नो॑ अ॒मा सो अ॑रणे॒ नि पा॑तु (3), स्वा॒वेशा॑ भ॒वतु॑ दे॒वगो॑पा (4)

¹⁷ ए॒वा पु॒तेः सू॒नुर्वी॒वृध॑द्वो (1), वि॒श्वं आ॑दि॒त्या अ॑दि॒ते म॒नीषी॑ (2),
ई॒शा॒नासो॑ न॒रो (3), अ॒मर्त्ये॑नाऽस्ता॒वि ज॒नो दि॒व्यो ग॒र्वेन॑ (4)

64: All-gods (Vishvedevāḥ)

Riṣhi: Gaya Plāta

- 10.64.1: An easily grasped name fit for meditation
 10.64.2: Heart power and will-power for actions
 10.64.3: Kindled by gods within
 10.64.4: By what words is the seer praised?
 10.64.5: Birth of discrimination and Aryaman
 10.64.6: The steeds of plenitude (*vājī*) and the war-horses (*arva*)
 10.64.7: Assist the creator Savitr in the will of works
 10.64.8: Twenty-one flowing rivers
 10.64.9: Sarayu, the (river of) honeyed milk of knowledge
 10.64.10: Mother of the great heaven
 10.64.11: Ilā, goddess of revelation
 10.64.12: Fill our thoughts with knowledge
 10.64.13: Teach us about the oneness
 10.64.14: The mothers, heaven and earth
 10.64.15: Invocation of Brhaspati
 10.64.16: The seer Gaya nourishes the beings
 10.64.17: Aditi of the thinking mind

[Metre: 1-11, 13-15, Jagatī (12, 4); 12, 16-17, Triṣṭup (11, 4)]

10.64.1: What is the name fit for our meditation and which can be grasped perfectly by the mind (*sumantu*) (3)? How do the gods hear us (our prayers) (1)? What are the journeys in which the name is heard (2)? Who shows us compassion (4)? Who will grant us happiness (5)? Who comes here for our growth or protection (6).¹

[(1.24.1), has a question similar to that in line 3.]

10.64.2: Actions originating in the thinkings in the heart become fulfilled by will-power (1). Our desires become fulfilled (2). All the deities of directions come down to help us (3). No other gods are known except them who can bestow happiness (4). On the gods are my desires centered (5).²

¹ कथा देवानां (1), कतमस्य यामनि (2), सुमन्तु नाम शृण्वतां मनामहे (3), को मृच्छति कतमो (4), नो मयस्करत् (5), कतम ऊती अभ्या बर्तति (6)

² क्रतूयन्ति क्रतवो हत्सु धीतयो (1), वेनन्ति वेनाः (2), पतयन्त्या दिशः (3), न मर्दिता विद्यते अन्य एभ्यो (4), देवेषु मे अधि कामा अयंसत (5)

10.64.3: Worship with *riks* Agni who is kindled by gods (within) and who is unapproachable (2). He is hymned by *Narāshamsa* and *Pūshan* (1); and also by *Sūrya* and *Chandra*, *Yama*, the pervader of three worlds (*Indra*), *Vāyu*, *Uṣhas* and night, and *Ashvins* (3).³

[For *Narāshamsa*, see (10.70.2)]

10.64.4: How is the seer (Agni) praised by many and by what words (1)? *Bṛhaspati* increases by words of purification (2). *Aja Ekapāt* (the unborn one who moves alone) is praised by *ṛk* mantrās and auspicious invocations (3). May *Ahīrbudhnya* hear our invocations (4).⁴

[*Ahīrbudhnya*; see (10.92.12); *suvṛkti*: see (10.30.1), (10.63.5)]

10.64.5: O *Aditi*, for the birth of the discrimination (*dakṣha*) (1), you illumine the kings *Mitra* and *Varuṇa* with the law of their workings (2). *Aryamān* of the unbroken path, of many chariots (3), is the sevenfold invoker of sacrifice in births of diverse forms (4).⁵

[*āvivāśas*: to illumine (everywhere); to worship (S).]

10.64.6: May the mighty horses (*arva*) listen to the invocations (1). May all these mighty horses which are swift (or their owners) hear our summons (2).

They of their own accord give thousands of gifts in sacrifice (3).

They have acquired these riches in battles (with the hostiles) (4).⁶

[*arva*: horses used for aggressive purposes by demons (Brh. U. (1.1))

vājī: horses used by Gandharvas in their acts of grace and opulence (Brh. U. (1.1))]

³ नरा वा शंसं पूषणमगोह्यम् (1), अग्निं देवेद्धमभ्यर्चसे गिरा (2), सूर्यामासां चन्द्रमसा यमं दिवि त्रितं वातमुषसं मक्तुमश्विना (3)

⁴ कथा कविस्तुवीरवान् कया गिरा (1), बृहस्पतिर्वावृधते सुवृक्तिभिः (2), अज एकपात् सुहवैभिर्ऋकभिः (3), अहिः शृणोतु बुध्यो हवीमनि (4)

⁵ दक्षस्य वादिते जन्मनि (1), व्रते राजाना मित्रावरुणा विवाससि (2), अतूर्तपन्थाः पुरुरथो अर्यमा (3), सप्तहोता विषुरूपेषु जन्मसु (4)

⁶ ते नो अर्वन्तो हवनश्रुतो (1), हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः (2), सहस्रसा मेघसाताविबत्मना (3), महो ये धनं समिधेषु जग्मिरे (4)

10.64.7: Vāyu who is yoked to the cars and the goddess Puramdhi (1), worship (*ākṛṇudhvam*) them with the hymns (2), and also worship Pūṣhan for friendship (3), (and also worship) the wise and conscious gods who assist creator Savitṛ in the will of works (*kratu*) (4).⁷

10.64.8: For our protection and growth we call Agni, the Parvatas, the lords of delight (2), and the twentyone flowing rivers with their great waters (1). For the (world) of the sessions, we call Kṛṣhānu, the archers and Tiṣhya (3). We also invoke Rudra and also (invoke) the associates of Rudra (Maruts) on behalf of Rudra (4).⁸

10.64.9: May the billowing Sarasvati, Sarayu and Sindhu (1), which are vast among the vast ones, come for our protection (2). May the waters, the divine mothers, hasten (3), the honeyed milk to us who are singing the Rik (4).⁹

[*payah*: milk, rays of knowledge;

archata: singing the Rik, the Word of illumination, (5.13.1)]

10.64.10: May the mother of the great heaven hear (us) (1). May father Tvaṣṭṛ with the gods and their wives hear our words (2). May Rubukṣha, Vāja, the lord of cars, Bhaga, the rapturous (gods) praised by our hymns (3), protect us, the singers of hymns (4).¹⁰

[Vāja and Rubukṣha are the divine carpenters or artisans with the collective name Ṛbhus. See (10.176.1) and the essay 21, 'Ṛbhus' in 'The Basics of RV'. For the deity Bhaga, the enjoyer, see essay 13.]

⁷ प्र वो वायुं रथयुजं पुरंधिं (1), स्तोमैः कृणुध्वं (2), सख्याय पूषणम् (3), ते हि देवस्य सवितुः सर्वामनि क्रतुं सचन्ते सचितः सचेतसः (4)

⁸ त्रिः सप्त सस्त्रा नद्यो महीरपो (1), वनस्पतीन् पर्वताँ अग्निमूतये (2), कृशानुमस्तृन् तिष्यं सधस्थ (3), आ रुद्रं रुद्रेषु रुद्रियं हवामहे (4)

⁹ सरस्वती सरयुः सिन्धुर्मिभिः (1), महो महीरवसा यन्तु वक्षणीः (2), देवीरापो मातरः सूदयिद्वौ (3), घृतवत् पयो मधुमन्नो अर्चत (4)

¹⁰ उत माता बृहद्वा शृणोतु नः (1), त्वष्टा देवेभिर्जनिभिः पिता वचः (2), ऋभुक्षा वाजो रथस्पतिर्भगौ रणवः शंसः (3), शशमानस्य पातु नः (4),

10.64.11: The hymn (addressed to) the host of Maruts, sons of Rudra is blissful (*bhadra*) (2). (The troop of Maruts) is rapturous to behold, like a house with joy (1). May we have the ray-cows and glory among the peoples (3). O Gods, may we keep close to the goddess of revelation (Iḷa) (4).¹¹

[*pitu*: Soma, the delight, Iḷa: see (10.70.8)]

10.64.12: O Indra, O Gods, O Maruts, O Varuṇa and O Mitra, whatever thoughts you have given to us (1), you fill them (with knowledge) just as filling the cows with milk (2).

May you repeatedly carry our words in your cars (3).¹²

10.64.13: O dear Maruts, teach us to establish repeatedly the oneness of natural kind (*sajātya*) (1),

when we first assemble together on the navel of earth (2).

May Aditi grant us companionship (*jāmitva*) (3).¹³

[*sajāta*: those born of a common environment]

10.64.14: The mothers, heaven and earth, the great goddesses (1), who are masters of yajña, attain the gods on their birth (2). They support the two with the objects which support (the world) (3). Along with the fathers, they sprinkle (the two) with many types of seeds (energies) (4).¹⁴

[two: has several meanings such as mind and matter, power and knowledge etc.]

¹¹ रण्वः संदृष्टौ पितुमाँ इव क्षयौ (1), भद्रा रुद्राणां मरुतामुपस्तुतिः (2),

गोभिः घ्याम यशसो जनेषु (3), आ सदा देवास इळ्या सचेमहि (4)

¹² यां मे धियं मरुत इन्द्र देवा अर्ददात वरुण मित्र यूयम् (1),

तां पीपयत पयसेव धेनुं (2), कुविद्विरो अधि रथे बर्हाथ (3)

¹³ कुविदङ्ग प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधथ (1),

नाभा यत्र प्रथमं संनसामहे (2), तत्र जामित्वमदितिर्दधातु नः (3)

¹⁴ ते हि द्यावापृथिवी मातरा मही देवी (1), देवाअन्मना यज्ञिये इतः (2),

उभे बिभृत उभयं भरीमभिः (3), पुरू रेटांसि पितृभिश्च सिञ्चतः (4)

10.64.15: The invocation attains all the desirable riches (1). It is uttered ceaselessly by Bṛhaspati in praise of the gods (2). There arises an utterance from the stone which releases the Soma (3). The human beings illumine the vast with their thoughts (4).¹⁵

[*uchyate*: there arises an utterance, (5.25.8)]

The stone (*grāva*) is the human body which releases the Soma when it is engaged in conscious work.]

10.64.16: The seer (Gaya) is endowed with many sounds and is the knower of truth (1). He is the seeker of treasures and is desirous (*chakāna*) of having the substance of riches (2). With hymns and thoughts, the sage Gaya nourishes the beings of two births (3).¹⁶

[*draviṇa*: riches of knowledge (Ānanda-tīrtha);

Line 3: (alt): Gaya nourishes the deities to obtain twofold birth.]

10.64.17: Same as (10.63.17).

65: All-gods (Vishvedevāḥ)

Riṣhi: Vasukarṇa Vāsukra

10.65.1: The gods have common joy and mind

10.65.2: Soma impels devotees to greatness

10.65.3: Luminous achievements released by work

10.65.4: Give riches to wise persons

10.65.5: Mitra and Varuṇa never forget their duties (to mortals)

10.65.6: Rays (of knowledge)

10.65.7: Meditating on the source of truth

10.65.8: The common law of action

10.65.9: Parjanya and Vāta deities

10.65.10: Soma brings Tvaṣṭṛ and others

10.65.11: Laws of working (*ārya vrata*)

10.65.12: Miracles of Ashvins

10.65.13: The deity Aja Ekapād

10.65.14: Speech of heaven

10.65.15: Wide movement (*urugāya*)

[Metre: 1-14, Jagatī (12, 4); 15, Triṣṭup (11, 4)]

¹⁵ वि षा होत्रा विश्वमभ्रोति वार्यं (1), बृहस्पतिर्रमंतिः पनीयसी (2),
ग्रावा यत्र मधुषुदुच्यते (3), बृहदवीवशन्त मतिभिर्मनीषिणः (4)

¹⁶ एवा कविस्तुवीरवाँ ऋतज्ञा (1), द्रविणस्युर्द्रविणसश्चकानः (2),
उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्भ्यो दिव्यानि जन्म (3)

10.65.1: Agni, Indra, Varuṇa, Mitra (1),

Vāyu, Pūshā and Sarasvatī have common joy (or mind) (2).

Adityās, Viṣṇu, Maruts, the vast svar, Soma, Rudra, Aditi and Brahmanaspati (have common joy) (3).¹

10.65.2: Standing in the same place and mutually urging (*hinvāna*) their performances (2), in the killing of Vṛtra, Indra and Agni are the lords of existence (1). Along with them, Soma who impels the devotees to greatness with his wealth of light (4), fills the great midworld with their strength (*ojas*) (3).²

[*tanvā*: performances (8.43.20); bodies (usual meaning)]

10.65.3: I offer the stoma hymns to the gods who know the truth and who increase the truth (in human beings) (2). They are great in their might, no foe can harm them (1). May they, the blissful friends, give us the riches which are worshipful (4). Their achievements (*rādhasa*) are released (*savam*) by work (*ap*) from the ocean (*arṇavam*) and they are luminous (or full of variety) (3).³

10.65.4: With their strength (*ojas*), they have supported the heaven and earth which are wide (2), the radiances of the midworld and the *svaṇara* world (1). Lauded are the gods who give auspicious riches to the wise persons (4), just as the generous persons give the satisfactions (*prkṣha*) (or pleasure) to the needy (3).⁴

[*svaṇara*: it is not *sva*, the utter superconscious plane, but the power of itself which the light from that world *sva* forms in the pure mentality (of man); inhabitant of heaven (2.2.1); Godhead of the Sun-world (8.19.1, 5.18.4)]

¹ अ॒ग्निरिन्द्रो वरु॑णो मि॒त्रो अ॒र्य॒मा (1), वा॒युः पू॒षा सर॑स्वती स॒जोष॑सः (2),

आ॒दि॒त्या वि॒ष्णुर्म॑रुतः स्व॑र्बृहत् सोमो॑ रु॒द्रो अ॒दि॒तिर्ब्र॑ह्म॒णस्प॑तिः (3)

² इन्द्रा॑ग्नी वृ॒त्रह॑त्येषु स॒र्पती (1), मि॒थो हि॒न्वा॒ना त॒न्वा स॒मो॒कसा॑ (2),

अ॒न्तरि॑क्षं म॒ह्ना प॑पु॒रोज॑सा (3), सोमो॑ घृ॒तश्री॑र्महि॒मान॑मीर॒यन् (4)

³ तेषां॑ हि म॒ह्ना म॑ह॒ताम॑न॒र्वणां॑ (1), स्तोमा॑ इ॒य॒म्यृत॑ज्ञा क॒तावृ॑धाम् (2),

ये अ॑प्सवम॒र्णव॑ं चि॒त्ररा॑धसः (3), ते नो॑ रास॒न्तां म॑ह॒यै सु॒मि॒त्र्याः (4)

⁴ स्व॑र्णर॒मन्तरि॑क्षाणि रोच॒ना (1), द्यावा॑भूमी पृ॒थि॒र्वी स्व॑म्भुरो॒जसा॑ (2),

पृ॒क्षा इ॒व म॑ह॒यन्तः॑ (3), सु॒रा॒तयो॑ दे॒वा स्त॑वन्ते म॒नुषा॑य सूर॒यः (4)

10.65.5: (O worshipper), learn from Mitra and Varuṇa, the givers (1), who do not forget even in their minds their duties as kings (to the mortals) (2). Their vast domains (planes) shine with the *dharmā* (laws of action) (3), in whom the devoted two, the heaven and earth, are established (vṛtau) (4).⁵

[*dhama*: planes, (2.3.2, 10.122.3)

nādhāsī: devoted (S), (occurs once); *nādhitāya*: those seeking relief (KS in 1.118.8)]

10.65.6: The rays (of knowledge) go perfectly on their paths (*vartanī*) of their own accord (1), just as the milk is given to the milker (by the cow) as part of the law (2). May they (rays) give (knowledge) to me, who gives offerings to Vivasvān (5), and offers the words of praise (3), and also gives to Varuṇa and the gods (4).⁶

[*avārataḥ*: without any choosing (*vara*); of their own accord (occurs only once)]

10.65.7: These tongues of Agni, pervading Heaven, truth-increasing (1), sit meditating in the source (*yonī*) of the truth (2). They uphold the heaven (3). They created the waters from all sides (4). Having given birth to the yajña by their strength (*ojas*), they rub it bright by their body (5).⁷

10.65.8: The fathers, born first, pervade everywhere (1), and dwell in the source of truth, their common abode (2). The heaven and earth (3), nourish with the luminous milk the mighty one (5), Varuṇa, the upholder of the common law of action (*savrate*) (4).⁸

⁵ मित्राय शिक्ष वरुणाय दाशुषे (1), या सम्राजा मनसा न प्रयुच्छतः (2), ययोर्धाम धर्मणा रोचते बृहद् (3), ययोरुभे रोदसी नाधसी वृतौ (4)

⁶ या गौर्वतनि पर्येति निष्कृतं (1), पयो दुहाना व्रतनीरवारतः (2), सा प्रब्रुवाणा (3), वरुणाय दाशुषे देवेभ्यो (4), दाशद्विषा विवस्वते (5)

⁷ दिवक्षसो अग्निजिह्वा ऋतावृधं (1), ऋतस्य योनिं विमृशन्त आसते (2), द्यां स्कभित्वी (3), अप आ चक्रुः (4),

ओजसा यज्ञं जनिष्वी तन्वी नि मामृजुः (5)

⁸ परिक्षितां पितरां पूर्वजावरी (1), ऋतस्य योनां क्षयतः समौकसा (2), द्यावापृथिवी (3), वरुणाय सव्रते (4), धृतवत् पयो महिषाय पिन्वतः (5)

10.65.9: The two showerers Parjanya and Vāta (1), the two, Indra and Vāyu who bestow happiness (on man) (2), Mitra, Varuṇa and Aryama (3), we invoke; and also the gods Ādityās and Aditi (4), and (the deities of) earth, heaven and waters (5).⁹

[*parjanya*: He is not merely a god of rain. See (10.98).]

10.65.10: We seek riches from the friend of Indra, Soma (3), who invites (or brings) to the yajña, Tvāṣṭṛ, Vāyu, Ṛbhus, the two divine invokers (Ashvins) and Uṣha, for our happiness and welfare (1). (He also brings) the wise Bṛhaspati, the slayer of Vṛtra (2).¹⁰

[*ohate*: to invite to a yajña]

10.65.11: (The gods) generate the mantra, rays of knowledge and the life-energies (1), and also the growths of the earth, the lord of delight (*vana*), the mountains, the waters (2). (The gods) make the Sun ascend to the heaven (3). The generous and auspicious givers (Gods) release (or give form to) the laws of workings of the strivers (*ārya*) on the earth (4).¹¹

10.65.12: O Ashvins, you extricated Bhujyu from calamity (1).

You were pleased to give to Vadhrimati her son Shyāva (2).

You gave Kamadyu (as wife) to Vimada (3).

You restored (the lost) Viṣṇapu to Vishvaka (4).¹²

10.65.13: May the armed and thundering deity and the upholder of heaven, Aja Ekapād (1), the ocean, the waters of midworld (2), and the Universal Gods, hear my words (3). May also Sarasvatī (hear me) accompanied by the goddess Puramdhi and the thoughts (4).¹³

⁹ पर्जन्यावाता वृषभा (1), पुरीषिणैन्द्रवायू (2), बरुणो मित्रो अर्यमा (3), देवा आदित्या अदितिं हवामहे (4), ये पार्थिवासो दिव्यासो अप्सु ये (5)

¹⁰ त्वाष्ट्रं वायुर्मृभवो य ओहते दैव्या होतारा उषसं स्वस्तये (1), बृहस्पतिं वृत्रखादं सुमेधसम् (2), इन्द्रियं सोमं धनसा उ ईमहे (3)

¹¹ ब्रह्म गामश्च जनयन्त (1), ओषधीर्वनस्पतीन् पृथिवीं पर्वता अपः (2), सूर्यं दिवि रोहयन्तः (3), सुदानवं आर्या व्रता विसृजन्तो अधि क्षमिं (4)

¹² भुज्युमंहसः पिपृथो निरश्विना (1), श्यावं पुत्रं वध्रिमत्या अजिन्वतम् (2), कमद्युवं विमदायोहयुः (3), युवं विष्णाप्यं विश्वकायावं सृजथः (4)

¹³ पार्वीरवी तन्यतुरेकपादजो दिवो धर्ता (1), सिन्धुरापः समुद्रियः (2), विश्वे देवासः शृणवन् वचांसि (3), मे सरस्वती सह धीभिः पुरंध्या (4)

[*ekapād* (line 1): has occurred in (10.64.4), (10.66.11) and (10.117.8).]

10.65.14: The all-gods (1), are masters of yajña, are immortal and the knowers of truth (3). They always have the gift (*rāti*), and are the possessors of all desirable things and knowers of heaven (4). Along with the thoughts of Puramdhi and their own mind (2), may they (all-gods) take delight in this hymn (*brahma*), well-uttered and is the speech of heaven (*svaḥ gira*) (5).¹⁴

10.65.15: The descendent of the sage Vasiṣṭha offers salutations with hymns to the gods (1): 'You pervade the universe with radiance (2). May you provide us with wide movement (3).

May you always protect us with happiness and peace (4).'¹⁵

[*urugāya*: wide movement, (2.1.3, 3.6.4)]

66: All-gods

Riṣhi: Vasukarṇa Vāsukra

10.66.1: Increase the truth

10.66.2: We meditate on Maruts

10.66.3: May Rudra make us blissful

10.66.4: Gods for our protection

10.66.5: Triple armour of peace

10.66.6: Both yajña and its masters are mighty

10.66.7: Agni and Soma

10.66.8: All-gods purify the yajña

10.66.9: Gods purify our desires

10.66.10: Vāta and Parjanya with auspicious hands

10.66.11: Ahirbhudhnya

10.66.12: Advent of the divine powers within us

10.66.13: Follow the path of truth perfectly

10.66.14: Gods love us like kin

10.66.15: Descendent of Vasiṣṭha

[Metre: 1-14, Jagatī (12, 4); 15, Triṣṭup (11, 4)]

¹⁴ विश्वे देवाः (1), सह धीभिः पुरंध्या मनोः (2), यजत्रा अमृतां ऋतज्ञाः (3), रातिषाचौ अभिषाचः स्वर्विदः (4), स्वर्गिरो ब्रह्म सूक्तं जुषेरत (5)

¹⁵ देवान् वसिष्ठो अमृतां बबन्दे (1), ये विश्वा भुवनाभि प्रतस्थुः (2), ते नो रासन्तामुरुगायमच (3), यूयं पात स्वस्तिभिः सदा नः (4)

10.66.1: We invoke for our welfare the gods with their vast and inspired knowledge (1). They create the light and are conscious of the yajña-journey (2). They make the devotees to grow excellently (3). They know everything, their leader is Indra, they are immortal and they increase the truth (4).¹

10.66.2: With our thought (*manma*) we meditate on the host of Maruts; they are the lords of riches, they destroy foes (3). They are born of Indra and obeyers of Varuṇa (1). They have attained the share of the light of the Sun (2). These wise beings give birth to the yajña (4).²

[*janayanta yajña*: give birth to Agni, help complete the yajña;
bhāgam: part, portion, share]

10.66.3: May Indra with the Vasus protect our dwellings (1). May Aditi, along with Ādityās, bring us happiness (2). May the divine Rudra with the Rudrās make us blissful (3).

May Tvaṣṭṛ along with the wives of the gods take delight in us for our happy journeying (4).³

[*jinvati*: to take delight, (8.84.7)]

10.66.4: Aditi, the heaven and earth, the vast truth (1),
Indra and Viṣṇu, Maruts, the vast Sun-world (*svar*) (2),
the Āditya gods, we invoke for our protection (3).

(We also invoke) Vasūs, Rudrās, Savitṛ, the great worker (4).⁴

[*sudamsasam*: great worker, (2.2.3)]

¹ देवान् हुवे बृहच्छ्रवसः स्वस्तये (1), ज्योतिष्कृतौ अध्वरस्य प्रचेतसः (2),
ये वावृधुः प्रतरं (3), विश्ववेदस इन्द्रज्येष्ठासो अमृता क्रतावृधः (4)

² इन्द्रप्रसूता वरुणप्रशिष्टा (1), ये सूर्यस्य ज्योतिषो भागमानशुः (2),
मरुद्गणे वृजने मन्म धीमहि (3), माघोने यज्ञं जनयन्त सूरयः (4)

³ इन्द्रो वसुभिः परि पातु नो गयम् (1), आदित्यैर्नो अदितिः शर्म यच्छतु
(2), रुद्रो रुद्रेभिर्देवो मृळयाति नः (3),
त्वष्टा नो ग्राभिः सुविताय जिन्वतु (4)

⁴ अदितिर्द्यावापृथिवी क्रतं महत् (1), इन्द्राविष्णू मरुतः स्वर्बृहत् (2),
देवा आदित्या अवसे हवामहे (3), वसून् रुद्रान् त्सवितारं सुदंससम् (4)

10.66.5: Sarasvān with the thoughts, Varuṇa, the upholder of the laws (1), Pūṣhā, Viṣṇu, the mighty Vāyu, Ashvins (2), the immortals, creators of the mantra, knowers of all things (3), may these gods give us a triple armour of peace against the evil forces (4).⁵

[*sharma*: peace, (5.4.8); dwelling (S)]

10.66.6: Yajña is mighty, the masters of the yajña are also mighty (1). The gods are mighty, the givers of offerings are mighty (2). The heaven and earth, full of truth, are mighty (3). Parjanya is mighty, the offerers (showerers) of the stoma hymns are also mighty (4).⁶

[We have rendered both *vṛsha* and *vṛshana* as mighty or strong. These two words have several closely related meanings, as in (10.66.7).

vṛshā is 'strong enjoyer' in (1.140.2). It has the meaning of 'one who gives or offers' in the words '*vṛshastubha*'.]

10.66.7: We praise (3), Agni and Soma, the showerers, for the gain of plenitude (1). They are widely lauded and they shower (freely) the gifts (2). The mighty ones have sacrificed (*īje*) with the worship of the gods (4). May they give us a triple armour of peace (5).⁷

[*īje*: has sacrificed (6.1.9, 6.3.2, 6.16.4; worship (S). *devayajyaya*: by worship of the gods, (8.71.12); by sacrifice to the gods, (7.3.9); etc. We have picked the one suitable for the context.]

10.66.8: (The All-gods) are the upholders of the law, warriors and purify the sacrifice (1). In the pilgrim-journey (they go) towards the glories of the great Heaven (2). (They are) the summoners of Agni, in touch with the truth and unhurting (3). They create the waters after the battle with Vṛtra (coverer) (4).⁸

⁵ सरस्वान् धीभिर्वरुणो धृतव्रतः (1), पूषा विष्णुर्महिमा वायुरश्विना (2), ब्रह्मकृतौ अमृता विश्ववेदसः (3), शर्म नो यंसन् त्रिवरूथमंहसः (4)

⁶ वृषा यज्ञो वृषणः सन्तु यज्ञिया (1), वृषणो देवा वृषणो हविष्कृतः (2), वृषणा द्यावापृथिवी ऋतावरी (3), वृषा पर्जन्यो वृषणो वृषस्तुभः (4)

⁷ अग्नीषोमा वृषणा वाजसातये (1), पुरुप्रशस्ता वृषणा (2), उपं ब्रुवे (3), यावीजिरे वृषणो देवयज्यया (4), ता नः शर्म त्रिवरूथं वि यंसतः (5)

⁸ धृतव्रताः क्षत्रिया यज्ञनिष्कृतौ (1), बृहद्वा अध्वराणामभिभ्रियः (2), अग्निहोतार ऋतापो अद्रुहो (3), अपो असृजन्तु वृत्रतूर्ये (4)

[*shriyaḥ*: glory]

10.66.9: Heaven and earth generated with their laws of working (1), the waters, the growths of earth, the trees needed for worship with the yajña (2). They filled the midworld with the (light of) svar (Sunworld) for the protection (3). The gods take our desires (*vasham*) within their bodies and purify them (4).⁹

[*vaninam*: trees; *vasha*: desires, (1.91.6)]

10.66.10: May our words of praise be increased (*pratira*) by the waters and the growths of earth (3), and by (the deities) Vāta and Parjanya, the mighty thunderers (2). (They two) uphold the heaven and are radiant with truth and have auspicious hands (1). May the giver Bhaga and Vājin (Indra) come to our call (for yajña) (4).¹⁰

[Bhaga: See the essay 13 in 'The Basics of RV';

Parjanya: see (10.98)]

10.66.11: May my words of praise be heard by Ahirbudhnya (3), and by the rivers (Sindhu), the sea, the midworld and (the other) worlds (1), (the sage) Aja Ekapāt, the (upper) ocean with the light and sound (thunder) (2), and by the all-gods and wise persons (4).¹¹

[*ahirbudhnya*: see (10.92.12)]

10.66.12: We, mental beings (*mānavah*) are engaged (in yajña) for the advent of the divine powers in us (1). May (the gods) lead perfectly the yajña with its forward movement (2).

May the great givers, Ādityās, Rudra and Vasus (3), take delight in the mantrās recited here (4).¹²

[*prāñcham*: forward movement, (3.1.2)]

⁹ द्यावापृथिवी ज॒नयन्न॒भि ब्र॒ता (1), आप॒ ओष॑धीर्व॒निनानि॑ य॒ज्ञियां॑ (2), अ॒न्तरि॑क्षं स्वरा प॒प्रु॒रुतये॑ (3), व॒शं दे॒वास॑स्तन्वी॒ नि मा॑मृजुः (4)

¹⁰ ध॒र्तारो॑ दि॒व ऋ॒भवः॑ सु॒हस्ता॑ (1), वा॒ताप॑र्जन्या म॒हिष॑स्य॒ तन्य॑तोः (2), आप॒ ओष॑धीः प्र ति॒रन्तु॑ नो गि॒रो (3), भ॒गो रा॒तिर्वा॑जिनो॒ यन्तु॑ मे ह॒वम् (4)

¹¹ स॒मुद्रः॑ सि॒न्धू र॒जो अ॒न्तरि॑क्षम् (1), अ॒ज एक॑पात् तनयि॒त्तुर॑र्णवः (2), अहि॒र्बुध्न्यः॑ शु॒ण्वद्व॑चांसि (3), मे वि॒श्वे दे॒वास॑ उ॒त सू॒रयो॑ म॒म (4)

¹² स्या॒म वो॒ मन॑वो दे॒ववी॑तये (1), प्रा॒ञ्चं नो॒ यज्ञं॑ प्र ण॑यत साधु॒या (2), आ॒दि॒त्या रु॒द्रा व॑सवः सु॒दान॑व (3), इ॒मा ब्र॒ह्म श॒स्य॑मानानि जि॒न्वत॑ (4)

10.66.13: O divine invokers, the supreme priests (1), may I follow the paths of truth perfectly (2). From the all-gods, the immortals, who are undeviating from truth, we seek (4), the presence of the lord of the field (*kṣhetra*) near us (3).¹³

[line 2: similar to *ṛtasya panthām anveti sādhu* (5.80.4)]

10.66.14: Like the fathers, the Vasiṣṭhās have formed the words (hymns) (1), to adore the gods, like the ṛishis of old, for our well-being (2). O gods, establish in us the felicities (riches) to satisfy our desires (4), and love us like kin (3).¹⁴

10.66.15: Same as (10.65.15)

67: Bṛhaspati, the lord of the vast

Riṣhi: Ayāsyā Āngirasa

10.67.1: The seven-headed thought of riṣhi Ayāsyā

10.67.2: Mentalise the supreme abode of yajña

10.67.3: Bṛhaspati broke the hidden places

10.67.4: The bridge of falsehood

10.67.5: Discovers the Sun, dawn, the ray-cows and rik

10.67.6: With the voice, Indra killed Vala

10.67.7: Brahmanaspati recovers the riches

10.67.8: Searching for ray-cows with minds of truth

10.67.9: Praise in rapture

10.67.10: Increase the mighty one (in us)

10.67.11: Founding of the strength in us

10.67.12: Made the seven rivers to flow

[Metre: Triṣṭup (11, 4)]

[The sūktās (10.67) and (10.68) describe the powers and functions of the deity Bṛhaspati.

Bṛhaspati: Occasionally, a question has been posed to us. Agni is the Lord of Divine Will, Indra is the Lord of Divine Mind; Vāyu is the Lord of Prāṇa, Sūrya is the Supreme Sun etc. Is there a deity in

¹³ दैव्या होतारा प्रथमा पुरोहित (1), ऋतस्य पन्थामन्वेमि साधुया (2), क्षेत्रस्य पतिं प्रतिवेशम् (3), ईमहे विश्वान् देवाँ अमृताँ अप्रयुच्छतः (4).

¹⁴ वसिष्ठासः पितृवद्वाचमक्रत (1), देवाँ ईळाना ऋषिवत् स्वस्तये (2), प्रीता इव ज्ञातयः (3), काममेत्याऽस्मे देवासोऽव धूनुता वसु (4)

the Veda which deals with soul or soul-power? The answer is 'yes', and it is Brahma or Bṛhaspati.

We have mentioned earlier that *brahma* means mantra. A mantra has two aspects, namely the soul-power within it and the power of the word which manifests it. In Brahma or Brahmanā, the stress is on the soul-power. In the quotation, RV (4.40.8), (4.40.9) given below, *brahma* or *brahmanā* always mean soul-power. In Bṛhaspati, the stress is more on the power of Word.

The word Bṛhaspati, according to grammarians, is formed from the 'bṛhat', the Vast and 'pati', 'the Master. 'bṛhat' the Vast, part of the trinity of *satyam*, *ṛtam* and *bṛhat* (the Truth, the Right and the Vast) is the home of the mantrās. Hence, Bṛhaspati also means the master of the Word or mantra.

In the deity, Brahmanāspati, the lord of the mantrās, the two varying stresses in *brahma* and *bṛhaspati* are unified and equalized. (SA)

The outward expression of the soul-power (*brahma*) is the sound form of mantra. This meaning is preserved in the name of ritual, '*brahma upadesham*' where the sacred mantra Gāyatri is revealed to the student or initiate.

Recall that the soul is distinct from the three powers of: matter (*anna*), life-energy (*prāṇa*), and the mind (*manas*) and is superior to them. Recall also that in the Indian tradition, it is the word (or *vāk*) which is the main instrumental agency for creation. Note that creation does not come out of nothing. The creation is really a process of release (*saṁ*); that which is latent is made manifest. The agency for this process is the Word. Note that even in English, the meaning of the word 'creation' comes from the spoken word 'cry'.

Creation is perpetually happening in every one of us; the different planes are being born in us, signified by the birth of the corresponding Gods in each person. Naturally, the manifestation of the different world-planes and their associated powers in the conscient human being is also the work of Bṛhaspati. It results in the manifestation of the superconscient, the truth and bliss, i.e., the *sat-chit-ānanda*.]

[Excerpts from the book, 'Gaṇapati, Brahmanāspati & Kumāra', (Pub.), SAKSI.]

10.67.1: This seven-headed thought (1), which is vast, is born out of truth (3). It was discovered (4), by our father (2). He (Ayasya) gave the fourth world (*turīyam*) (5). The universal Ayāsyā (6), sang the hymn of praise to Indra (7).¹

[*ayāsyā*: which cannot be accomplished by human effort (*yāsyā*); (i.e., it is possible by grace only). (1.62.7) (KS). Here it is name of sage.

vishvajanya: one who identifies with all things born; he becomes universal;

The fourth world in line 5 is also known as, *svar*, *satyam*, *ṛtam*, *bṛhat*, *bṛhaddiva* etc. See the essay on Seven Worlds in 'The Basics of RV'.]

10.67.2: They (Angirasās) are the sons of heaven, heroes of the mighty lord (2). They speak the truth and think the straightness (1). They (Angirasa) are able to hold the seat (*padam*) of the illumined knowledge (*vipram*) (3), and to mentalise the supreme abode of the sacrifice (*yajña*) (4).²

10.67.3: With his friends (the Maruts) who make sounds like the swāns (1). (Bṛhaspati) broke upon the rocky places hiding (the ray-cows) (2). Bṛhaspati calls aloud to the ray-cows (3). He praises the gods and he, the knower, sings in a raised voice (4).³

[*vyasyan*: parted asunder, (4.3.10); *nahanā*: hiding (occurs only once);

Line 1: make the sound (*aham-sa* or *hamsa*), I am He, the supreme.]

¹ इमां धियं सप्तशीर्ष्णीं (1), पिता न (2), ऋतप्रजातां बृहतीम् (3), अविन्दत् (4), तुरीयं स्विजनयत् (5), विश्वजन्योऽयास्य (6), उक्थमिन्द्राय शंसन् (7)

² ऋतं शंसन्त ऋजु दीध्याना (1), दिवस्पुत्रासो असुरस्य वीराः (2), विप्रं पदमङ्गिरसो दधाना (3), यज्ञस्य धामं प्रथमं मनन्त (4)

³ हंसैरिव सखिभिर्वावदद्भिः (1), अश्मन्मयानि नहना व्यस्यन् (2), बृहस्पतिरभिकनिर्क्रदद्वा (3), उत प्रास्तौदुर्ब विद्वाँ अगायत् (4)

10.67.4: The ray-cows were kept hidden under the bridge of falsehood (2). From the two places in nether regions, (Bṛhaspati) released them and he brought them upwards (*para*) by one path (*ekaya*) (1). Desiring light in darkness, Bṛhaspati (3), made the ray-cows ascend (*ut ākaḥ*) (4), and thus made manifest (*vi āvaḥ*) the three (5).⁴

[*tisra*: the three (2.3.2), triple heaven]

10.67.5: The voice of Bṛhaspati (the Angirasa) discovers the Sun, dawn and the ray-cows and the chants of illumination (3). He is the thunderer as in heaven (4). Breaking the city (of the demons) and turning back the sleeping (demon) (Vala) (1), he made the three radiances together to come out (2).⁵

[*udadher*: the demon Vala (S), (our meaning in line 2) (occurs once); *apāchīm*: turning back, (5.48.2); three (in line 2): Sun, dawn and the ray-cows; Note all the 3 events, namely, the recovery of Sun, Dawn and Ray-cows are in one mantra here.]

10.67.6: With the voice which was like a weapon, Indra destroyed (2), Vala who was hiding the milk-yielding (ray-cows) (1).

Desiring the Soma mixed with grain (4),

in the company of the (Maruts) decorated with sweat (3),

he destroyed the Paṇi and recovered the ray-cows (*gā*) (5).⁶

[*dughānām*: milk-yielding]

10.67.7: He destroyed (*vi adardah*) (4), Vala (*īm*) who had hidden the ray-cows (2). (With the help of the Maruts) who are friends in (the path of) truth, luminous (1), and are endowed with riches (3), Brahmanaspati (5), recovered the riches (7). The Maruts are showerers (of benefits), have the sweat of the blazing Agni (frequenter of yajña) and carry the desirables (*varāhaiḥ*) (6).

⁴ अ॒वो द्वाभ्यां॑ प॒र एक॑या (1), गा गु॒हा तिष्ठ॑न्तीर॒नृतस्य॑ सेतौ (2), बृ॒हस्पति॑स्त॒मसि॑ ज्योति॑रिच्छन् (3), उ॒दुस्त्रा आ॑कः (4), वि हि ति॒स्र आ॑वः (5)

⁵ वि॒भिद्या॑ पु॒रं श॑यथे॒मपा॑र्ची (1), नि॒स्त्रीणि॑ सा॒कमु॑द॒धेर॑कृ॒न्तत् (2), बृ॒हस्पति॑रुष॒सं सूर्य॑ गा॒मर्कं॑ वि॒वेद॑ (3), स्त॒नय॑न्नि॒व द्यौः॑ (4)

⁶ इन्द्रो॑ व॒लं रक्षि॑तारं दु॒घानां॑ (1), क॒रेणै॑व वि च॒कर्ता॑ रवे॒ण (2), स्वेदा॑ञ्जिभिः (3), आ॒शि॒रमि॑च्छ॒मानो॑ (4), अ॒रौद॑यत् प॒णिमा॑ गा अ॒मुष्णात्॑ (5)

⁷ स ई॑ स॒त्येभिः॑ स॒खिभिः॑ शु॒चि॒न्द्रिः॑ (1), गो॒धाय॑सं वि (2), ध॒न॒सैः॑ (3), अ॒दर्दः॑ (4), ब्र॒ह्म॒णस्प॑तिः (5), वृष॑भिर्ब॒राहै॑र्ध॒र्मस्वै॑देभिः (6), द्रवि॑णं॒ व्या॒नट् (7)

10.67.8: With minds of truth (1), they searched for the ray-cows with their thoughts (*dhībhiḥ*) and desired to find (3), the one who was the master of the ray-cows (2). Bṛhaspati with his allies who are free from mutual reproaches (4), and who are self-yoked (6), released the ray-cows to go up (5).⁸

[*iyanāsa*: while journeying or searching, (5.22.3); they (in line 3): Bṛhaspati and allies]

10.67.9: Let us increase him with our auspicious thinkings (1), in the world of his session (3). Roaring like lions (2), may we praise in rapture (5), Bṛhaspati who is victorious in many conflicts involving heroes (4).⁹

10.67.10: When he (Bṛhaspati) gained plenitude of all forms (1), he ascended into the higher stations (2). Then all the gods (*santa*) who have various types of radiances in their faces (4), increase the mighty one (Bṛhaspati) (3).¹⁰

10.67.11: Make true our desires (*āshisham*) for founding of the strength (in us) (1). You protect your worshipper with your movements (*evaiḥ*) (2). Next, may all our (demon) enemies be destroyed (3). Hear (our words), O Heaven and Earth, who render the worlds happy (4).¹¹

10.67.12: Indra (working) by the vast power of the great flood (1), smote the head of (the demon) Arbuda (2). He killed Ahi (3). He made the seven rivers (of energy) to flow (4). O Heaven and Earth protect us along with the gods (5).¹²

⁸ ते सत्येन मनसा (1), गोपतिं (2), गा इयानासं इषणयन्त धीभिः (3), बृहस्पतिर्मिथोअवचपेभिः (4), उदुस्रियां असृजत (5), स्वयुग्भिः (6)

⁹ तं वर्धयन्तो मतिभिः शिवाभिः (1), सिंहमिव नानदतं (2), सधस्थे (3), बृहस्पतिं वृषणं शूरसातौ भरैभरे (4), अनु मदेम जिष्णुम् (5)

¹⁰ यदा वाजमसनद्विश्वरूपम् (1), आ घामरुक्षदुत्तराणि सद्य (2), बृहस्पतिं वृषणं वर्धयन्तो (3), नाना सन्तो बिभ्रतो ज्योतिरासा (4)

¹¹ सत्यामाशिषं कृणुता वयोधै (1), कीरिं चिद्व्यवथ स्वेभिरेवैः (2), पश्चा मृधो अपं भवन्तु विश्वाः (3), तद्रौदसी शृणुतं विश्वमिन्वे (4)

¹² इन्द्रो मृहा महतो अणवस्य (1), वि मूर्धानमभिनदबुदस्य (2), अहन्नहिमरिणात् सप्त सिन्धून् (3), देवैर्यावापृथिवी प्रावतं नः (4)

[Line 1: *mahato arṇa*: the great flood (1.3.12); the currents of energies from the plane of *ṛtam*.]

68: Bṛhaspati

Riṣhis: Ayāsyā Āngirasa

- 10.68.1: Becoming rapturous like playing birds
- 10.68.2: He unites people like couples
- 10.68.3: Extricated the ray-cows from mountains
- 10.68.4: Ray-cows hidden amidst rocks
- 10.68.5: Drove away the darkness
- 10.68.6: Weapon of Vala was destroyed
- 10.68.7: Ray-cows came out of the cave by themselves
- 10.68.8: Bṛhaspati smote Vala
- 10.68.9: Found the Dawn, Sun and Agni
- 10.68.10: Made the Sun and moon ascend together
- 10.68.11: The fathers
- 10.68.12: Mantrās chanted continuously

[Metre: Triṣṭup (11, 4)]

10.68.1: The worshippers become rapturous (*madanta*) praising Bṛhaspati with the rik mantrās (4), like the birds playing in water with a watchful gaze (1), like the sounds of the roaring thunder-cloud (2), and like the flood coming down from the hill (3).¹

10.68.2: Like the god Bhaga, Bṛhaspati, the traveller (2), brought the worshipper (3), to the ray-cows (*gobhiḥ*) (1). Like Mitra, he unites the people, like (uniting) the couples (4). O Bṛhaspati, like the arrows in battles, unite the worshipper with plenitude (5).²

[Āngirasa: son of Angirasa, Bṛhaspati (S); Aryamaṇam: worshipper]

¹ उदप्लुतो न वयो रक्षमाणा (1), बावदतो अभ्रियस्येव घोषाः (2), गिरिभ्रजो नोर्मयो (3), मदन्तो बृहस्पतिमभ्यर्का अनावन् (4)

² सं गोभिः (1), आङ्गिरसो नक्षमाणो भग इवेत् (2), अर्यमणं निनाय (3), जनै मित्रो न दंपती अनक्ति (4), बृहस्पते बाजयाशूरिबाजौ (5)

10.68.3: Bṛhaspati extricated the ray-cows from the mountains and (brought them) near (to the gods) (4), as men bring barley from the granaries (5). (The ray-cows) yield perfect (milk) for the āryans (1), They are ever in motion, can be impelled to move (2), are desirable, golden coloured and of fault- less form (3).³

10.68.4: Bṛhaspati raised the ray-cows hidden amidst rocks (3). The skin of ignorance covering the earth was rent, as if from the downpour of rain (4). With the sweet (blissful energies) he inundated the source of truth and spread the light everywhere (1), like a meteor from the sky (2).⁴

[*udna*: rushing water (2.7.3); (8.19.14)]

10.68.5: (Bṛhaspati) drove away (*apa ājat*) the darkness from the midworld with the light (1), just as the wind removes the *shīpāla* (plant) from the water (2). Bṛhaspati gathered all the ray-cows (5), of Vala (from the cave) getting an intuition (of their presence) (3), just as wind (sweeps) the clouds (4).⁵

10.68.6: The weapon of Vala, the hurter, was destroyed (1), by Bṛhaspati with the rays burning like Agni (2), just as the food amidst the teeth is consumed by the tongue pervading (the food) (3). He (Bṛhaspati) made manifest the (hidden) herds (*nidhīn*) of ray-cows (4).⁶

10.68.7: When Bṛhaspati knew (1), the famous name of the lowing ray-cows hidden in the cave (2), the radiant cows came out (*ut ājat*) from the mountain by themselves (*tmanā*) (4), just like the young of the bird (come out) of the egg (3).⁷

³ साध्वर्या (1), अतिथिनीरिषिराः (2), स्पर्हाः सुवर्णा अनवद्यरूपाः (3), बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे (4), यवमिव स्थिविभ्यः (5)

⁴ आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्क (1), उत्कामिव द्योः (2), बृहस्पतिरुद्धरन्नश्मनो गा (3), भूम्या उद्रेव वि त्वचं विभेद (4)

⁵ अप ज्योतिषा तमो अन्तरिक्षात् (1), उद्रः शीपालमिव वातं आजत् (2), बृहस्पतिरनुमृश्या बलस्य (3), अभ्रमिव वात आ चक्र आ गाः (4)

⁶ यदा बलस्य पीयंतो जसुं भेद (1), बृहस्पतिरग्नितपोभिरकैः (2), दद्भिर्न जिह्वा परिविष्टमादेद् (3), आविर्निर्धीरंकृणोदुस्त्रियाणाम् (4)

⁷ बृहस्पतिरमत हि त्यत् (1), आसां नाम स्वरीणां सदेने गुहा यत् (2), आण्डेव भित्त्वा शंकुनस्य गर्भम् (3), उदुस्त्रियाः पर्वतस्य त्मनाजत् (4)

[*tyat*: famous; *svarīṇām*: making the lowing sound,

The power of the name makes the ray-cows come out of the cave by themselves.]

10.68.8: He (Bṛhaspati) looked around at the honey of knowledge (*madhu*) hidden amidst the rocks (of the cave) (1), like the fish in a dried up pool (2). Bṛhaspati smote (Vala) with the sound (5), and released the ray-cows out (of the cave) (3). (He cut him off) like the (wood needed for making a) vessel is cut out of the tree (4).⁸

[Yāska: interprets *madhu* as water, hidden by Vṛtra]

10.68.9: He found the Dawn, the Sun and Agni (1). He dispersed the ignorance (darkness) with the light (2). Out of the body of Vala which is full of light, Bṛhaspati (3), brought up the ray-cows, in steps as it were with his purified strength (4).⁹

[*valasya gomataḥ*: Vala of the radiances, (1.11.5); Note that the body of Vala is made of light.

parvaṇa: steps]

10.68.10: Like forests deprived of their leaves by frost (1), Bṛhaspati stripped Vala of his ray-cows (2). He achieved the inimitable and unrepeated work (3), of making the Sun and moon ascend (rise) together at the same time (*mitha*) (4).¹⁰

[The rising at the same time of the sun of the divine knowledge and the moon of delight of the senses is a rare achievement.]

10.68.11: The fathers power the heaven with the constellations (2), just as a brown horse is decorated with golden ornaments (1).

They establish the darkness at night and light during the day (3).

Bṛhaspati cleft the mountain (4), and released the ray-cows (5).¹¹

⁸ अश्नापि॒नद्धं॑ मधु॒ पर्य॑पश्यन् (1), मत्स्यं॑ न दी॒न उ॒दनिं॑ क्षि॒यन्त॑म् (2), निष्ट॒ज्ज॑भार (3), चम॒सं न वृ॒क्षाद् (4), बृह॒स्पति॑र्वि॒रवे॑णां वि॒कृत्य॑ (4)

⁹ सोषाम॑विन्दत् सः स्वः सो अ॒ग्निं (1), सो अ॒र्केण॑ वि ब॒बाधे॑ तमाँ॑सि (2), बृह॒स्पति॑र्गोव॒पुषो ब॒लस्य॑ (3), निर्म॒ज्जानं॑ न पर्व॑णो जभार (4)

¹⁰ हिमे॑व प॒र्णा मु॒षिता॑ वना॒नि (1), बृह॒स्पति॑नाकृ॒पय॑द्व॒लो गाः (2), अ॒नानु॑कृत्यम॒पुनश्च॑कार (3), यात् सूर्या॑मासा मिथ उ॒च्चरा॑तः (4)

¹¹ अ॒भि श्या॑वं न कृ॒शने॑भि॒रश्च॑ (1), नक्ष॑त्रेभिः पि॒त्रो द्याम॑पि॒शन् (2), रात्र्यां॑ तमो अ॒दधु॑ज्योति॒रहन्॑ (3), बृह॒स्पति॑र्भि॒नद॑द्रि॒विद॑द्राः (4)

[The demons like Vala hid the light in the caves; thus there was only darkness outside. Bṛhaspati released the light (ray-cows) and restored the law.

kṛshanebhir: golden ornaments (S)]

10.68.12: We have offered this obeisance to Bṛhaspati who is in the mid-world (1). He chants continuously the mantrās (2). May Bṛhaspati establish in us (*dhāt*) the Ray-cows (knowledge), life-energies, the hero-power, the leaders (*nṛbhiḥ*) and the strength (to carryout the various actions) (3).¹²

[*anu anonavuh*: to chant continuously (1.80.9)]

“I firmly believe that the secret concealed in the Veda, when entirely discovered, will be found to formulate perfectly that knowledge and practice of a divine life to which the march of the humanity, after long wanderings is the satisfaction of the intellect and the senses, must inevitably return”. (SA)

[Sri Aurobindo Archives and Research; Dec. 1985, pp. 152, 168]

¹² इदमकर्म नमो अभियाय (1), यः पूर्वीरन्वानोनवीति (2),
बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयौ धात् (3)

Anuvāka 6: Sūktās (69-84)

69: Agni of the gelded horse

Riṣhi: Sumitra Vādhryashva

- 10.69.1: Seeings of Agni of gelded horse
10.69.2: Light in his food and fattening
10.69.3: Establish the inspired knowledge (in us)
10.69.4: Your giving is here in us
10.69.5: Names of the Agni of gelded horse
10.69.6: Riches of the plains and of the mountains
10.69.7: Agni with a thousand layers (*stariḥ*)
10.69.8: Men with intuitive judgement
10.69.9: Men who grow by you
10.69.10: Gelded horse tended Agni
10.69.11: Foes
10.69.12: Foes

[Metre: 1-2, Jagatī (12, 4); 3-12, Triṣṭup (11, 4)]

[The translation is based on that of (SA). ‘*agner vadhryashva*’, means ‘Agni of the gelded horse’. Ancients believed that the gelding of a living being converts its physical energy of reproduction, *retas*, into the spiritual energy *ojas*. Horse symbolises *prāṇa* or life-energy. Gelded horse is a symbol of spiritualised *prāṇa*. This sūkta describes the Agni power associated with this spiritualised *prāṇa*. “Light in his food. He flames up the worshipper”.]

10.69.1: Happy are the seeings of Agni of the gelded Horse (1), pleasurable his guidance (2), and delightful his approaches (3). When the friendly peoples set him ablaze in their front (4), fed with the oblations of the Light, he flames up for his worshipper (5).¹

10.69.2: The Light is the increasing of Agni of the gelded Horse (1). Light is his food, Light is his fattening (2). Fed with the oblation of the Light, he spread wide (3). He shines as the Sun (4), when there is poured on him its running stream (5).²

¹ भद्रा अग्नेर्वध्यश्वस्य संदृशो (1), वामी प्रणीतिः (2), सुरणा उपेतयः (3), यदी सुमित्रा विशो अग्रं इन्धते (4), घृतेनाहुतो जरते दविच्युतत् (5)

² घृतमग्नेर्वध्यश्वस्य वर्धनं (1), घृतमन्नं घृतम्वस्य मेदनम् (2), घृतेनाहुत उर्विया वि पप्रथे (3), सूर्य इव रोचते (4), सर्पिरासुतिः (5)

10.69.3: The force of flame which the thinking man (1), the friendly one, set ablaze (2), this is that new force, O Agni (3). So opulently shine (4), so accept our words (5), so take the plenitude by violence (6), so found here the inspired knowledge (7).³

10.69.4: When prayed (*īlito*), that flame of yours of old (1), which the gelded Horse, set blazing high, O Agni, you are that flame (2). This too accept as that (flame) (3). Become the protector of our stable erections and the protector of our bodies (4). Guard this giving of yours which is here in us (5).⁴

10.69.5: Become full of light, O gelded Horse, and become our protector (1). Let not the assault of men pierce you (2). You are like a hero, a violent overthrower and the good Friend (3). Lo, I have uttered the names of (Agni of) the gelded Horse (4).⁵

10.69.6: You have conquered (3), the riches of the plains and the riches of the mountain (1), the destroyer of foemen, and the Āryan freemen (2). Like a hero are you, a violent overthrower of men (4). O Agni, may you overcome those who battle against us (5).⁶

10.69.7: This Agni is the long Thread, the vast Bull (1); one with a thousand layers and a hundred leadings, he is the Craftsman (2). Most luminous amidst luminous men (3), made bright by the hands of men (4), may he flame out in the strivers after godhead, in the friendly people (5).⁷

³ यत् ते मनु॒र्यदनी॑कं (1), सु॒मित्रः॑ सं॒मी॒धे (2), अ॒ग्ने तदि॑दं नवी॒यः (3), स रे॒वच्छो॑च (4), स गि॒रौ जुष॑स्व (5), स बा॒जं दर्षि॑ (6), स इ॒ह श्रवो॑ धाः (7)

⁴ यं त्वा पूर्॒वमी॑ळितो (1), ब॒ध्व॒श्च॒ सं॒मी॒धे अ॒ग्ने (2), स इ॒दं जुष॑स्व (3), स नः॑ स्ति॒पा उ॒त भ॑वा तनू॒पा (4), दा॒त्रं र॑क्ष॒स्व यदि॑दं ते अ॒स्मे (5)

⁵ भ॒वा यु॒प्ती बा॑ध्व॒श्चो॒त (1), गो॒पा मा त्वा॑ तारी॒द्भिमा॑ति॒र्जनाना॑म् (2), शू॒र इ॒व धृ॑ष्णुश्च्य॒वनः सु॒मित्रः॑ (3), प्र नु वो॑चं बा॒ध्व॒श्च॒वस्य॑ नाम (4)

⁶ स॒म॒ज्या॑ पर्व॒त्या व॑सू॒नि (1), दा॒सा वृ॒त्रा॒ण्यार्या॑ (2), जि॒गेथ॑ (3), शू॒र इ॒व धृ॑ष्णुश्च्य॒वनो जना॑नां (4), त्वम॑ग्ने पृ॒तना॑यू॒रभि॑ष्याः (5)

⁷ दी॒र्घत॑न्तुः (1), बृ॒हदु॑क्षाय॒मग्निः स॒हस्र॑स्त॒रीः श॒तनी॑थ॒ ऋ॒भ्वा (2), यु॒मान् यु॒मत्सु॑ नृ॒भिः (3), मृ॒ज्यमा॑नः (4), सु॒मित्रे॑षु दी॒दयो॑ दे॒वय॑त्सु (5)

[For S, Sumitra is the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names. *sumitra* is also in the line 4 of next mantra.]

10.69.8: In you is the good milch-cow, O knower of all things born (1), as if equal in its yield without staying fixed anywhere, giving its nectar-milk (2). O Agni, you are set alight by men who have the intuitive judgment (3), strivers after godhead, the friendly people (4).⁸

[An ordinary cow gives more milk in the owner's residence than in other places. Agni is like a milch-cow whose yields are equal since it has no fixed dwelling place.]

10.69.9: Even the immortal gods (1), proclaim your greatness, O knower of all things born, O Agni of the gelded Horse (2). That which I sought by questioning, coming to the human peoples (3), you have conquered with the aid of men who grow by you (4).⁹

[Line 4: (alternate) who make you grow in them.]

10.69.10: You, as the father, carries his son in his lap (1), so the gelded Horse carried and tended you, O Agni (2).

O youthful god, accepting his fuel (3),
you did conquer even the supreme and mighty (4).¹⁰

10.69.11: Agni has ever conquered the enemies of the gelded Horse (1), by men who have pressed the Soma-delight (2). O you of the bright diverse lights, you have broken and cast down the foe (4), that was equal and the foe that was mighty (3), and who was increasing (5).¹¹

⁸ त्वे धेनुः सुदुघां जातवेदो (1), ऽसृश्चतेव समना संबर्धुक् (2),

त्वं नृभिर्दक्षिणावद्भिरग्रे (3), सुमित्रेभिरिध्यसे देवयद्भिः (4)

⁹ देवाश्चित् ते अमृतां (1), जातवेदो महिमानं वाध्यश्च प्र बोचन् (2),

यत् संपृच्छं मानुषीर्विश आयन् (3), त्वं नृभिरजयस्त्वावृधेभिः (4)

¹⁰ पितेव पुत्रमबिभरुपस्थे (1), त्वामग्ने वध्यश्च संपर्यन् (2),

जुषाणो अस्य समिधं यविष्ठोत (3), पूर्वौ अबनोब्राधन्तश्चित् (4)

¹¹ शश्वदग्निर्वध्यश्चस्य शत्रून् नृभिर्जिगाय (1), सुतसोमवद्भिः (2),

समनं चिददहः (3), चित्रभानोऽव ब्राधन्तमभिनत् (4), वृधश्चित् (5)

10.69.12: This Agni is the slayer of the enemies of the gelded Horse (1), which is lighted from ancient days and to be invoked with obeisance (2). You assail those who attack him (4), both the uncompanioned and the one with many companions (3), O Agni of the gelded Horse (5).¹²

70: Āpri hymn

(The Powers that Fill)

Riṣhis: Sumitra Vādhryashva

10.70.1: Become uplifted, O strong of will

10.70.2: Horses of universal forms

10.70.3: Request Agni to be their envoy

10.70.4: Mind not inclined to wrath

10.70.5: Doors of aspiration

10.70.6: Dawn and night, divine daughters

10.70.7: Seats dear to Aditi

10.70.8: Three goddesses

10.70.9: Tvaṣṭṛ has attained beauty in his works

10.70.10: Tree and cord

10.70.11: Bring Varuṇa, Indra and life-gods

[Metre: Triṣṭup (11, 4)]

[This hymn belongs to the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CWKS, Vol.1]. This description of Agni appearing as

¹² अयमग्निर्विध्यश्चस्य वृत्रहा (1), संनकात् प्रेद्धो नमसोपवाक्यः (2), स नो अजामीनृत् वा विजामीन् (3), अभि तिष्ठ शर्धतो (4), बाध्यश्च (5)

different Gods is a general feature of the Vedic hymns and explicitly stated in several *riks* such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will (*kavikratu*). He himself takes over the burden of the progress of the *yajña* offered by the *jīva* and summons all other Gods, who then not only manifest but also give their powers to the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the *yajamāna* or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers".

There are ten such *Āpri* hymns in RV namely (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5), (10.70) and (10.110). They all have similar formats.

An extensive English commentary on the hymn (1.13) can be found in [CWKS, Vol.1]. The SAKSI book, 'Secrets of Rig Veda' has a word to word translation of the hymn (1.13) of the First Maṇḍala. The *Āpri* hymn (5.5) is in the SAKSI book, 'Divinising Life: The Path of Atri Rishi'.

10.70.1: O Agni, accept the fuel I give you (1). In the seat of revelation (*iḷaspade*) take joy in the luminous Thought (2). On the height of earth, in the brightness of the days (3), become high uplifted by worship of sacrifice to the gods, O strong of will (4).¹

10.70.2: May he come here who travels in front of the gods (1), he who voices the godhead (2). May he hasten with our obeisance on the path of the Truth to the gods (4), He with his horses of universal forms (3), pure and most divine (5).²

[Line 2: *Narāshamsa*: a name of Agni, one who lauds the leading gods (*nara*).]

¹ इमां मे अग्ने समिधं जुषस्व (1), इळस्पदे प्रति हर्या घृताचीम् (2), वर्ष्मन् पृथिव्याः सुदिनत्वे अह्नाम् (3), ऊर्ध्वो भव सुक्रतो देवयज्या (4)

² आ देवानामग्रयावेह यातु (1), नराशंसौ (2), विश्वरूपेभिरश्वैः (3), ऋतस्य पथा नमसा मियेधौ देवेभ्यो (4), देवतमः सुषूदत् (5)

10.70.3: Men bringing their offerings (2), ask for Agni the everlasting to be their envoy (1). With your horses strong to bear and your swiftly moving car (3), may you bring to us the gods (4). Take here your seat as the Priest of the call (5).³

10.70.4: May the seat acceptable to the gods be spread wide in us (1), and all of it along its long horizontal length become fragrant (2). Occupy that seat, O god, with a mind not inclining to wrath (3).

The aspiring persons offer sacrifice to the gods with Indra for their greatest (4).

[*tirashchā*: along the horizontal (2.10.4);

barhiḥ: the sacred grass; it indicates the seat that is prepared for the gods. It is spread wide (*pratha*, line 1) and should be acceptable to the gods (line 1). Needless to say, it is the seat within us.

drāghma: length;]

10.70.5: O doors of aspiration (3), touch either heaven's superior peak (1), or swing wide open with all the extent of earth (2). You hold (6), by your greatness (4), the great divine chariots which you seek (5).⁵

[*uṣhatir dvāra*: doors of aspiration;

Doors: When in the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, he is faced with a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, open the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide allowing him to cross into the kingdom of Light (M.P.P).

(9.5.5), another Apri hymn, mentions the doors of heavenly light, (*hiraṇyayā*).

³ शश्चत्तममीळते द्रुत्याय (1), हविष्मन्तो मनुष्यांसो अग्निम् (2), बहिष्ठैरश्वैः सुवृता रथेन (3), आदेवान् वक्षि (4), नि षदेह होता (5)

⁴ वि प्रथतां देवजुष्टं (1), तिरश्चा दीर्घं द्राध्मा सुरभि भूत्वस्मे (2), अहैळता मनसा देव बहिः (3), इन्द्रज्येष्ठो उशतो यक्षि देवान् (4)

⁵ दिवो वा सानुं स्पृशता वरीयः (1), पृथिव्या वा मात्रया वि श्रयध्वम् (2), उशतीर्द्धारो (3), महिना (4), महद्भिर्देवं रथं रथयुः (5), धारयध्वम् (6)

Aspiration: Aspiration forges the bridge between the low and the high, between man and God. From his status in the lower nature man wants and wills consciously to rise into the higher consciousness. He seeks intensely to acquire what he has not. This effort of aspiration is the main-spring of progress. But it is not enough if this aspiration is an emotional feeling or a perception of intellect. It has to acquire force, spread out and be active all over the being. It must reach the highest heights of the heaven of purified mind. It must also extend itself and occupy the whole of the materially embodied being, the earth.

Aspiration for the Divine is the gate for breaking out of the individual confinement in the separative walls of ego. It opens upwards to the limitless heights of the Superconscience even as it opens out on the universal wideness around (M.P.P.)]

10.70.6: Let the two divine daughters of heaven, formed beautifully, dawn and night (1), sit in their native seat (2). O Dawn and Night, O you who aspire (3), may the gods aspiring sit on your wide lap, O blissful ones (4).⁶

[*nakta*: the night; indicates our normal unilluminated consciousness, while *uṣhas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, 'He who knows That as both in one, the Knowledge and Ignorance . . .']

10.70.7: High stands up the stone of the pressing (1), high Agni is kindled (2). May it touch the seats dear to us in the lap of Aditi (3). You two who are *purohita* and *ṛtvik* priest in this yajña (4), have greater knowledge (5). May you win for us by sacrifice the Treasure (6).⁷

[Aditi: Infinite mother;

The two powers are mentioned in other Apri hymns. The two powers could be: the power of ascent to the higher planes and the power of descent returning with powers of higher planes. The two could be powers of light and life.]

६ देवी दिवो दुहितरा सुशिल्पे उषासानक्ता (1), सदतां नि योनौ (2),

आ वां देवास उशती (3), उशन्त उरौ सीदन्तु सुभगे उपस्थे (4)

७ ऊर्ध्वो ग्रावा (1), बृहदग्निः समिद्धः (2), प्रिया धामान्यदितेरुपस्थे (3),

पुरोहितावृत्विजा यज्ञे अस्मिन् (4), विदुष्टरा (5), द्रविणमा यजेथाम् (6)

10.70.8: May you, the three goddesses, sit on the superior seat (1), which we have made delightful for you (2). May the mother *Īlā* and the two goddesses with the luminous feet accept (4), our firmly placed offerings and our human worship of sacrifice (*yajña*) (3).⁸

[Three goddesses: *Īlā*, *Sarasvatī* and *Mahī*;

Īlā is the Goddess of sight or revelation. (She has no connection to *Īlā*, the male head of lunar dynasty mentioned in *Purāṇās*). *Īlā* confers on the sage the power or the consciousness to envision all the different planes of manifestation.

Sarasvatī is the Goddess of audition who bestows on the Seer the capacity capable of hearing the Truth. In the purely physical interpretation, she is a river.

Mahī is the Divine Power associated with the concept of vastness which does not allow any limitation at any level, aesthetic, emotional, psychological, mental, etc. According to the Vedic sages, all conflict is due to a limitation of one or more powers. Removal of these conflicts ushers an overall harmony. She brings the Seer the sense of vastness. Her vastness is mentioned in several hymns.

The three Goddesses appear in all the *āpri* hymns and several others: (1.142.9, 1.188.9, 2.3.8, 3.4.8, 5.5.8, 7.2.8, 9.5.8, 10.70.8, 10.110.8).

The last line, 'come to our seat, unharmed' means, 'may their powers manifest in full in us'. *Dasyus* and other titans harm the ability of the person to accept the manifested powers. Goddesses by themselves cannot be harmed.]

10.70.9: O Divine maker of forms (*Tvaṣṭar*) (1), you have reached beauty in your works (2). You have become companion in your being to the *Angiras* seers (3). You go forward (*pra*) then to the goal of the journeyings of the gods (4), for you know it (5). Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure (6), you are perfect in ecstasy (7).⁹

⁸ तिस्रो देवीर्बहिर्द्विर्द्वि बरीय आ सीदत (1), चकृमा वः स्योनम् (2), मनुष्वद्यज्ञं सुधिंता हवींषि (3), इळा देवी घृतपदी जुषन्त (4)

⁹ देवं त्वष्टः (1), यद्ध चारुत्वमानम् (2), यदङ्गिरसामर्भवः सचाभूः (3), स देवानां पाथ उप प्र (4), विद्वान् (5), उशन् यक्षि द्रविणोदः (6), सुरतः (7)

[Twaṣṭṛ is the fashioner of all things in creation. He has to give a new shape to the old material in the human being, remove the unwanted elements and make the new body responsive to the Divine Laws.]

10.70.10: O knower, bear us (*vakṣhi*) to the goal of the journeying of the gods (1), by binding us with the radiant cord, O Soma (1). May the godhead fashion the offerings of which he enjoys the taste (3). May heaven and earth protect our call (5).¹⁰

[*vanaspati*: Lord of the earthly growths, a common epithet for Soma. Note *vana* means delight. Soma is the lord of delight in all things. Soma is mentioned for the purpose of making sure to one's self the joyous element in the offering.

svada: taste, (3.14.7)

svadāti: that of which he enjoys the taste.]

10.70.11: O Agni, bring Varuna to our sacrifice (1), Indra from heaven, the Life-Gods from mid-world (2). May all the lords of sacrifice sit on our sacred seat (3). May the immortal gods take rapture in the *svāhā* (call) (4).¹¹

71: The Vedic Word

Riṣhi: Bṛhaspati Āngirasa

10.71.1: Vedic word hidden in secrecy

10.71.2: Word found by the track of speech

10.71.3: Seven riṣhis rejoice in it

10.71.4: It reveals its body to one here and there

10.71.5: For many, word is like a flowerless or fruitless tree

Companions in Word: (6-11)

10.71.6: Forsaking companion

10.71.7: Students unequal in the quickness of mind

10.71.8: Circular Reasoning and knowledge

¹⁰ वनस्पते रशानया नियूयां (1), देवानां पाथ उप वक्षि विद्वान् (2), स्वदाति देवः कृष्णवद्धवीषि (3), अवतां द्यावापृथिवी हव मे (4)

¹¹ आग्ने वह वरुणमिष्टये (1), न इन्द्रं दिवो मरुतो अन्तरिक्षात् (2), सीदन्तु बर्हिर्विश्व आ यजत्राः (3), स्वाहा देवा अमृता मादयन्ताम् (4)

10.71.9: Those without wisdom

10.71.10: Speaking in assembly

10.71.11: Different skills of the wise

[Metre: 1-8, 10-11, Triṣṭup (11, 4); 9, Jagatī (12, 4);]

[The Anukramaṇi suggests that the subject here is '*jñānam*' (wisdom). This word does not occur in RV mantrās. I have utilised the work of (SA) for the first five mantrās and that of Jean Le Mee*]

10.71.1: O Bṛhaspati, the Vedic word (*vācha*) is supreme and topmost height of speech (1). It is the best and the most faultless (3). It is something forceful (*preṇā*) hidden in secrecy (4). From there it comes out and becomes manifested for supporting names (2).¹

[Regarding Bṛhaspati, see (10.67) and (10.68);

preṇa: occurs only once in RV. S renders it as love.

preṇi: that which impels, hymn (*stuti*) (1.112.10, KS)

Word: It is not constructed by the intellect or composed by any poetic faculty. It is a Word that slowly gathers and forms in the heart, the chamber of the soul, without mention and then emerges into the mind when it is silently cogitated upon and allowed to take rounded shape in the language of the mind. Mantra is the Word that expresses a truth. See the essay 2, 'mantra' in 'The Basics of RV'.

10.71.2: The word has entered (*akrata*) the minds of truth seers (2). It is found by following the track of their speech (*sakhyāni*) like friends (3), as if winnowing ground-barley (*saktum*) with a sieve (*titaunā*) (1). In their speech is deeply established beauty and harmony (*lakshmi*) and the happy felicities (*bhadra*) (4).²

[*manas*: mind; it is not the 'sense-mind' as understood in the later philosophies. It is a distinctive spiritual power presided over by Indra, the lord of Divine Mind; see the SAKSI book, 'Indra, the Lord of Divine Mind'.]

* 'The Hymns of Rig Veda', by Jean Le Mee, (Pub) Alfred Knopf, 1975

¹ बृहस्पते प्रथमं वाचो अग्रं (1), यत् प्रैरंत नामधेयं दधानाः (2),

यदेषां श्रेष्ठं यदरिप्रमासीत् (3), प्रेणा तदेषां निर्हितं गुहाविः (4)

² सक्तुमिव तितउना पुनन्तो (1), यत्र धीरा मनसा वाचमकृत (2),

अत्रा सखायः सख्यानि जानते (3), भद्रैषां लक्ष्मीर्निहिताधि वाचि (4)

10.71.3: With yajña they followed the path of the Word (1), and discovered it dwelling in the hearts of seers (2).

They drew it ordering it in every way (3),

the Word over which seven singers (*rebha*) rejoice (4).³

[Note that RV (1.164.45), RV (8.100.10) and others mention the four steps of speech (*chatvāri vāk*). (1.164.45) declares that the human speech in translating the mystic experience stays at the lowest or the fourth level and is removed three steps away from the original impact. The three higher steps are given the names, '*parā*, '*pashyantī*, '*madhyamā*' and the fourth one is '*vaikhārī*. These steps have been fully described by grammarians and the proponents of Tantra.]

10.71.4: [But all cannot enter into the secret meaning of the word.] Those who do not know inner sense of the word are as men who seeing, see not (1), and hearing, hear not (2).

Only to one, here and there, it reveals its body (3),

like an eager (*ushati*) and caring wife, to her husband (4).⁴

[*suvasāḥ*: finely robed; the robe (*vāsāḥ*) refers to both the physical dress as well as the psychological qualities of love, affection and caring.]

10.71.5: Even though called in friendship (*sakhye*) (1), some are unable to drink steadily of the milk of the word, the Vedic cow (2). They move with it ignorantly (*māyayā*) as with one that gives no milk (3). To him the word is a tree without flowers or fruits (4).⁵

[*māya*: see (10.177), (10.147.2).

Yāska in his commentary on this mantra (Nirukta, 1.20) states that, 'it (mantra) speaks of the meaning as being the flower and the fruit of the mantra. Exoterically, the knowledge of the rituals is the

³ यज्ञेन वाचः पदवीयमायन् (1), तामन्वविन्दन् नृषिषु प्रविष्टाम् (2),

तामाभृत्या व्यदधुः पुरुत्रा (3), तां सप्त रेभा अभि सं नवन्ते (4)

⁴ उत त्वः पश्यन् न ददंश् वाचम् (1), उत त्वः शृण्वन् न शृणोत्येनाम् (2),
उतो त्वस्मै तन्वं वि संसे (3), जायेव पत्यं उशती सुवासाः (4)

⁵ उत त्वं सख्ये स्थिरपीतमाहुः (1), न एनं हिन्वन्त्यपि वाजिनेषु (2),
अधेन्वा चरति मायया (3), एष वाचं शुश्रुवाँ अफलामपुष्पाम् (4)

flower; the knowledge of the gods, the fruit. Esoterically, the knowledge of the gods is the flower; and the knowledge of the Supreme Person or Self is the fruit'.

Rig Veda draws attention to the deeper meaning in many mantrās such as (1.164.39, 4.3.16, 8.100.10, 10.114.8, 10.125.7) and several mantrās in this sūkta (10.71). Gopatha Brāhmaṇa, while defining the scope of the Vedās, expressly mentions their *rahasyam* (secret) in (1.2.10).

vājineṣhu: that which has plenitude (*vāji*), vedic cow;

enam: that (milk);

stira-pītam: steadily drink;

Companions in Word: (6-11)

10.71.6: He who forsakes a companion in knowledge (1), has no way left open for sharing the word (2). Indeed, whatever he hears, he hears in vain (3). He knows nothing of the path of Right Action (4).⁶

10.71.7: All companions have both eyes and ears (1), but they are unequal in the quickness of the mind (2). Some are shallow like pools whose surface comes up to the loins (*kakṣha*) or to the mouth (3). Others are like deep (*hradā*) refreshing (*snātvā*) lakes (4).⁷

10.71.8: When Men of the Word, companions, worship together (2), with the swift (word) crafted by the heart using the mind (1), they become fully conscious (*vijahu*) of their knowings (3), while others move about in circuitous (circular) reasoning (*oha*) about the words (4).⁸

[*ohānām*: coiling (5.30.6);

The lines (3) and (4) can be translated in different ways by giving different meanings to the words *vijahu* and *oha*.

⁶ यस्ति॒त्याजं सचि॒विदं सखा॑यं (1), न तस्य॑ वा॒च्यपि॑ भा॒गो अ॒स्ति (2), यदी॑ शृ॒णोत्यलं॑कं शृ॒णोति॑ (3), न॒हि प्र॒वेदं सु॒कृतस्य॑ पन्था॑म् (4)

⁷ अ॒क्ष्वन्तः कर्ण॑वन्तः सखा॑यो (1), मनो॑ज॒बेष्वास॑मा बभू॒वुः (2), आ॒द॒घ्रासं॑ उप॒क॒क्षासं॑ उ त्वे (3), ह॒दा इ॒व स्रा॒त्वा उ त्वे द॒दृश्रे॑ (4)

⁸ ह॒दा त॒ष्ट्रेषु॑ मन॑सो ज॒बेषु॑ (1), यद्वा॑ह॒णाः सं॒यज॑न्ते सखा॑यः (2), अत्रा॑ह त्वं वि ज॒हुर्वे॒द्याभिः॑ (3), ओह॑ब्रह्मा॒णो वि च॑रन्त्यु त्वे (4)

In our case, *oha* is 'circular reasoning' in view of the word *ohānām* quoted above. '*vijahu*' is rendered 'as fully conscious' in view of the similarity to words like *vijānam*.

The indologists who give arbitrary meanings to *vijahu* and *oja* have not given any justifications. The word '*tvam*' is changed into '*tuam*' which is translated as 'two-syllabled'. For such wisdom, the reader can see 'A study of Rig Veda 10.71' by Manilal Patel, in the *Vishvabharati Quarterly*, Aug. 1938, pp. 143-151.

The phrase *hrdā taṣṭo manasa* is in (1.171.2); *hrdā taṣṭam* is in (6.16.47).]

10.71.9: Those who move neither forward nor backward are (1), not men of the Word, nor the releasers of the Soma-delight (2). Those, without wisdom, spin the threads (of thought) with effort (4), incorrectly (*pāpayā*) understanding the words (3).⁹

[*tantram*: to spin; *sirīr*: effort; *pāpayā*: incorrectly]

10.71.10: All rejoice (1), in the companionship of their friend who comes with glory after participation in the assembly (2). By the Soma-delight brought by him, he removes their sins (3). He is prepared to question in front (boldly) in the swift contests (4).¹⁰

[*pituṣham*: the delight of Soma (*pitu*),

vājīnaḥ: steeds of swiftness, (usual meaning), swift contests, (S)]

10.71.11: While one person adds to the nourishing of the rik mantrās (1), another sings hymns to give strength (and dispel ignorance) (2). The wise speak of the knowledge of all things born (3), and yet another fashions (*vi mimīta*) the measures of yajña (4).¹¹

[Line 2: (alternate): another (Udgātṛ priest) chants the Gāyatra Sāma in the Shakvarī metre (S).

⁹ इमे ये नार्वाङ्गं परश्चरन्ति (1), न ब्राह्मणासो न सुतेकरासः (2), त एते वाचमभिपद्य पापया (3), सिरीस्तन्त्रं तन्वते अप्रजज्ञयः (4)

¹⁰ सर्वे नन्दन्ति (1), यशसागतेन सभासाहेन सख्या सखायः (2), कित्विषस्पृत् पितुषणिह्येषाम् (3), अरं हितो भवति वाजिनाय (4)

¹¹ ऋचां त्वः पोषमास्ते पुपुष्वान् (1), गायत्रं त्वो गायति शकरीषु (2), ब्रह्मा त्वो वदति जातविद्यां (3), यज्ञस्य मात्रां वि मिमीत उ त्वः (4)

pupushvān: nourishes; *yajña*: all actions involving the collaboration between human being and gods. *śakvarīṣhu*: to strengthen (7.33.4); name of a metre; it is derived from *śak*, to become strong (according to Yāska)]

72: Devās and Mārtāṇḍa

Riṣhis: Bṛhaspatiḥ Laukyah, Bṛhaspati Āngirasa, Aditiḥ
Dākṣhāyaṇī

10.72.1: Hymns Sung in the Far-off Age

10.72.2: Creation like the Work of a Smith

10.72.3: *sat* from *asat*

10.72.4: Dakṣha and Aditi

10.72.5: Immortal Fraternity

10.72.6: Intense Radiation (or dust)

10.72.7: Concealed Sun

10.72.8: Sons of Aditi

10.72.9: Mārtāṇḍa is the Generator of all in Earth

[Metre: Anuṣṭup (8, 4)]

10.72.1: With the words of light (2), we shall proclaim the kindred (*jānā*) of the Gods (1), so that one sees them in the far-off (*uttare*) ages (*yuge*) (4), when these hymns are sung (3).¹

[Yuga: age of mankind; the names of the 4 popular yugās such as Kali etc., are not in the Veda; however all the 4 names are mentioned in Ai. Br. (33.15.3 or 7.15.3)]

10.72.2: Brahmanaspati like a smith fashioned them into perfect shape (1). In the primordial age of the devās (2), the Existence (*sat*) sprang from Non-existence (*asat*) (3).²

[*karmāra*: a smith with his bellows; Brahmanaspati is same as the Purāṇic deity Gaṇapati with his elephant face. For more information, see the compact SAKSI book, 'Gaṇapati, Brahmanaspati and Kumāra'.

¹ देवानां नु वयं जाना प्र वोचाम (1), विपन्यया (2)

उक्थेषु शस्यमानेषु यः (3), पश्यादुत्तरे युगे (4)

² ब्रह्मणस्पतिरेता सं कर्मारं इवाधमत् (1),

देवानां पूर्व्ये युगे (2), असतः सदजायत (3)

asat (non-existence) and *sat* (existence): These two words should not be regarded as opposed to one another. *asat* should not be regarded as absence of everything (*shūnya*) whatever it may mean. *asat* is a condition in which there is only chaos and no order. It is a state of very little consciousness. *sat* is a condition in which the order is present in varying degrees. The *sat* in its fullness is the apex in the ladder of consciousness. So both RV (10.129) and Bṛh. U. declare that *sat* is born of *asat*.

Prashṇa U. (2.5) states that both *sat* and *asat* are immortal (*amṛta*). Here SA translates *sat* as 'that within form', *asat* as 'that which is formless'. See also (10.5.7).]

10.72.3: In the primordial age of devās (1), Existence came from non-existence (2), After that was born the directions (*āshā*) (3), then the force which propels everything upwards (4).³

[*uttānapadaḥ*: upward moving force; all things are pushed up in the scale of consciousness. Animals are higher than plants; human being higher than animals etc]

āshā: directions; space;]

10.72.4: From the upward moving force was born the world of matter (1), then the world of life-energy (*bhuva*) and yearnings came to birth (2). Dakṣha was born of Aditi (3);

Aditi was born of Dakṣha (4).⁴

[*bhūḥ*: the material world; the realm of gross matter in man;

bhuvaḥ: world of various becomings; realm of Prāṇa and life-energies in man;

āshā: directions or space (5.10.6); also the longings, (7.44.23), yearnings, (7.17.5)

Dakṣha is the principle of discernment or discrimination or right understanding. Aditi is the principle of infinity (or indivisibility) which encompasses everything. Lines 3 and 4 state that the principles of oneness (Aditi) or the many-ness (Dakṣha) (or Diti)

³ देवानां युगे प्रथमे (1), असतः सदजायत (2),

तदाशा अन्वजायन्त (3), तदुत्तानपदस्परि (4)

⁴ भूर्जज्ञ उत्तानपदो (1), भुव आशा अजायन्त (2),

अदितेर्दक्षो अजायत (3), दक्षाद्वदितिः परि (4)

cannot be separated. For the relation between Diti and Aditi, see RV (4.2.11) in essay 30 in the 'The Basics of RV'. Both are needed.

Note (2.27.1) mentions Aditi as son of Dakṣha. Dakṣha and Aditi are mentioned together in RV (10.5.7).]

10.72.5: Yes, Aditi was born (1), she is your daughter, O Dakṣha (2). From you were born the devās, the auspicious (*bhadra*) (3), the immortal fraternity (*amṛtabandhavaḥ*) (4).⁵

10.72.6: O Gods, you stood-firm (*atiṣṭhata*) there in the flood (*salila*), each-enlinked-with-other (*su-samrabdha*) (1). There as it were from the feet of dancers (*nṛtyatām*) (2), arose a sharp and intense radiation (*reṇu*) (3).⁶

[Here is the first hint that the whole process of creation is beautiful and blissful like a dance.

reṇu: a radiant beam; also translated as dust; *tīvra*: intense]

10.72.7: O Gods, when you together with the masters (*yatayaḥ*), filled (*apinvata*) the three Worlds (*bhuvanāni*) (1), then you brought forth the Sun (3), that lay concealed (*ā gūlham*) within the ocean (2).⁷

[Sūrya, the divine knowledge, lies concealed and unattainable in the night and darkness; it is enveloped and contained in the ignorance and error of the ordinary human existence. This phrase, 'Sun lying darkness' is in several mantrās such as (3.39.5). The seers by the power of truth in their thoughts discover the Sun lying in darkness; they liberate this knowledge, this eye of the gods concealed in our subconscious being (SA).

The mantra (10.129.3) in the Creation Hymn states that the Sun or supreme conscious, "descends into the darkness, concealed in darkness (*tamaḥ tamasā gūlham*), where all is hidden in formless owing to fragmentation of consciousness 'tuchchhyenābhva

⁵ अदितिर्ह्यजनिष्ट (1), दक्ष या दुहिता तव (2),
तां देवा अन्वजायन्त भद्रा (3), अमृतबन्धवः (4)

⁶ यद्देवा अदः सलिले सुसैरब्धा अतिष्ठत (1),
अत्रा वो नृत्यतामिव (3), तीव्रो रेणुरपायत (3)

⁷ यद्देवा यतयो यथा भुवनायपिन्वत (1),
अत्रा समुद्र आ गूळहम् (2), आ सूर्यमजभर्तन (3)

apihitam'. It (Sun) arises out of the Night by the Word to reconstitute its vast unity (SA)'. (*gūḷham* occurs 9 times in RV)]

10.72.8: Eight were the sons of infinite (Aditi) (1), who were born from her body (*jātāḥ tanvaḥ*) (2). With seven, she approached the gods (3); she sent (the eighth) Mārtāṇḍa far away (*parā asyāt*) (4).⁸

[*mārtāṇḍa*: rendered as 'the basis (*aṇḍa*, egg) of our mortal creation (*marta*)'.

Veda answers the commonly asked question, 'what is the reason for the existence of sin, death, suffering etc., in our moral existence?'. We are told that Aditi had eight sons born from her body, she moves the seven to the gods. The eighth one is Mārtāṇḍa. He is cast away to be the source of mortal creation. The titans have taken and concealed him in their cavern of darkness.

This Mārtāṇḍa is brought back out of the unconscious to preside over the mortal birth and death. This Mārtāṇḍa is the black or dark, the lost hidden Sun. This is mentioned in the notes on the earlier mantra.

Some render Mārtāṇḍa as that whose eggs are alike after separation. It is also called as Sun-bird. Mārtāṇḍa occurs in (2.38.8) also.]

10.72.9: With seven sons (1), the infinite (Aditi) fared upward to the primordial aeon (2). Here she bore (*ābharat*) Mārtāṇḍa (4), unto repeated birth and death (*prajāyai mṛtyave*) (3).⁹

[*pūrvyam yugam*: primordial aeon, far-off age;

Eight sons: This number of sons is in RV (2.27.1), but mentions only six names, Mitra, Aryama, Bhaga, Varuṇa, Dakṣha and Amsa. Taittirīya Āraṇyaka (1.13.3) mentions the two additional names Indra and Vivasvān. It mentions Mārtāṇḍa as another son.]

⁸ अष्टौ पुत्रासो अदितेः (1), ये जातास्तन्वस्पर्णि (2),

देवा उप प्रैत् सप्तभिः (3), परा मातृण्डमास्यत् (4)

⁹ सप्तभिः पुत्रैः (1), अदितिरुप प्रैत् पूर्व्यं युगम् (2),

प्रजायै मृत्यवे त्वत् (3), पुनर्मातृण्डमाभरत् (4)

73: Indra

Riṣhi: Gaurivītiḥ Shāktyaḥ

- 10.73.1: Maruts increase Indra
 10.73.2: Waters come from the inside of Vṛtra
 10.73.3: Indra and Sālāvṛka animal
 10.73.4: Ashvins
 10.73.5: Indra grants the desires of yajamāna
 10.73.6: Destroyed titans
 10.73.7: Made easy the path of riṣhi Manu
 10.73.8: All gods rejoice in your might
 10.73.9: Vajra helps in the release of waters
 10.73.10: Only Indra knows how he is born
 10.73.11: Drive the darkness downward
 [Metre: Triṣṭup (11, 4)]

10.73.1: (O Indra), the fierce one (*ugra*), you are born with great strength to slay the enemies (*turāya*) (1). You are rapturous (*mandra*), full of the hero-power (*ojas*) and having the all-besieging force (2). When your mother, with the capacity to bear you (*dhanīṣṭha*), supported (or bore) you, a hero (4), then the Maruts increased Indra (to do his work) (3).¹

[*mandra*: rapturous (5.11.3)]

10.73.2: The dappled troop of Maruts sat with Indra, the injurer of enemies (1). (The Maruts) increased Indra by their expressions (or chants) (2). Like the cattle penned down in a big stall (3), the waters came out from the insides (of Vṛtra) (5), who had the form of ignorance and who was surrounded by waters (*prapitvāt*) (4).²

[*dhvāntat*: darkness, ignorance; (10.73.11, 10.113.7)]

¹ जनिष्ठा उग्रः सहसे तुरायं (1), मन्द्र ओजिष्ठो बहुलाभिमानः (2),

अवर्धन्निन्द्रं मरुतश्चित् (3), अत्र माता यद्वीरं दधनद्धनिष्ठा (4)

² द्रुहो निषत्ता पृशनी चिदेवैः (1), पुरू शंसैन वावृधुष्ट इन्द्रम् (2),

अभीवृतेव ता महापदेन (3), ध्वान्तात् प्रपित्वादुदरन्त गर्भाः (4)

10.73.3: Your feet is full of might (1); when you move, the plenitudes increase you (2). O Indra, your face bears a thousand features of the house-wolf (to frighten the foe) (3). The Ashvins have arrived (4).³

10.73.4: Of one mind, you come quickly to yajña (1). You bring your friends, the Ashvins (2). You bear a heap of riches (3). O hero, Ashvins have given us opulence (4).⁴

[*samanā*: of one mind (everywhere in RV)]

10.73.5: Rejoicing in the truth (1), Indra, along with his friends with swift impulsions, (grants) the desires of the yajamāna (2). Along with them, he comes to the *dasyu* who has the knowledge of bad magic (3). Then he scatters (*pra avapat*) the covering and hurting darkness (4).⁵

[*ṛta*: truth (everywhere in RV); yajña (S);

miha: covering (1.37.11)

tamrā: hurting (S) (occurs only once);

māya: occult magic knowledge; there is *māyā* of gods; also the *māya* of the titans or *dasyu* mentioned here and in verse 7 which harms the human beings. See (10.77)]

10.73.6: You have expelled the (demons) along with all their associated powers (*nāman*) (1). Indra threw far away Vṛtra just as the Uṣha's chariot (*anaḥ*) was done (2). You have come together with the mighty (*ṛshva*) friends with a common desire (3). You have destroyed the precious limbs such as heart (*hṛdyā*) (4).⁶

[See (10.73.8) regarding *nāma*.]

³ ऋष्या ते पादा (1), प्र यजिगास्यवर्धन् वाजा उत ये चिदत्र (2), त्वमिन्द्र सालावृकान् त्सहस्रमासन् दधिषे (3), अश्विना ववृत्याः (4)

⁴ समना तूर्णिरुप यासि यज्ञम् (1), आ नासत्या सख्याय वक्षि (2), वसान्यामिन्द्र धारयः सहस्रा (3), अश्विना शूर ददतुर्मघानि (4)

⁵ मन्दमान ऋतादधि (1), प्रजायै सखिभिरिन्द्र इषिरेभिरथम् (2), आभिर्हि माया उप दस्युमागान् (3), मिहः प्र तस्मा अवपत् तमांसि (4)

⁶ सनामाना चिद्ध्वसयो न्यस्मा (1), अवाहन्निन्द्र उषसो यथानः (2), ऋष्वैरगच्छः सखिभिर्निकामैः साकं (3), प्रतिष्ठा हया जघन्थ (4)

10.73.7: You have smote the *dāsa* foe Namuchi, (who disturbs) the yajña (1), making useless his magic-knowledge (*vimāyam*) against the ṛiṣhi (2). You have made easy the paths of the ṛiṣhi Manu (3), making straight all the paths to the gods (4).⁷

10.73.8: You have filled these names (with your powers) (1). O Lord, you hold the Vajra weapon in your hands (2). All the gods rejoice in your might (3). You have made the trees with their foundation above (4).⁸

[*vaninaḥ*: trees (S uses this meaning elsewhere), clouds (S, here)]
The tree is Ashvattha mentioned in Bhagavad Gīta.

nāma: name (everywhere in RV); waters (S); A 'name' (*nāma*) in Veda is not a mere identifier. It has a power which becomes available to the person who recites it. It includes all the powers associated with the being.

upari bhudhna: with the base above, (1.24.7)]

10.73.9: The Vajra of Indra abides in (the midworld of) waters (*apsu*) (1). It subjugated the waters to him (2). The torrents of water released on earth (3), gives the milk or nourishment to ray-cows and the growths of earth (4).⁹

10.73.10: Some say that this Indra is born of the primordial horse (or Sun) (1). Others think that he was born from the ojas-energy (2). He was born of the wrath (or force of mind) (*manyu*) and is standing in the house (of foes) for their destruction (3).

Only Indra knows how he was born (4).¹⁰

[*manyu*: wrath; force of mind; see (10.83)]

⁷ त्वं जघन्थ नमुचिं मखस्युं दासं (1), कृण्वान ऋषये विमायम् (2),

त्वं चर्कथ मनवे स्योनान् पथो (3), दैवत्राञ्जसेव यानान् (4)

⁸ त्वमेतानि पप्रिषे वि नाम (1), ईशान इन्द्र दधिषे गर्भस्तौ (2),

अनु त्वा देवाः शर्वसा मदन्ति (3), उपरिबुधान् बनिनश्चर्कथ (4)

⁹ चक्रं यदस्याप्त्वा निषत्तम् (1), उतो तदस्मै मध्विच्चच्छयात् (2),

पृथिव्यामर्तिषितं यदूधः (3), पयो गोष्वदधा ओषधीषु (4)

¹⁰ अश्वादिष्यायेति यद्वदन्ति (1), ओजसो जातमुत मन्य एनम् (2),

मन्योरियाय हर्म्येषु तस्थौ (3), यतः प्रजज्ञ इन्द्रो अस्य वेद (4)

10.73.11: Like birds with happy and beautiful wings (1), the sages who love intelligence sat near Indra praying (*nāḍhamānāḥ*) (2).

“Drive downwards (*apa ūṛṇuḥ*) the darkness (3), fill the vision (4), and release us who feel like persons bound by (a cluster of) ropes (*nidha*)” (5).¹¹

[*apa*: down (to the nether realms, the home of ignorance)]

74: Indra

Riṣhi: Gaurivīti Shāktya

10.74.1: Riches for persons with inspired knowledge

10.74.2: Invocation of Angirasa seers

10.74.3: They perfect our thoughts

10.74.4: Milked the vast earth

10.74.5: Indra dwells with the Ṛbhus (artisans)

10.74.6: Filled the names

[Metre: Triṣṭup (11, 4)]

10.74.1: Indra, desiring to bestow riches, is attracted (1), by persons in the heaven and earth (3), by those who are full of thoughts (*dhiyā*) of riches or by those who do yajña (2), by those in conquests (*sātau*) desiring life-energies (*arvanta*) or the riches (4), and by those who are most established (*dhuḥ*) in the inspired knowledge (*sushruta*) (divine hearing) among persons who desire (*vanum*) the inspired knowledge (5).¹

10.74.2: The powerful (*asura*) invocation of the Angirasa seers (*eshām*) has reached the heaven (1). The (gods) approach the earth to bestow the minds of persons with the inspired knowledge (*shrava*) (2). Seeing (that the Ray-cows are lost) the gods, for the welfare of all (3), manifest their own attractive (*varebhiḥ*) radiance (*svaiḥ*) which is like that of heaven (or Sun) (*dyauḥ*) (4).²

¹¹ वयः सुपर्णा (1), उप सेदुरिन्द्रं प्रियमैधा ऋषयो नार्धमानाः (2), अपं ध्वान्तमूर्णुहि (3), पूर्धि चक्षुः (4), मुमुग्ध्यस्मान् निधयेव ब्रह्मान् (5)

¹ वसूनां वा चर्कृष इयक्षन् (1), धिया वा यज्ञैः (2), वा रोदस्योः (3), अर्वन्तो वा ये रयिमन्तः सातौ (4), वनुं वा ये सुश्रुणं सुश्रुतो धुः (5)

² हव एषामसुरो नक्षत द्यां (1), श्रवस्यता मनसा निसत् क्षाम् (2), चक्षाणा यत्र सुविताय देवा (3), द्यौर्न वारैभिः कृणवन्त स्वैः (4)

10.74.3: Here is the hymnal utterance of the immortal gods which spreads everywhere (1). They bestow wealth on us (2). They perfect (*sādhanta*) our thoughts and yajña (3). May they bestow on us the cluster of riches (4).³

10.74.4: O Indra, you are praised everywhere (*ā*) by human beings (1), who want to break into the wide place having the (stolen) ray-cows (2). They milk the vast one (earth) (5), which uniquely generates the many children (3), the goddess of the vast truth (*mahi*) and supports thousands (4).⁴

[*āyavaḥ*: human beings, Āngirasa seers]

10.74.5: For protection, choose the powerful Indra (1). He is unsubdued, he conquers the foes (2). He, the opulent one, dwells with the Ṛbhus (divine artisans), he is the purifier (3). He bears the wide-sounding Vajra and is beneficial to persons (4).⁵

[For more on Ṛbhūs, see (10.176.1); *ṛbhukṣaṇam*: one who stays with Ṛbhus (1.111.4); *śhachīva*: the strong one, (1.29.2), (1.53.3); *suṽṛktim*: that which purifies, (6.16.26) etc.]

10.74.6: When Indra, the destroyer of the cities had slain the most mighty (Vṛtra) (1), he the Vṛtra-killer filled the names (with his power) (2). He is conscious (or known by all) (3). He defeats the foe, he is the lord of all, the powerful one (4). May he do that which we desire to be done (5).⁶

[*tuviṣhman*: powerful (1.55.1)]

³ इ॒यमै॑षाम॒मृता॑नां॒ गीः स॒र्वता॑ता (1), ये कृ॒पण॑न्त॒ रत्न॑म् (2),
धि॒यं च॒ य॒ज्ञं च॒ सा॒धन्तः॒ (3), ते नो॑ धान्तु॒ वस॑व्यम॒सामि॑ (4)

⁴ आ तत् तं॒ इन्द्रा॑यवः॒ पन॑न्ता (1), अ॒भि य ऊ॒र्व गोम॑न्तं॒ तितृ॑त्सान् (2),
सकृ॑त्स्वं ये पु॒रुपु॑त्रां (3), म॒हीं स॒हस्र॑धारां (4), बृ॒हतीं॑ दु॒दुक्ष॑न् (5)

⁵ श॒चीव॑ इन्द्र॒मवसे॑ कृ॒णुध्व॑म् (1), अ॒ना॒न॒तं द॒मय॑न्तं पृ॒तन्यू॑न् (2),
ऋ॒भुक्ष॑णं म॒यवा॑नं सुवृ॒क्तिं (3), भ॒र्ता यो वज्रं॑ न॒यं पु॒रुक्षुः॑ (4)

⁶ यद्वा॒वानं॑ पु॒रुत॑मं पुरा॒षाट् (1), आ वृ॒त्रहेन्द्रो॑ ना॒मान्य॑प्राः (2),
अ॒र्चेति॑ (3), प्रा॒सह॑स्पतिस्तु॒र्विष्म॑न् (4), यदी॑मु॒श्मसि॑ क॒र्त॒वे क॑र॒त् तत् (5)

75: Waters, Sindhu and Sarasvatī

Riṣhi: Sindhukṣhit Praiyamedhaḥ

10.75.1: Moves forward thrice by sevens

10.75.2: Varuṇa cleft a path for your course

10.75.3: Your might ascends up

10.75.4: Rivers hasten towards you

10.75.5: Gangā, Yamunā and other eight

10.75.6: The other rivers

10.75.7: Straight-in-movement

10.75.8: With perfect works

10.75.9: Yoked the horse to her chariot

[Metre: Jagatī (12, 4)]

10.75.1: The worker in the house of Vivasvan sings (2), your highest glory, O waters (1). You moved forward thrice by sevens (3). Sindhu by her vigour (*ojas*), surpasses all of these (rivers) that move forward (4).¹

[The hymn speaks of seven rivers or currents running “thrice” making twentyone in all.

kāru: worker (1.31.8), singer (1.83.6); *tredhā*: triple; (10.45.3) speaks of ‘*tredhā trayāṇi*’, triple thrice; See the ‘The Basics of RV’ for essay on ‘the seven worlds’]

10.75.2: Varuṇa cleft a path for (your) swift course (1). O Sindhu, you did run towards plentitudes (2). You move over the (level) earth and over (elevated) peaks (3). Of these moving things (rivers), you are the front (first) (4), and you do dominate (5).²

10.75.3: Your sound that ranges over the earth reaches Heaven (1). Your infinite might ascends upward by its lustre (2). As rain comes from the cloud as if thundering (3), so Sindhu rushes roaring like a bull (4).³

¹ प्र सु व आपो महिमानमुत्तमं (1), कारुर्वोचाति सदेने विवस्वतः (2), प्र सप्तसप्त त्रेधा हि चक्रमुः (3), प्र सृत्वंरीणामति सिन्धुरोजसा (4)

² प्र तैऽरद्वरुणो यातवे पथः (1), सिन्धो यद्वाजाँ अभ्यद्रवस्त्वम् (2), भूम्या अधि प्रवता यासि सानुना (3), यदैषामग्रं जगतामिरज्यसि (4)

³ दिवि स्वनो यतते भूम्योपरि (1), अनन्तं शुष्ममुदियति भानुना (2), अभ्रादिव प्र स्तनयन्ति वृष्टयः (3), सिन्धुर्यदेति वृषभो न रोरवत् (4)

10.75.4: O Sindhu, (the other rivers) hasten (*abhi arṣhanti*) towards you (1), like a mother towards the child (2), like the fostering cows with milk to the calves (3). Then like a fighting king, you lead (the flow) between the two banks (4), reaching the front of these (rivers) with their swift courses (5).⁴

10.75.5: O Gangā, Yamunā, Sarasvatī (1), O Shutadrī and Paruṣhṇī, take delight in this affirming laud (2). O Marutvṛdhe along with Asiknī, Vitastā (3), O Ārjika along with Sushomā, listen to this hymn (4).⁵

[Here is the mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣhṇī, Marutvṛdhā, Asiknī, Vitastā, Ārjikā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣhni; Ārjikīya is same as the river Vipāt. It has the name of Urunjira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/ psychological sense.

Gangā: derived from that which goes, flows;

Yamunā: that which mixes with other rivers;

Shutudrī: that which flows quickly;

Paruṣhṇī: that which flows in a meandering way;

Asiknī: that which is not white or pure;

Marutvṛdhe: that which is energized by the Maruts (wind, life-energies);

Vitastā: that which extends or wide, i.e., that which has high banks;

Ārjikīyā: that which is born in the place Rjīkā; that which flows straight (*rju*);

Vipāt: that which overflows its banks;

Suṣhoma: same as Sindhu; wide like the ocean; that which gives delight (Soma);

⁴ अभि त्वा सिन्धो (1), शिशुमित्र मातरौ (2), वाश्चा अर्षन्ति पर्यसेव धेनवः (3), राजैव युध्वा नयसि त्वमित् सिचौ (4), यदासामग्रं प्रवतामिनक्षसि (5)

⁵ इमं मे गङ्गे यमुने सरस्वति (1), शुतुद्रि स्तोमं सचता परुष्ण्या (2), असिन्नया मरुद्वधे वितस्तया (3), आर्जिकीये शुणुह्या सुषोमया (4)

The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomati, Tr̥ṣṭāmā, Susartu, Rasā, Shveti, Kubhā and Mehantu.]

10.75.6: (O Sindhu), you move first with Tr̥ṣṭāmā (1). Now be united with Susaru, Rasā and Shveti (2). With Kubhā, Krumu and Gomati and Mehatnva (4), you move in the same chariot (5), O Sindhu (3).⁶

10.75.7: Straight in movement, white (*en*), shining (1), Sindhu carries the rapid waters (*jrayāmsi*) in the mid-worlds (in white extended regions) (2). Sindhu unrepressed, most full of movement among things that move (3), varied in her form like a speckled mare, she is a wonder to see (4).⁷

[*jraya*: speeding (1.101.7);

rajāmsi: midworld (1.32.14);

Note that the phrase 'straight-in-movement' indicates that the rivers here are not physical.]

10.75.8: Sindhu, rich in horses (energies) and chariots (1), richly robed, golden, with perfect works, full of plenitude (2), young, wool-flecked, abounding in Sīlama plants (3), of happy disposition, she covers that which abounds in sweetness (4).⁸

[This Sindhu suddenly has ceased to be a river and has become a goddess "with perfect works", "young" and "she covers that which abounds in sweetness" — (literally, it means "that which increases the sweetness"). This is the current of River from above which tends the growth of the Ānanda in the human consciousness.

Line 1: *svashvā suratha*: epithet used for Agni in (4.4.8). Recall that (2.1.11) declares that Sarasvatī is Agni.

⁶ तृष्टामया प्रथमं यातवे (1), सजूः सुसत्त्वा रसया श्वेत्या त्या (2), त्वं सिन्धो (3), कुभया गोमती क्रमुं मेहन्वा (4), सरथं याभिरियसे (5)

⁷ ऋजीत्येनी रुशंती (1), महित्वा परि ज्रयांसि भरते रजांसि (2), अदब्धा सिन्धुरपसामपस्तमा (3), अश्वा न चित्रा वपुषीव दर्शता (4)

⁸ स्वश्वा सिन्धुः सुरथा (1), सुवासा हिरण्ययी सुकृता वाजिनीवती (2), ऊर्णावती युवतिः सीलमावति (3), उताधि वस्ते सुभगा मधुवृधम् (4)

10.75.9: This Sindhu has yoked the horse to her happy chariot (1). By that she may give plenitude (to us) in this battle (2). Praised is the glory of her (3). (Praised is) the greatness of this unconquered, exuberant Sindhu, who has won her own glory (4).⁹

[The SAKSI compact book 'Sarasvatī' has 63 mantrās on Sarasvatī and Saravān with text and translation.

Excluding the mantrās in this sūkta, there are 9 mantrās to Sarasvatī and waters in this book namely, (10.17.7-10.17.9, 10.30.12, 10.64.9, 10.65.1, 10.65.13, 10.66.5, 10.141.5).

In page 244 are given the titles of 50 mantrās belonging to the Maṇḍalās 1-9, in the book, 'Sarasvatī'.]

River Sarasvatī: Sarasvatī was undoubtedly a mighty river in the Rig Vedic age which flowed from the mountain heights to the sea as declared in RV (7.95.2). The Sarasvatī verses were revealed or composed more than eight thousand years before the present era. According to geologists, "this time synchronizes with the first interglacial period in the Holocene age marking the break up of the glaciers and release of the pent-up waters which was the source for the rivers Sarasvatī and Sindhu. The next three thousand years did not witness major changes in climate as revealed by the lake sediments. At the end of this period, tectonic disturbances caused major changes in drainage. As a consequence the upper course of Sarasvatī in the mountain - bound Himālaya was diverted South Eastward to Yamuna; Sutlej, which earlier had joined Sarasvatī, changed its course, migrated westward and became a tributary of Indus . . . The consequence of these changes was the drying up of the river Sarasvatī which was cut off from the perennial source of water from the snowy Himālaya. It became an ephemeral stream, and finally lost itself in the sandy desert of Thar." [B.P. Radhakrishna, Jour. Geological Soc. of India, Vol. 51, June 1998]. The drying up of Sarasvatī made its inhabitants move westwards resulting in the new civilization — the Indus Valley Civilization (3100-1900 BCE). See the book, 'Sarasvatī' for references.

⁹ सुखं रथं युयुजे सिन्धुरश्चिनं (1), तेन वाजं सनिषदस्मिन्नाजौ (2), महान् ह्यस्य महिमा पनस्यते (3), अदब्धस्य स्वयंशसो विरिजिनः (4)

- 1.3.10: Full of Plenitude,
 1.3.11: Makes us Conscious,
 1.3.12: Flood of Inspiration,
 1.164.49: Establish the Words of
 Delight,
 1.164.52: The Bird gives
 Satisfaction All-round,
 2.30.8: Violent Speed,
 2.41.16: Gives Self-expression,
 2.41.17: Bestows New Birth,
 2.41.18: You Possess the Truth,
 5.43.11: Luminous with Clarity,
 6.49.7: A Gapless and
 Impenetrable Refuge,
 6.61.1: Destroys the Selfishness
 in Us,
 6.61.2: Over-reaches the Beyond,
 6.61.3: The Illusory Forms,
 6.61.4: Protect Us in All Ways,
 6.61.5: Felicities Recovered,
 6.61.6: Bestow the Desirable
 Riches,
 6.61.7: Golden Path,
 6.61.8: Undeviating,
 6.61.9: Extends Her Sisters,
 6.61.10: Seven Sisters,
 6.61.11: Floods Earth with Light,
 6.61.12: Seven-fold Plane,
 6.61.13: She is at Work among
 Excellent Workers,
 6.61.14: Do not Burn Us with
 Rays,
 7.95.1: She is Firm and Also
 Flows Rapidly,
 7.95.2: From the Heights to the
 Sea,
 7.95.3: Swift Life-energies,
 7.95.4: She is Approached with
 Surrender,
 7.95.5: Most Well-beloved,
 7.95.6: Opens Wide the Gates of
 Truth,
 7.96.1: You Chant the Praise,
 7.96.2: Awaken Us to
 Knowledge,
 7.96.3: Grant the Happy Good,
 7.96.4: Desire New Soul-form,
 7.96.5: Waves Dripping with
 Clarity,
 7.96.6: Refuge in the Word,
 1.89.3: Ancient Word,
 2.1.11: Agni is Sarasvatī,
 3.23.4: Agni Shines in Sarasvatī,
 3.54.13: Maruts and Sarasvatī,
 5.42.12: Deities Who Give
 Felicities,
 5.46.2: May the Gods be
 Pleased,
 6.50.12: Sarasvatī, Rudra,
 Viṣṇu,
 7.35.11: Peace,
 7.36.6: Mother of Rivers,
 7.40.3: Agni and Sarasvatī,
 8.21.17: Indra and Sarasvatī,
 9.67.32: Soma, the Delight and
 Sarasvatī

76: The pressing stones and the Soma

Riṣhi: Jaratkarnaḥ Sarpah Airāvataḥ

[*grāvā* are the pressing stones to release the Soma juice from the Soma creeper in the outer rite. See the introduction to (10.94) for more details. See also (10.76.6) and (10.78.6)]

10.76.1: May the two united grant our aspirations

10.76.2: You release the Soma-delight

10.76.3: Creation of a path for journey

10.76.4: Forces of ignorance (*amati*) and Nirṛti

10.76.5: More diffusive of Soma than Vāyu

10.76.6: Soma released along with heavenly words

10.76.7: Priests purify Soma with utterances

10.76.8: Created the abundant beauty

[Metre: Jagatī (12, 4)]

10.76.1: We worship you for energy at the time of dawn (1).

You have illumined Indra, Maruts and the heaven and earth (2).

May the two (*ubhe ahanī*) united (3),

grant us our aspirations in all our residence (bodies) (4),

and victorious over dividing forces (*utbhidaḥ*) (5).¹

[*utbhida*: (meaning in line 5), (1.89.1); riches (S, reason?)

varivasyantu: grant (5.42.12), *variva*: felicities, supreme good (1.59.5),

varivodham: bearing felicity (1.119.1)]

10.76.2: You release the excellent, pressed and purified Soma (1).

The stone (*vajra*) in the hand during the process of pressing looks like a horse (2). The yajamāna obtains the virilities of strength to overpower foes (3). It brings (*tarute*) the great riches (4).²

¹ आ व ऋजस ऊर्जा व्युष्टिषु (1), इन्द्रं मरुतो रोदसी अनक्तन (2),

उभे यथा नो अर्हनी सचाभुवा (3), सदःसदो वरिवस्यात उद्भिदा (4)

² तदु श्रेष्ठं सर्वनं सुनोतना (1), अत्यो न हस्तयतो अद्रिः सोतरि (2),

विदद्वय्यो अभिभूति पौस्य (3), महो राये चित् तरुते यदवैतः (4)

10.76.3: May this work (*apo*) of pressing pervade everywhere (1), just as the creation of a path for the journey of man (*manave*) in ancient days (2). Tvaṣṭṛ, the seeker of knowledge of energies (3), who had the horse-form (4), was yoked in the path (*adhvara*) of the yajña journey (5).³

[*apaḥ* (line 1): work; see discussion in (10.9)]

[*go-arṇāsaḥ*: knowledge (*go*) and energies (*arṇāsaḥ*), (1.112.18)]

horse-form: a form which can receive the life-energy from the higher planes and distribute that energy into the forms he (Tvaṣṭṛ) creates. See Dadhīcha anecdote in (10.48.2).]

10.76.4: May the demons who disturb (the yajña) be killed (1). Keep off Nirṛti; chase away the forces of ignorance (*amati*) (2). May the riches accompanied by all hero-power be released (3). O stones, bear the praise that delights the gods (4).⁴

[Nirṛtim: the ordinary life of sensual pleasures which has no interest in *ṛtam*; goddess of misfortune]

10.76.5: You are stronger than heaven (1). You are quicker in work than Vibvān (2). You are more diffusive of Soma than Vāyu (3). You are more luminous than Agni in the preparation of Soma (*pitu*) (4).⁵

10.76.6: May the glorious body (stones) bring in the pressed and purified Soma (1), accompanied by the luminous heavenly words (sounds) (2). The priests (or gods) milk the desirable Soma (3), engaged in mutual help, making sound all-round (4).⁶

[In the outer yajña, the sounds in line 2 refer to the sound of the stones crushing the Soma-fibre. In the inner yajña, Soma is not the fibre or the juice, it is the delight of existence released in conscious work by the body.]

³ तदिद्वयस्य सर्वं विवेरपो (1), यथा पुरा मनवे गातुमश्रेत् (2), गोअर्णसि त्वाष्ट्रे (3), अश्वनिर्णिजि (4), प्रेमध्वरेष्वध्वरां अशिञ्चयुः (5)

⁴ अप हत रक्षसो भङ्गुरावतः (1), स्कभायत निर्रतिं सेधतामतिम् (2), आ नो रयिं सर्ववीरं सुनोतन (3), देवाव्यं भरत श्लोकमद्रयः (4)

⁵ दिवश्चिदा वोऽमवत्तरेभ्यो (1), विभ्वना चिदाश्वपस्तरेभ्यः (2), वायोश्चिदा सोमरभस्तरेभ्यो (3), अग्नेश्चिदर्व पितुकृत्तरेभ्यः (4)

⁶ भूरन्तु नो यशसः सोत्वन्धसो (1), ग्रावाणो वाचा दिवितां दिवित्मता (2), नरो यत्र दुहते काम्यं मधु (3), आघोषयन्तो अभितो मिथस्तुरः (4)

vāchā here refers to the mantrās which release the delight of Soma. The epithet *yashasaḥ* (glorious) refers to the body and not the stone. See also (10.78.6).]

10.76.7: The swift stones release the Soma (1). The essence (*rasam*) is released (*duhanti*) by the mantra (*gaviṣhaḥ*) (2).

They again press the udder to release the milk and anoint with it (3). The priests purify the offerings by the mantrās in their mouths (4).⁷

10.76.8: O leaders, you are the doers of good work (*su-apasa*) (1). You release the Soma for Indra with the body (stones) (2).

You have created abundant beauty in the heavenly abode (3); for the one on earth who releases Soma, give riches abundantly (4).⁸

77: Maruts

Riṣhi: Syūmarashmiḥ Bhārgavaḥ

10.77.1: Know the mantra

10.77.2: Adityās do not increase in us without our chanting the hymns

10.77.3: You are luminous

10.77.4: Water from your foundations

10.77.5: You do wide marching like travellers

10.77.6: Riches that achieve

10.77.7: Offerings to Maruts

10.77.8: May the deities protect our thinking mind

[Metre: 1-4,6-8, Triṣṭup (11, 4); 5, Jagatī (12, 4);]

10.77.1: Hearing our words (*vāchā*), the Maruts shower riches profusely like the rain released from the clouds (1).

Givers of offerings, as in the yajña, they are the knowers (2).

I have not adequately praised either the attainments (*arhase*) (4), or the glory (*shobhase*) (5),

of the auspicious host of Maruts who know the mantra (3).¹

⁷ सुन्वन्ति सोमं रथिरासो अद्रयो (1), निरस्य रसं गविषो दुहन्ति ते (2), दुहन्त्यूर्ध्वरूपसेचनाय (3), कं नरो हव्या न मर्जयन्त आसभिः (4)

⁸ एते नरः स्वर्पसो अभूतन् (1), य इन्द्राय सुनुथ सोममद्रयः (2), वामं वामं वो दिव्याय धाम्ने (3), वसुवसु वः पार्थिवाय सुन्वते (4)

¹ अभ्रपुषो न वाचा पुषा वसु (1), हविष्मन्तो न यज्ञा विजानुषः (2), सुमारुतं न ब्रह्माणम् (3), अर्हसे गणमस्तोष्येषां न (4), शोभसे (5)

10.77.2: The glorious (Maruts) make their own ornaments for beautification (1). Many hostile hosts cannot overcome these auspicious Maruts (2). Without our hymns, the sons of heaven do not move (3). Without our chanting the hymns, the Adityās do not increase in us (4).²

10.77.3: Through the might of heaven and earth (1), you have emerged by your own power (2), like the Sun out of the clouds (3). You are mighty (4); like the heroes you are most admirable in your actions (5). You are the killer of foes. You are luminous like a glorious person (*maryā*) (6).³

[S translates line (5) as, 'you like to be lauded'. Human qualities have been imputed to the gods. Meanings of words having 'pan': *paniṣṭam*: most-admirable, (3.1.13); *panīyaśī*: most effective in labour, (5.6.4); *panayanti*: they praise, (6.4.3), chant aloud, (6.12.5)]

10.77.4: The movements of water coming from your foundation (source) (1), do not shake the earth (2). The yajña with its many energies is coming in your front (3). Come together united to us with pleasant offering (*prayasvanta*) (4).⁴

[*budhne*: foundation (everywhere in RV)

prayasvan: offerings, (1.60.3, 5.20.3)]

10.77.5: You are like the horses yoked to the chariot with reins (1). At the onset of dawn, you are radiant (*jyotiṣmantah*) like the Ādityās (2). You are like hawks in self-glory, you the destroyer of foes (3). Like the travellers, you do wide marching (*prasitāsaḥ*); you travel everywhere (4).⁵

[*prasitāsaḥ*: wide marching, (4.4.1)]

² श्रिये मर्यासो अर्जिरंकृण्वत (1), सुमारुतं न पूर्वीरति क्षपः (2),

दिवस्पुत्रास एता न येतिर (3), आदित्यासस्ते अक्रा न वावृधुः (4)

³ प्र ये दिवः पृथिव्या न बर्हणा (1), त्मना रिरित्रे (2), अभ्रान्न सूर्यः (3),

पार्जस्वन्तो (4), न वीराः पनस्यवो (5), रिशादसो न मर्या अभिद्यवः (6)

⁴ युष्माकं बुध्रे अपां न यामनि (1), विधुर्यति न मही श्रथर्यति (2),

विश्वसुर्यज्ञो अर्वागयं सु वः (3), प्रयस्वन्तो न सत्राच आ गंत (4)

⁵ यूयं धूर्षु प्रयुजो न रश्मिभिः (1), ज्योतिष्मन्तो न भासा व्युष्टिषु (2),

श्येनासो न स्वयंशसो रिशादसः (3), प्रवासो न प्रसितासः परिप्रुषः (4)

10.77.6: O Maruts, when you come from afar (1), you give us the riches which are desirable (*samvaraṇa*), great (*mahaḥ*) (2), and that which achieves (*rādhyasya*), O generous Vasus (3). Even from afar, drive away the hidden foes (4).⁶

10.77.7: To the Maruts participating in the yajña journey during the recital of the rik mantrās (1), he gives offerings as if given to human beings (2). The bliss accompanied by strength and hero-sons is established in the worshipper (3). May he be present at the drinking of Soma (or knowledge) by gods (4).⁷

[he (in line 2,4): yajamāna or Indra]

10.77.8: In yajñas, the protecting deities (*ūmā*) are the masters of yajña (1). May they with the name of Ādityās bestow felicity on us (2). May the deities with cars protect our thinking mind (*manīsham*) (3). They are desirous (*chakānāḥ*) of participating in this great journey of yajña (4).⁸

[*manīshām*: thinking mind, (10.45.5, 10.20.10, 4.5.3, 4.6.1)]

78: Maruts

Riṣhi: Syūmarashmiḥ Bhārgavaḥ

10.78.1: They are like right-thinking sages

10.78.2: Bringers of quick aid

10.78.3: Mighty warriors in their armour

10.78.4: They are like chariot wheels united in the naves

10.78.5: They are like omniform Angirasa seers

10.78.6: (Are like) playful children

10.78.7: Measure out vast distances from afar

10.78.8: May you increase in us

[Metre: 1,3-4,8, Triṣṭup (11, 4); 2,5-7, Jagatī (12, 4)]

⁶ प्र यद्ब्रह्म्वे मरुतः पराकाद् (1), यूयं महः संवरणस्य वस्वः (2), विदानासौ वसवो राध्यस्या (3), आराचिद् द्वेषः सनुतयुयोत् (4)

⁷ य उदचि यज्ञे अंध्वरेष्टा मरुद्भ्यो (1), न मानुषो ददाशत् (2), रेवत् स वयौ दधते सुवीरं (3), स देवानामपि गोपीथे अस्तु (4)

⁸ ते हि यज्ञेषु यज्ञियांस ऊमां (1), आदित्येन नाम्ना शंभविष्टाः (2), ते नोऽवन्तु रथतूर्मनीषां (3), महश्च यामन्नध्वरे चकानाः (4)

10.78.1: (Maruts are) like right-thinking sages (1), like perfect invokers of gods with their auspicious works (2), like a rich variety of kings with perfect vision (3), like leaders of their people, strong (*marya*) and free from evil (4).¹

10.78.2: Shining like Agni with gold ornaments on the breast (1), like self-yoked winds, they are bringers of quick aid (2). They are noble guides, like wise men, most venerable (3), like Soma with happiness for him who strives by the truth (4).²

10.78.3: Like winds they make (the foes) to tremble and swiftly move (1). Like tongues of Agni they are resplendent (2). They are like mighty warriors in their coats of mail (3), and generous with gifts like the hymns of our Fathers (4).³

10.78.4: (They are) like spokes of chariot-wheels united in the naves (1). (They are) like the ever victorious heroes of Heaven (2), like youthful suitors anointed with the light (3). They raise their musical voice as singers their song (4).⁴

10.78.5: They are great like the steeds that are swift of motion (1), like bounteous, charioted heroes seeking to be upheld in thought (2). They are like fast-moving waters flowing from a height (3), and like omniform Angirasas with Sāman hymns (4).⁵

[*didhiṣhāyyaḥ*: one to be upheld in thought (1.73.2)]

¹ विप्रांसो न मन्मभिः (1), स्वाध्यौ देवाव्यो न यज्ञैः स्वप्नसः (2), राजानो न चित्राः सुसंदृशः (3), क्षितीनां न मर्या अरेपसः (4)

² अग्निर्न ये भ्राजसा रुक्मवक्षसो (1), वातांसो न स्वयुजः सद्यऊतयः (2), प्रज्ञातारो न ज्येष्ठाः सुनीतयः (3), सुशर्माणो न सोमा ऋतं यते (4)

³ वातांसो न ये धुनयो जिगत्तवौ (1), अग्नीनां न जिह्वा विरोकिणः (2), बर्मण्वन्तो न योधाः शिमीवन्तः (3), पितृणां न शंसाः सुरातयः (4)

⁴ रथानां न येराः सनाभयो (1), जिगीवांसो न शूरा अभिद्यवः (2), वरेयवो न मर्या घृतपुषो (3), अभिस्वर्तारो अर्कं न सुष्टुभः (4)

⁵ अश्वांसो न ये ज्येष्ठांस (1), आशवो दिधिषवो न रथ्यः सुदानवः (2), आपो न निम्रैरुदभिर्जिगत्तवौ (3), विश्वरूपा अङ्गिरसो न सामभिः (4)

10.78.6: Like the seers, the pressing stones are mothers of energies (*sindhu*) (1). They are like the (*vajra*) stones that always crush all to pieces (2). (They are) like playful children that have beauteous mothers (3), and like a mighty host on the march with a blazing force (4).⁶

[*tvishe*: blazing force (5.52.12)]

10.78.7: (They are) radiant at sacrifices like the rays of dawn (1). To the seeker of good, they appear as horses with luminous (*anjibhu*) bodies (*tan*) (2). Moving swiftly like rivers with the spears that glisten (3), they measure out the vast distances from afar (4).⁷

[*shubhamyavo*: seeker of good (4.3.6)]

anjibhu: bright, (1.36.3)]

10.78.8: O Gods, make us happy, and masters of bliss (1). O Maruts, increase in us, the singers of your praise (2). Become aware (*adhi gāta*) of our praise-song and our friendship (3). From of old, there have been your gifts of bliss (4).⁸

79: Agni

Riṣhis: Agniḥ Sauchīkaḥ, Vaishvānaraḥ, Saptiḥ Vājambharaḥ

10.79.1: Immortal amidst mortals

10.79.2: His head is in secrecy

10.79.3: Desires the secret place of the mother

10.79.4: Child devours his parents

10.79.5: He sees with a thousand eyes

10.79.6: What omission or sin has been done?

10.79.7: God Mitra

[Metre: Triṣṭup (11, 4)]

⁶ ग्रावाणो न सूरयः सिन्धुमातर (1), आदर्दिरासो अद्रयो न विश्वहा (2),

शिशूला न क्रीळयः सुमातरौ (3), महाग्रामो न यामन्नुत त्विषा (4)

⁷ उषसां न केतवोऽध्वरश्रियः (1), शुभंयवो नाञ्जिभिव्यैश्वितन् (2),

सिन्धवो न ययियो भ्राजदृष्टयः (3), परावतो न योजनानि ममिरे (4)

⁸ सुभागान्नो देवाः कृणुता सुरत्नान् (1), अस्मान् तस्तोतृन् मरुतो
वावृधानाः (2), अर्धिं स्तोत्रस्य सख्यस्य गात (3),

सनाद्धि वो रत्नधेयानि सन्ति (4)

10.79.1: I have seen the greatness of this great one (1), the immortal in the mortal peoples (2). For this abundant eater (5), the jaws, separate and held apart, are brought close together (3), devouring, insatiable (4).¹

[*asinvatī*: insatiable; *nāna*: separate; *bhūri attah*: abundant eater]

10.79.2: His head is in the secrecy (1), his eyes wide apart (2). Insatiable, he eats up the forest with his tongue of flame (3).

They bring together his foods for him with the pacings of their feet (4). Their hands of obeisance are outstretched in the peoples (5).²

[*atrāṇi*: foods]

10.79.3: Desiring the secret place of the mother which is farther beyond (1), he crawls like a child over the wide growths of earth (2). One finds him shining like ripe corn (3), licking away the hurts, (seated) within in her lap (4).³

10.79.4: O Heaven and Earth, I declare to you that Truth of you (1). In his very birth the child of your womb devours his parents (2).

I am mortal and know not of the godhead (3).

Agni is the all-conscious knower and he is the thinker (4).⁴

[Line 2: Similar idea: A child from the womb, he feeds on all that is unfallen (6.15.1)]

The parents in line (2) are the earth and heaven, who will be purified by Agni. In the masticating of the food in the mouth, the different nutrients go to the respective parts of body. Similarly Agni readies the different aspects of heaven and earth for their different uses.]

¹ अपश्यमस्य महतो महित्वम् (1), अमर्त्यस्य मर्त्यासु विक्षु (2),

नाना हनू विभृते सं भरेते (3), असिन्वती बप्सती भूर्यत्तः (4)

² गुहा शिरो निहितम् (1), ऋधगक्षी (2), असिन्वन्नत्ति जिह्या बनानि (3),

अत्राण्यस्मै पङ्भिः सं भरन्ति (4), उत्तानहस्ता नमसाधि विक्षु (5)

³ प्र मातुः प्रतरं गुह्यमिच्छन् (1), कुमारो न वीरुधः सर्पदुर्वीः (2),

ससं न पक्वमविदच्छुचन्तं (3), रिरिह्वांसं रिप उपस्थै अन्तः (4)

⁴ तद्वाभृतं रौदसी प्र ब्रवीमि (1), जायमानो मातरा गर्भो अत्ति (2),

नाहं देवस्य मर्त्यश्चिकेता (3), अग्निरङ्ग विचेताः स प्रचेताः (4)

10.79.5: He who sets swiftly for him his food (1), casts on him the outpourings of light by which he is nourished (2). He sees with a thousand eyes for himself (3). O Agni, you front us on every side (4).⁵
[*ājyaiḥ*: out pourings; *ghṛtaiḥ*: light]

10.79.6: “What omission or sin have we done before the gods” (1), I ask you, O Agni, for I know not (2). In his play, he is (like) a tawny lion which is not playing, eating only to devour (3). He has cut all asunder limb by limb (4), as a knife cuts the cow (5).⁶

10.79.7: He who is born in the forests has yoked his horses tending all ways (1), but caught back by straight-held reins (2). Mitra, well-born, has distributed to him the treasures (3), and he has grown to completeness increasing in every member (4).⁷

80: Agni

Riṣhis: Agniḥ Sauchikah, Vaishvānarah, Saptiḥ Vājambharah

10.80.1: Agni gives the horse that carries plenitude

10.80.2: Agni cleaves the multitude of foes

10.80.3: Protects the ear of worshipper

10.80.4: Agni gives us the sage

10.80.5: The birds fly to Agni

10.80.6: Gāndharvī

10.80.7: The Ṛbhūs have fashioned the wisdom word

[Metre: Triṣṭup (11, 4), Jagatī (12, 4)]

⁵ यो अस्मा अन्नं तृषु (1), आदधात्याज्यैर्घृतैर्जुहोति पुष्यति (2), तस्मै सहस्रमक्षभिर्वि चक्षे (3), अग्रै विश्वतः प्रत्यङ्ङसि त्वम् (4)

⁶ किं देवेषु त्यज एनश्चकर्था (1), अग्रै पृच्छामि नु त्वामविद्वान् (2), अक्रीळन् क्रीळन् हरिरत्तवेऽदन् (3), वि पर्वशश्चकर्त गामिवासिः (4)

⁷ विषूचो अश्वान् युयुजे बनेजा (1), ऋजीतिभी रशनाभिर्गृभीतान् (2), चक्षदे मित्रो बसुभिः सुजातः (3), समानृधे पर्वभिर्वावृधानः (4)

10.80.1: Agni gives to us the life-energies (horse) that carries the plenitude (to us) (1). Agni gives the Hero who has the inspired hearing and stands firm in the work (2). Agni ranges through earth and heaven revealing all things (3). Agni gives the Woman, from whose womb is born the hero (4). The woman (*nārī*) is the tenant of the city (or the many-thoughted goddess) (5).¹

[Line 5: *purandhīm*: tenant of the city; many-thoughted (*dhi*). The woman in line 4 is the Nature or Prakṛti. The universe is her city, *puram*.

Earth: realm of matter; Heaven: realm of mind;]

10.80.2: May there be a happy fuel for Agni at his labour (1).

Agni enters into the great earth and heaven (2).

Agni urges on one who is all alone in his battles (3).

Agni cleaves asunder the multitude of the enemy (4).²

[*apnasah*: labour]

10.80.3: Agni has protected the ear of the worshipper (1). Agni burnt out the Waster from the waters (2). Agni delivered Atri within the blaze (3). Agni united man's sacrifice with its progeny (4).³

[*tyam* (line 1): 'that other' ear, the inner ear which listens to inspired knowledge.

For S, the two words '*jarataḥ*', '*karṇam*' together indicate the name of the Rishi 'Jaratkarṇa'.

Line 2: *jarūtha*: waster (i.e., one who indiscriminately wastes the bounties of ocean (SA); a demon (S),

Line 3: *antargharma*: 'in the hot cauldron in the earth';

Line 4 (alt.): 'gave progeny to the Rishi Nrimedha', (S).]

¹ अग्निः ससिं वाजंभरं ददाति (1), अग्निर्वीरं श्रुत्यं कर्मनिष्ठाम् (2), अग्नी रोदसी वि चरत् समञ्जन् (3), अग्निर्नारीं वीरकुक्षिं पुरंधिम् (4)

² अग्नेरप्रसः समिदस्तु भद्रा (1), अग्निर्मही रोदसी आ विवेश (2), अग्निरेकं चोदयत् समत्सु (3), अग्निर्वृत्राणि दयते पुरूणि (4)

³ अग्निर्ह त्वं जरतः कर्णमाव (1), अग्निर्द्ध्यो निरदहज्जरूथम् (2), अग्निर्त्रिं घर्म उरुष्यदन्तः (3), अग्निर्नुमेधं प्रजयांसृजत् सम् (4)

10.80.4: May Agni in the hero's shape give us the treasure (1). May Agni give us the sage who wins the thousands (2). Agni has extended the offering in heaven (3). His are the planes (*dhāmāni*) upheld separately in many spaces (4).⁴

10.80.5: The sages with their utterances call Agni to every side (1). To Agni men call who are opposed in their march (2). To Agni the birds fly in mid-air (3). Agni encircles the thousands of the Ray Cows (4).⁵

10.80.6: Human beings pray to Agni (1). Men of different births who dwell as neighbours (pray to Agni) (2). Gāndharvi in the path of the Truth (prays to) Agni (3). Agni's path of the Ray-Cows is settled in the Light (4).⁶

[Gāndharvi: its exact significance is not clear. The word (*gandharvi*) occurs in (10.11.2). *gandharva* occurs in this maṇḍala in (10.4, 85.10, 85.41, 123.4, 123.7, 139.4, 139.5, 139.6, 177.2.)

ṛtasya pathyām: the path of truth]

10.80.7: The divine craftsmen (Rbhūs) have fashioned the Wisdom-word for Agni (1). Agni we have declared as a vast purification (*suṛkti*) (2). O Ever-youthful Agni, protect your worshipper (3).

O Agni, win for him by sacrifice the great Treasure (4).⁷

Hymns of the creator (or designer) Vishvakarmā: RV (10.81) and RV (10.82)

These two sūktās consider the manifestation of the universe in some detail. RV (10.81.1) states that the creator himself has entered into all manifested things while shrouding in mystery his supreme form (or the first creative movement). (10.81.2) and (10.81.3) poses a series of questions: "what was the basis of creation (*adhiṣṭānam*)?"

⁴ अग्निर्दाद् द्रविणं वीरपेशा (1), अग्निर्कषिं यः सहस्रां सनोति (2),

अग्निर्दिवि हव्यमा ततान् (3), अग्नेर्धामानि विभृता पुरुत्रा (4)

⁵ अग्निमुक्थैर्कषयो वि ह्वयन्ते (1), अग्निं नरो यामनि बाधितासः (2),

अग्निं वयो अन्तरिक्षे पतन्तो (3), अग्निः सहस्रा परि याति गोनाम् (4)

⁶ अग्निं विश ईळते मानुषीः (1), या अग्निं मनुषो नहुषो वि जाताः (2),

अग्निर्गान्धर्वी पथ्यामृतस्य (3), अग्नेर्गव्यूतिर्धृत आ निषत्ता (4)

⁷ अग्नये ब्रह्म ऋभवस्तत्क्षुः (1), अग्निं महार्मवोचामा सुवृक्तिम् (2),

अग्ने प्राव जरितारं यविष्ठ (3), अग्ने महि द्रविणमा यजस्व (4)

What was the material? How was the earth formed and how was the glory of heaven shaped?" What was the wood and what was the tree from which the heaven and earth was formed?" RV (10.82.1) declares, "The father of the vision, wise in spirit, originated these two worlds, rich in light which bow to him in a sprint of surrender. When the ancient boundaries were made firm, then did heaven and earth become extended. RV (10.81) and RV (10.82) each has 7 mantrās. These 2 sūktās are repeated in the Kṛiṣṇa Yajur Veda Taittirīya Samhita, in Kāṇḍa 4, Prapāṭhaka 6, Anuvāka 2, TS (4.6.2).

81: Creator Vishvakarmā

Riṣhi: Vishvakarmā Bhauvana

10.81.1: Entered All

10.81.2: Questions

10.81.3: Eyes and Ears on all Sides

10.81.4: Questions

10.81.5: Offer Your Body in Yajña

10.81.6: Impel us to Light

10.81.7: Close to us

[Metre: Triṣṭup (11, 4)]

10.81.1: Offering all these worlds (in yajña (1), the seer and our father is seated as the invoker (*hotā*) (2), seeking the riches with the power of aspiration (*āshīṣha*) (3). (Later) he himself entered into all the manifested beings (*avarān*), while shrouding in mystery (*chchhad*) his supreme form (*prathama*) (or the first creative moment) (4).¹

10.81.2: What (*kim svid*) was the basis or primal matter (*adhiṣṭhānam*) (1)? what (*katamatsvit*) was the material (*ārambhaṇam*) (2)? How was it done (3)? From which (process) did the Designer of all things (*vishvakarmā*) fashion the Earth (4), and shape (*aurṇot*) the glory (*mahinā*) of the Heaven beholding all (*vishvachakṣhāḥ*) (5)?²

¹ य इमा विश्वा भुवनानि जुह्वत् (1), ऋषिर्होता न्यसीदत् पिता नः (2), स आशिषा द्रविणमिच्छमानः (3), प्रथमच्छदवराँ आ विवेश (4)

² किं स्विदासीदधिष्ठानम् (1), आरम्भणं कतमत् स्विन् कथासीत् (2), यतो भूमिं जनयन् विश्वकर्मा (3), विद्यामौर्णोन्महिना विश्वचक्षाः (4)

10.81.3: With eyes on every side, with a face on every side (1), with hands on every side, with feet on every side (2), he, the sole God (*ekaḥ*), creates heaven and earth and welds them together with arms and with wings (3).³

[The phrases *vishvataḥ chakṣhu*, *vishvatomukha*, occur in Shvetāshvatara U. (3.3), and Mahānārāyaṇa U.; *vishvataspāt* occurs in Shvet. U. (3.3).]

10.81.4: What was the wood, and what the tree (1), from which they formed (*tataḥshuḥ*) the heaven and earth secretly (*nī*) (2)?

O you wise ones, ponder; inquire with your minds (3), on what did he rely as he formed these worlds (4)?⁴

[The first half of this verse is same as that of RV (10.31.7).

niṣṭataḥshuḥ: *nī* + *tataḥshuḥ*, secretly + formed, *vrkṣha*: that which covers the decay (*kṣha*);

The answer to the question in (1) is:

‘*brahma vanam brahma sa vrkṣha āsīt*’, TB (2.8.9.6), ‘the mantra was the delight and the mantra was the tree’.]

10.81.5: Your highest abode, lowest abode (1), and the midmost abodes are here, O Vishvakarman (2). During the offering do you teach (*shikṣhā*) your comrades (about your abodes), O Lord of Self-law (*svadhāvaḥ*) (3). Rejoicing, do you yourself offer your body (*tanvam*) in sacrifice (*yajasva*), (thus enhancing its vigour) (4).⁵

10.81.6: O Vishvakarman, waxing great with the oblation (1), you offer in sacrifice your own body rejoicing (2). Let the others around wander here and there (3). May the Lord (*maghavā*) impel us towards the light (*sūri*) (4).⁶

³ विश्वतश्चक्षुः विश्वतोमुखो (1), विश्वतोबाहुस्त विश्वतस्पात् (2),

सं बाहुभ्यां धर्मति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः (3)

⁴ किं स्विद्रनं क उ स वृक्ष (1), आस यतो द्यावापृथिवी निष्ठतक्षुः (2), मनीषिणो मनसा पृच्छतेदु (3), तद् यदध्यतिष्ठद्भुवनानि धारयन् (4)

⁵ या ते धामानि परमाणि यावमा (1), या मध्यमा विश्वकर्मन्नुतेमा (2), शिक्षा सखिभ्यो हविषि स्वधावः (3), स्वयं यजस्व तन्वं वृधानः (4)

⁶ विश्वकर्मन् हविषा बावृधानः (1), स्वयं यजस्व पृथिवीमुत द्याम् (2), मुह्यन्त्वन्ये अभितो जनांस (3), इहास्माकं मघवां सूरिरस्तु (4)

10.81.7: (We invoke) the lord of speech, Vishvakarman, for the increase of plenitude (*vāje*) (1). Let us invoke him this day and yoke our minds to him (2). May he delight in our offerings (3). May he (grant) us blessing and all-sided happiness and protection (*vishva shambhu*) (4); his work is perfection (*sādhu*) (5).⁷

82: The Creator Vishvakarmā

Riṣhi: Vishvakarmā Bhauvanah

10.82.1: Originated the Worlds

10.82.2: Comprehensive Mind

10.82.3: Assigns the Names

10.82.3: Assigns the Names

10.82.4: Strength and Light

10.82.5: What is that ?

10.82.6: ONE

10.82.7: You Find Him Not

[Metre: Triṣṭup (11, 4)]

10.82.1: The father of vision, wise in spirit (1), originated these two worlds (*ene*), rich in light (*ghṛtam*), which bow to him in a spirit of surrender (*namnamāne*) (2). When the ancient boundaries (*pūrva antā*) were made firm (*adadṛhanta*) (3), then did heaven and earth become extended (*apṛathetām*) (4).¹

[The line 2 can be rendered as 'he originated the water (*ghṛtam*); these two, heaven and earth, were floating (*nammamane*) in the water'. This meaning is obtained by the different meanings assigned to *ghṛtam* etc.]

10.82.2: Vishvakarman is of comprehensive (*viḥāyā*) mind (*manasā*) (1). He is the Disposer, the Ordainer, and the highest Seer (2). All the offerings (*iṣṭāni*) and impulsion (*iṣha*) rejoice in him (3). They say that the One (*ekam*) is there, beyond the seven seers (4).²

⁷ वाचस्पतिं विश्वकर्माणमूतये (1), मनोजुवं वाजं अद्या हुवेम (2), स नो विश्वानि हवन्नानि जोषत् (3), विश्वशम्भूरवसे साधुकर्मा (4)

¹ चक्षुषः पिता मनसा हि धीरौ (1), घृतमेने अजनन्नममाने (2), यदेदन्ता अर्दहन्त पूर्व (3), आदिद्वावापृथिवी अप्रथेताम् (4)

² विश्वकर्मा विमन्ना आद्विहाया (1), धाता विधाता परमोत संहक् (2), तेषामिष्टानि समिषा मदन्ति (3), यत्रां सप्तऋषीन् पर एकमाहुः (4)

[The offerings are the self-offerings of the aspirants. These offerings and the impulsion rejoice since they will be divinized by Vishvakarman.

iṣṭhāni: offerings

saptaṛṣhīn: the seven seers or seven cosmic principles; they are the three lower principles of matter, Life and mind, the three higher principles (*sat-chit-ānanda*) and the link world of vijñāna or mahas.

TS (1.5.3.8), addressed to Agni, states “seven are your fuels, seven are your tongues; seven seers, seven dear abodes (or planes), seven invokers, sevenfold worship (yajña) is offered to you; you fill the seven primal sources with Light”. TS (5.1.7.1) speaks of seven Prāṇās. Some other references are: *sapta vāṇi* RV (1.164.24); *sapta tantra*, RV (1.164.5); *sapta ṛṣhi*, RV (10.130.7).

In TS (4.6.2.2), this mantra is repeated except ‘*yad*’ replaces ‘*ād*’.

10.82.3: He is our father, our originator, the ordainer (1).

He knows all the worlds and their domains (2).

He alone assigns their names to the Gods (3).

To him other beings come questioning (for knowledge) (4).³

10.82.4: Him the seers (*ṛṣhi*) completely worship with offerings (1), and with elaborate praise like the ancient singers (2). He fashioned (*samakṛṇvan*) (4), both the beings of strength (*asūrtā*) and the beings of light (*sūrtā*) residing in the middle world (*rajasī*) (3).⁴

[S translates *asūrtā* as inanimate and *sūrtā* as animate. These meanings are inconsistent with the later phrase, ‘in the middle world’. The asura or demonic beings (*asūrtā*) and the beings of light (*sūrtā*) are in the midworld.

sam + *ā* + *ayajanta*: worship; *jaritāraḥ*: singers;]

³ यो नः पिता जनिता यो विधाता (1), धामानि वेद भुवनानि विश्वा (2),

यो देवानां नामधा एक एव (3), तं संप्रश्नं भुवना यन्त्यन्त्या (4)

⁴ त आर्यजन्त द्रविणं समस्मा ऋषयः (1), पूर्वे जरितारो न भूना (2),

असूर्ते सूर्ते रजसि निषत्ते (3), ये भूतानि समकृण्वन्निमानि (4)

10.82.5: What is that (*kam svid*) child in the womb (3), which is beyond the heaven, beyond this earth (1), which is beyond the Gods, which is beyond the asurās (2), which the waters bore in the beginning (*prathamam*) (4), and with which all the Gods contemplated together (5)?⁵

[*garbha*: child (10.1.2), (3.5.3), child in the womb (10.45.6, 10.79.4), womb (5.2.2)]

The ṛishi has realized the existence of the fundamental Truth, the One (*ekam*) from which the entire universe manifests. He has known that it is beyond the mind (heaven) and beyond the matter (earth); he tentatively calls the ONE as the child in the womb (*garbha*) and he knows that it is in the primeval waters (*salila*). The question posed is, 'what is its nature?' (*kam svid*)? The next mantra gives the answer. To emphasize the continuity, the last two lines of this mantra and the first two lines of the next one are almost identical.]

10.82.6: The waters first bore this child of womb (1), where all the Gods contemplated together (2). The ONE (*ekam*) is established (*arpitam*) in the centre (*nābhi*) of the Unborn (*ajasya*) (Waters) (3); and there in that ONE all the worlds abide (4).⁶

[The answer to question in verse (6) is here; this Truth is One (*ekam*); it is in the centre of the Primeval Water which has no birth; i.e., the ONE itself created these Waters and stayed in it.]

10.82.7: You shall not find him (*vishvakarman*) who created this world (1). Another principle shall be betwixt you and him (hence you shall not find him) (2). Enveloped in the mist of ignorance and with useless talk, the singers reciting mantrās for satisfying desires (*ukthashāsa*) move about enjoying life (*asutṛpa*) (3).⁷

⁵ परो दिवा पर एना पृथिव्या (1), परो देवेभिरसुरैर्यदस्ति (2),
कं स्विद्गर्भं (3), प्रथमं दध्र आपो (4), यत्र देवाः समपश्यन्त विश्वे (5)

⁶ तमिद्गर्भं प्रथमं दध्र आपो (1), यत्र देवाः समगच्छन्त विश्वे (2),
अजस्य नाभावध्येकमर्पितं (3), यस्मिन् विश्वानि भुवनानि तस्थुः (4)

⁷ न तं विदाथ य इमा जजान (1), अन्यद्युष्माकमन्तरं बभूव (2),
नीहारेण प्रावृता जल्प्या चाऽसुतृप उक्थशासंश्चरन्ति (3)

[Here is a clear statement that the Supreme Principle is beyond the comprehension of ordinary mind, speech and action.]

83: Manyu (The force of mind)

Rīṣi: Manyuḥ Tāpasah

[The two sūktās (10.83) and (10.84) are addressed to the deity Manyu. The usual meaning assigned to this word '*manyu*' is wrath and it conveys only one aspect. Yāska gives three meanings to *manyu* namely 'to shine', 'wrath' and 'to kill'. *manyu* is connected with *manas*, the mind. Sri Aurobindo declares that it is the force of mind. Usually mind depends on the prāṇa for the force needed for the execution of the tasks (planned by mind). But mind has a force of its own and it is called *manyu*. It is especially dominant in the deity Rudra and the famous Namaka litany in KYTS (4.5) begins with the mantra, 'Surrender to Rudra, the power of thinking or passion'; (*namaste rudra manyave*). See also verse 2 here.

Even in everyday life, the feeling of intense anger in certain situations makes us achieve things, thought to be impossible. It is usually termed as 'righteous wrath'. *Manyu* is the wrath in its pure state possible only for the deities. Its main purpose is to remove the fear in us which is the source of many of our fears. Ordinary anger (*krodha*) belongs to the lower realms of prāṇa and Veda classifies it among the six inner foes (desire, anger, greed, delusion, arrogance and jealousy).

These two sūktās are also used in the invocation of the deity Narasimha, the god in the form of Lion described in Shrimad Bhāgavatam. Many of the epithets in these two sūktās are used to describe the deity Narasimha, a partial incarnation of Viṣṇu.]

10.83.1: Your worshipper enjoys all the strength

10.83.2: Manyu is Indra, and Īshwara

10.83.3: United with askesis (*tapas*)

10.83.4: Overpowering vigour (*ojas*)

10.83.5: I am defeated because of neglecting you

10.83.6: I am yours

10.83.7: Discrimination

[Metre: 1, Jagatī (12, 4); 2-7, Triṣṭup (11, 4)]

10.83.1: O Manyu, whoever worships you, Vajra-holder, killer (of foes) (1), enjoys all the strengths, *ojas* and nourishment all the times (2). Yoked to you, may we overcome the *dāsa* foe and their āryan (followers) (3), by forceful actions, by (your) strength and your capacity to overcome foes (4).¹

10.83.2: Manyu is Indra (1). Manyu is the god (sitting) face to face (*āsa*) (2). Manyu is the invoking priest, Varuṇa and Agni (3). The people adore Manyu with the thinking mind (4). May Manyu protect us united with the force of tapas (5).²
[*tapas*: askesis; name of father of *manyu* in Purāṇa; *āsa*: face]

10.83.3: O Manyu, most strong among the strong, come here (1). United with the power of askesis (*tapas*), kill the enemies (2). You are the killer of the unfriendly, Vṛtra and the *dasyu* (3). May you bring us all the riches (4).³

10.83.4: O Manyu, you have the over-powering vigour (*ojas*) (1). You have created yourself; you destroy the foes and the irate (*bhāma*) (2). (You are) the beholder of all, enduring and possessor of strength (3). Establish the vigour (*ojas*) in us during battles (4).⁴
[*svayambhu*: you manifested yourself.]

Some feel that here is an allusion to the God-lion Narasimha coming out of the pillar to save his devotee Prahlada.
bhāma: anger, (5.2.10)]

¹ यस्तै म॒न्योऽवि॒धद्व॒ज्र साय॒क (1), सह॒ ओजः पु॒ष्यति॒ विश्व॑मानु॒षक् (2),

सा॒ह्याम दा॒समा॒र्यं त्वया॑ यु॒जा (3), सह॑स्कृ॒तेन सह॑सा सह॑स्वता (4)

² म॒न्युरिन्द्रो॑ म॒न्युरे॒वास दे॒वो (1), म॒न्युर्होता॑ ब॒रुणो जा॑तवै॒दाः (2),

म॒न्युं विश॑ ई॒ळते॒ मानु॑षीः (3), याः पा॒हि नो॑ म॒न्यो तप॑सा स॒जोषाः (4)

³ अ॒भीहि॒ म॒न्यो तव॑स॒स्तवी॒यान् (1), तप॑सा यु॒जा वि ज॑हि शत्रून् (2),

अ॒मित्र॑हा वृ॒त्रहा द॑स्युहा च (3), विश्वा॑ वसू॒न्या भ॑रा त्वं नः (4)

⁴ त्वं हि म॒न्यो अ॒भिभू॑त्यो॒जाः (1), स्वयं॑भूर्भामौ॒ अभि॑मातिषाहः (2),

वि॒श्वच॑र्षणिः सहु॒रिः सहा॑वान् (3), अ॒स्मास्वो॒जः पृ॑तनासु धेहि (4)

10.83.5: O One conscious of the might (2), not being associated with your actions, I have been defeated by foes (1). O Manyu, being without any will-power, I was angry with you (3). Still, come to me, be present in my body, to give me strength (4).⁵

[*sva-tanur*: the gods takes birth in man and manifest their power in him]

10.83.6: I am yours (1). Come to me in my front (2); turn towards me (3), O one who is sustainer of all, the enduring one (4).

O Manyu, bearer of Vajra, come to me (5).

Let us slay the dasyu and think of other allies (6).⁶

[*sahure*: enduring one, (10.83.6), (10.84.5)]

10.83.7: Approach me (giving me) the power of discrimination (1).

We can quickly kill many Vṛtra foes (2).

I offer to you the best Soma which is a sustainer (3).

May we two secretly imbibe this supreme Soma (4).⁷

[*upamshu*: secretly (S) (only once in RV). 'Doing secretly' means 'not bringing in other agents like desire'.]

84: Manyu, the force of mind

Riṣhi: Manyuḥ Tāpasah

10.84.1: Gods wearing the form of Agni

10.84.2: Disperse the knowledge of foes

10.84.3: You are master

10.84.4: One of undivided radiance

10.84.5: Be our sovereign

10.84.6: You are the bolt vajra

10.84.7: Mitra and Varuṇa

[Metre: 1-3, Triṣṭup (11, 4); 4-7, Jagatī (12, 4)]

⁵ अ॒भा॒गः सन्न॒प॒ परै॒तो अस्मि॒ तव॒ क्रत्वा॑ (1), तव॒िष॒स्य॒ प्रचे॒तः (2),

तं त्वा॑ म॒न्यो अ॒क्र॒तु॒र्जि॒ही॒ळा॒हं (3), स्वा॒ त॒नू॒र्बा॒ल॒दे॒या॒य॒ मेहि॑ (4)

⁶ अ॒यं तै॑ अ॒स्मि (1), उ॒प॒ मे॒ह्य॒र्वा॒ङ् (2), प्र॒ती॒ची॒नः (3), सं॒ह॒रे वि॒श्व॒धा॒यः (4),

म॒न्यो व॒ज्रि॒न्ना॒भि॒ मा॒मा व॑वृ॒त्स्व॒ (5), ह॒ना॒व॒ दस्यू॑रु॒त बो॑ध्या॒पेः (6)

⁷ अ॒भि॒ प्रेहि॑ दक्षि॒ण॒तो भ॑वा॒ मे (1), अ॒धा वृ॒त्राणि॑ ज॒ह्ना॒व॒ भूरि॑ (2),

जु॒होमि॑ ते ध॒रुणं॑ म॒ध्वो अ॒ग्रम् (1), उ॒भा उ॒पांशु॑ प्र॒थ॒मा पि॒बा॒व॒ (4)

10.84.1: O Manyu, charioted with you (1), and the Maruts, are the gods wearing the forms of Agni (5), bursting forward, with joyful minds and with violence (2). (You) proceed to combat (4), with sharp arrows, whetting their weapons (3).¹

[Line 5: Agni here is *chit-tapas*, the power of askesis (tapas) associated with the consciousness, *chit*.]

10.84.2: O Manyu, blazing like Agni, be victorious (1). Invoked, come to be our general in the battle (2). To beat our foes, disperse their knowledge (3). Form the power of vigour (ojas) in us and drive out the aggressors (4).²

10.84.3: O Manyu, overcome our assailant (1), and dash on (*prehi*), breaking and slaying the foes and annihilating (their clan) (2). Your impetuous vigour none has ever resisted (3).

The sole one among the born (*ekaja*), you are the Master (*vashī*), all are your subjects (4).³

10.84.4: O Manyu, you alone are adored among many (1). May you sharpen each of our clans for the battle (2). O you of undivided radiance (3), yoked to you (4), we shall raise the glorious shout for victory (5).⁴

10.84.5: You lead us to victory, like Indra, one with faultless speech (1). O Manyu, be our sovereign here (2). In the battles we will extol your beloved name, O enduring one (3). We know the fountain (of power) from which you came into being (4).⁵

¹ त्वया मन्यो सरथम् (1), आरुजन्तो हर्षमाणासो धृषिता मरुत्वः (2),

तिग्मेष्व आयुधा संशिशाना (3), अभि प्र यन्तु नरो अग्निरूपाः (4)

² अग्निरिव मन्यो त्विषितः सहस्व (1), सेनानीर्नः सहुरे हूत एधि (2),

हत्वाय शत्रून् वि भजस्व वेद (3), ओजो मिमानो वि मृधो नुदस्व (4)

³ सहस्व मन्यो अभिमातिमस्मे (1), रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् (2),

उग्र ते पाजो नन्वा रुरुध्रे (3), वशी वशं नयस एकज त्वम् (4)

⁴ एको बहूनामसि मन्यवीळितो (1), विशं विशं युधये सं शिशधि (2),

अकृत्तरुक् (3), त्वया युजा (4), वयं द्युमन्तं घोषं विजयाय कृण्महे (5)

⁵ विजेषकृदिन्द्र इवानवब्रवो (1), अस्माकं मन्यो अधिपा भवेह (2),

प्रियं ते नाम सहुरे गृणीमसि (3), विद्वा तमुत्सं यत आबभूथ (4)

10.84.6: Born together with puissance, you are the Vajra (bolt) of destruction (1). The highest conquering power you bear, O Subduer (2). O Manyu, let us understand together in the will of works (3). You are much invoked in the beginning of battle (4).⁶

[*medaḥ*: understanding (3.21.5), *medasā*: intelligence (10.16.7); (from *mid*: to understand)]

10.84.7: May Varuṇa and Manyu bestow upon us (2), wealth of both kinds, brought together and united (1). May our enemies, bearing fear in their hearts (3), flee away, one and all, completely vanquished (4).⁷

⁶ आभूत्या सहजा वज्र सायक (1), सहो विभर्ष्यभिभूत उत्तरम् (2), क्रत्वा नो मन्यो सह मेयैधि (3), महाधनस्य पुरुहूत संसृजि (4)

⁷ संसृष्टं धनमुभयं समाकृतम् (1), अस्मभ्यं दत्तां वरुणश्च मन्युः (2), भियं दधाना हृदयेषु शत्रवः (3), पराजितासो अप नि लयन्ताम् (4)

Anuvāka 7: Sūktās (85-90)

85: Marriage of Sūrya

Riṣhi: Sūryā Sāvitrī

[This sūkta has 47 mantrās which fall into six groups namely, (1-5), (6-16), (17-19), (20-27), (28-32), (33-47).]

“In the Vedic age everything is symbolic. The religious institution of sacrifice governs the whole society and all its hours and moments, and the ritual of the sacrifice is at every turn and in every detail mystically symbolic. Not only the actual religious worship but also the social institutions of the time were penetrated through and through with the symbolic spirit. Take the hymn of the Rig Veda which is supposed to be a marriage hymn for the union of a human couple and was certainly used as such in the later successive marriages of Sūrya, daughter of the Sun, with different gods and the human marriage is quite a subordinate matter overshadowed and governed entirely by the divine and mystic figure and is spoken in the terms of that figure. Mark, however, poetical ornamentation used to set off and embellish the human union; on the contrary, the human is an inferior figure and the image of the divine.

This symbolism influenced for a long time Indian ideas of marriage and is even now conventionally remembered though no longer understood or effective.” (SA, SV)

The hymn (10.85) of 47 verses describes the marriage of Sūryā with Soma. Sūryā stands for the illumined Knowledge and Soma for the Delight of Existence. Even though commoners regard Knowledge and Delight as quite far from each other, Rig Veda proposes their union. All the human marriages are counterparts of this divine union.

The verse 36 is still used in Hindu marriages as part of the marriage vow spoken by the bridegroom to the bride.

The adoration of Soma is in the first five verses. (10.85.3) clearly states that Soma is not a mere herb and the Soma known to the persons of knowledge, none ever drank. The next five describe Sūryā. The remaining verses deal with the wedding procession and the blessing of the couple.

Verse 7 describes the symbolism of the bride. For her who symbolises Knowledge, the pillow can only be thought and the divine vision is the unguent of the eyes to give the clarity. Both Heaven and earth are the treasure boxes where Knowledge (Sūryā) keeps her treasure.

The verse 8 declares that Agni, the God of aspiration is the leader of the procession, Yajña. The twins, Ashwins who bestow the perfect health of body and mind, are the attendants in the wedding. Sūryā's mind is her chariot. The hymns or sūktās are the cross bars of the chariot pole. The Rik and Sāman mantrās are the two steers. The path is the sky.]

Nature of Soma: (1-5)

10.85.1: Truth sustains the Earth

10.85.2: By Soma are the Ādityās strong

10.85.3: None ever drank the Soma known to the wise

10.85.4: Soma is concealed

10.85.5: Moon shapes the year

Symbolic marriage procession (6-16)

10.85.6: Garment perfected by *gātha* chant

10.85.7: Thought was her pillow

10.85.8: Soma hymns were the cross-bars of car

10.85.9: Soma was maiden's wooer

10.85.10: Canopy of the car is the heaven

10.85.11: Car yoked by Rik and Sāman chants

10.85.12: She mounted the chariot of the mind

10.85.13: The constellations or asterisms

10.85.14: Pūshan as son chose his parents

10.85.15: Where was the wheel of car?

10.85.16: Only wise know the concealed wheel

The gods: (17-19)

10.85.17: Sūryā, Mitra and Varuṇa

10.85.18: Sun and moon play like children

10.85.19: The intuitive ray Agni appears before dawn

Marriage mantrās: (20-28)

10.85.20: Chariot directed to the immortal world

10.85.21: Vishvāvasu

10.85.22: Worship Vishvāvasu with surrender

10.85.23: Union of husband and wife

10.85.24: O bride, I set you free from the bonds of Varuṇa

10.85.25: I set you free from here and not from there

10.85.26: Bride will address the assembly

10.85.27: Be conscious and watchful while ruling the household

10.85.28: Evil effects of Kṛtyā

Negative effects of Robe etc., (29-32)

10.85.29: The soiled robe

10.85.30: Robe exchange

10.85.31: May diseases go

10.85.32: Malignant and robbers

Blessings and good wishes (33-47)

10.85.33: See the beautiful bride

10.85.34: Soiled robe

10.85.35: Sanctified robe

10.85.36: Husband's promise

10.85.37: Husband's prayer

10.85.38: Agni's help

10.85.39: Live a hundred years

10.85.40: Soma, Gandharva, Agni and the fourth

10.85.41: Husband's response

10.85.42: Blessings of elders

10.85.43: Couple's prayer

10.85.44: One with kindly eyes

10.85.45: Husband is eleventh child

10.85.46: Be a queen to mother-in-law

10.85.47: May gods unite us

[Metre: 1-13, 15-17, 22, 25, 28-33, 35, 38-42, 45-47, Anuṣṭup (8, 4); 14, 19-21, 23-24, 26, 36-37, 44, Triṣṭup (11, 4); 18, 27, 43, Jagatī (12, 4); 34, Urobrhati;]

10.85.1: By Truth (*satya*) is the earth sustained (or held up in space) (1). By the sun are the heavens sustained (2). By *ṛtam* the Ādityās stand (3), and Soma is set in the heaven (4).¹

¹ सत्येनोत्तभिता भूमिः (1), सूर्येणोत्तभिता द्यौः (2),
ऋतेनादित्यास्तिष्ठन्ति (3), दिवि सोमो अधि श्रितः (4)

[Line 3: *ṛtena*: by the *ṛtam*, the truth-in-movement. Whereas Satya is the absolute truth, *ṛtam* is the truth projected into the realms of time, place and circumstance. At every instant, for a particular person, there is a perfect way of doing action and a lot of imperfect alternatives. The perfect way is indicated by *ṛtam*.]

10.85.2: By Soma are Adityas strong (1). By Soma the earth is mighty (2). Thus is Soma placed in the midst of all these constellations (3).²

10.85.3: After the intake of the juice of the crushed plant (2), one thinks that the Soma has been drunk (1). But of the Soma, known to men of sacred knowledge (3), none ever drank (4).³

10.85.4: O Soma, concealed by means of the coverings (1), guarded by Bṛhatī hymns (or Bārhatās) (2), you stand listening to press-stones (3). Never mortal partakes of you (4).⁴

[*bārhatāḥ*: protectors of Soma (Gandharvās) (S), occurs only once in RV]

10.85.5: O god Soma, when they drink of you (1), then you renew yourself again (2). Vayu is Soma's protector (3). Soma shapes the months (*māsa*) and the years (4).⁵

[*māsa*: months (S);

Line 2 clearly indicates that Soma is not a physical liquid. It is the delight of existence which renews itself.

Here is the clear indication of the moon shaping the months.]

² सोमैनादित्या बलिन्ः (1), सोमैन् पृथिवी मही (2),

अथो नक्षत्राणामेषामुपस्थे सोम आर्हितः (3)

³ सोमं मन्यते पपिवान् (1), यत् संपिबन्त्योषधिम् (1),

सोमं यं ब्रह्माणो बिदुः (3), न तस्यांश्नाति कश्चन (4)

⁴ आच्छद्विधानैर्गुपितो (1), बाह्वैतैः सोम रक्षितः (2),

ग्राव्णामिच्छुण्वन् तिष्ठसि (3), न ते अश्नाति पार्थिवः (4)

⁵ यत् त्वां देव प्रपिबन्ति (1), तत् आ प्यायसे पुनः (2),

वायुः सोमस्य रक्षिता (3), समानां मास आकृतिः (4)

10.85.6: Raibhi was the bride's maid (1). Nārashamsi her confidant and escort (2). Suryā's garment was auspicious and beautiful (3). It was perfected by the Gātha (sāma chant) (4).⁶

[Recall Nārāshamsa in (10.70.2).]

10.85.7: Thought was the pillow of her couch (1), and sight, the unguent of her eyes (2), heaven and earth her treasure-box (3), when Sūryā went to her husband (4).⁷

10.85.8: Stoma hymns were cross-bars (of the chariot) (1), the Kurira metre its baton (for leading) (2). Ashvins were the admirers of Sūryā (3). Agni, the leader of the procession (4).⁸

[*stoma*: affirming laud. A group of three rik mantrās, say a, b and c, are chanted in all possible (6) permutations such as abc, acb, bac, bca etc.]

10.85.9: Soma was the maiden's wooer (1), the two Ashvins the groom's best men (2), when Savitṛ gave away (4), Sūryā (his daughter) to the husband she admired by her mind (3).⁹

10.85.10: Her mind was the (bridal) chariot (1). Its canopy was the heaven (2). Two shining orbs were the two steers that drew the car (3), when Sūryā went to her home (4).¹⁰

[Two orbs: Sun and Moon

ana: chariot; car; carrier;

Line 1: '*mano*' became '*ana*', i.e., mind became chariot]

⁶ रैभ्यासीदनुदेयी (1), नाराशंसी न्योचनी (2),

सूर्याया भद्रमिद्रासो (3), गार्थयैति परिष्कृतम् (4)

⁷ चित्तिरा उपबर्हणं (1), चक्षुरा अभ्यञ्जनम् (2),

द्यौर्भूमिः कोशं आसीद् (3), यदयात् सूर्या पतिम् (4)

⁸ स्तोमा आसन् प्रतिधर्यः (1), कुरीरं छन्दं ओपशः (2),

सूर्याया अश्विना वरा (3), अग्निरासीत् पुरोगवः (4)

⁹ सोमो बधूयुरभवत् (1), अश्विनास्तामुभा वरा (2),

सूर्या यत् पत्ये शंसन्ती मनसा (3), सविताददात् (4)

¹⁰ मनो अस्या अनं आसीद् (1), द्यौरासीदुत च्छदिः (2),

शुक्रावान् इवाहावास्तां (3), यदयात् सूर्या गृहम् (4)

10.85.11: Yoked by Rk and Sāman (1), your two oxen were kept in equal pace (2). Two wheels (of car) were your ears (3). Your path for movement and halting was the heaven (4).¹¹

10.85.12: In your movement, the two wheels were your pure (ears) (1), and the wind (*vyāna*) was the axle fastened (2). She mounted a chariot of the mind (3), when Sūryā went to her husband (4).¹²

10.85.13: The bridal procession of Sūryā advanced (1), it was sent by Savitṛ (2). The oxen are driven in Māgha (hour) (3), in Arjuni (hour) the bride is wedded (4).¹³

[Māgha and Arjuni refer to the periods of time in which the related asterisms, Māgha and Phalguni, are active in the sky as determined by naked eye.]

10.85.14: O Ashvins, when you came in three-wheeled chariot (1), with a proposal for Sūryā's marriage (2), then all the Devas assented to it (3). Then Pūshan as son chose you as parents (4).¹⁴

10.85.15: O Lords of light, when you came (1), for the wooing of Sūryā (2), where was one wheel of your chariot (3)?

Where did you stand for receiving the instruction (*deśhtra*) (4)?¹⁵

10.85.16: O Sūrya, two of your chariot wheels (1), the (*brāhmaṇa*) knows well by the divine timing (2); and the one wheel that lies concealed (3), only the wise have known it (4).¹⁶

[*brāhmaṇa*: knowers of the mantra]

¹¹ ऋक्सामाभ्यामभिहितौ (1), गावौ ते सामनावितः (2),

श्रोत्रं ते चक्रे आस्तां (3), दिवि पन्थाश्चराचरः (4)

¹² शुचीं ते चक्रे यात्या (1), व्यानो अक्ष आहतः (2),

अनौ मनस्मयं सूर्याऽऽरोहत् (3), प्रयती पतिम् (4)

¹³ सूर्यायां बह्तुः प्रागात् (1), सविता यमवासृजत् (2),

अघासुं हन्यन्ते गावो (3), अर्जुन्योः पर्युह्यते (4)

¹⁴ यदश्विना पृच्छमानावयातं त्रिचक्रेण (1), बह्तुं सूर्यायाः (2),

विश्वे देवा अनु तद्वामजानन् (3), पुत्रः पितराववृणीत पूषा (4)

¹⁵ यदयातं शुभस्पती (1), वरेयं सूर्यामुप (2),

कैकं चक्रं वामासीत् (3), कं देष्ट्राय तस्थयुः (4)

¹⁶ द्वे ते चक्रे सूर्ये (1), ब्रह्माणं ऋतुथा विदुः (2),

अथैकं चक्रं यद्गुहा (3), तदद्वातय इद्विदुः (4)

10.85.17: To Sūrya and to the gods, to Mitra, and to Varuṇa (1), to all who have become conscious thinkers (2), to them I offer my homage (3).¹⁷

10.85.18: One after another, by their power, move these Two (1). They go round like two playing children around the journey (2). One surveys all existing things (3), and the other, regulating the timing, is born again and again (4).¹⁸

[Line 2: Two: Sun and Moon]

10.85.19: He, the delight, is born ever new; the intuitive ray (*ketu*) appears (*eti*) before the (spiritual) dawn and the day (*ahnām*) follows (*eti*) (1). He apportions to the Gods their portions as he advances (*āyan*) (2). The delight extends (*dīrgham tirate*) the life (of the seer) (3).¹⁹

[This mantra is in KYTS (2.4.14.1).]

Marriage Mantrās (20-28)

10.85.20: O Sūryā, ascend (3), the car of good Kimshuka and Shalmali (wood) (1), multiform, gold-hued, smooth-wheeled, moving swiftly (2), towards the immortal world (4). You make a happy (bridal) journey to your husband (5).²⁰

10.85.21: Rise from here (1); this maiden has a husband (2). I worship Vishvāvasu with homage and hymns (3). O Vishvāvasu, seek another maiden, living in her father's house (4). Know this as your portion from of old (5).²¹

¹⁷ सूर्यायै देवेभ्यो मित्राय वरुणाय च (1),

ये भूतस्य प्रचेतस (2), इदं तेभ्योऽकरं नमः (3)

¹⁸ पूर्वापरं चरतो माययैतौ (1), शिशू क्रीळन्तौ परि यातो अध्वरम् (2), विश्वान्यन्यो भुवनाभिचष्ट (3), ऋतूरन्यो विदधज्जायते पुनः (4)

¹⁹ नवोनवो भवति जायमानोऽहो केतुरुषसांमेत्यग्रम् (1),

भागं देवेभ्यो वि दधात्यायन् (2), प्र चन्द्रमांस्तिरते दीर्घमायुः (3)

²⁰ सुकिंशुकं शल्मलिं (1), विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् (2),

आ रोह सूर्ये (3), अमृतस्य लोकं (4), स्योनं पत्यै वहतुं कृणुष्व (5)

²¹ उदीर्षातः (1), पतिवती ह्येषा (2), विश्वावसुं नमसा गीर्भिरीळे (3),

अन्यामिच्छ पितृषदं व्यक्तां (4), स तै भागो जनुषा तस्य विद्धि (5)

10.85.22: Rise from here, Vishvāvasu (1), we worship and adore you with surrender (2). Seek another growing maiden (3), and leave this wife with the husband (4).²²

10.85.23: Thornless and straight may the pathways be (1), by which our friends go wooing to the bride (2). May Aryaman and Bhaga lead us together (3). May the union of husband and wife, be easily formed, O gods (4).²³

10.85.24: I set you free from the bonds of Varuṇa (1), by which the gracious Savitri bound you (2). In the home of Ṛta (truth) and the world of doers of great deeds (3), I unite you, unhurt, with your husband (4).²⁴

10.85.25: I set you free from here (1), and not from there (2). I place you firmly bound (3), so that she may have good sons and be felicitous (5), O generous Indra (4).²⁵

10.85.26: May Pūshan lead you from here by the hand (1). May Asvins convey you in their chariot (2). Go to the house and become the house-hold's mistress (3). O Ruler of the home, you will address the assembly (4).²⁶

[Line 4: You will participate in the discoveries of knowledge (*vidatham*)

vashinī: ruler of the home; obedient to the husband (S);]

²² उदीर्ष्वार्तो विश्वावसो (1), नमसेळामहे त्वा (2),

अन्यामिच्छ प्रफुर्व्यं (3), सं जायां पत्यां सृज (4)

²³ अनुक्षरा ऋजवंः सन्तु पन्था (1), येभिः सखायो यन्ति नो वरेयम् (2),
समर्यमा सं भगो नो निनीयात् (3), सं जास्पत्यं सुयममस्तु देवाः (4)

²⁴ प्र त्वा मुञ्चामि वरुणस्य पाशाद् (1), येन त्वाबध्नात् सविता सुशेवंः (2),
ऋतस्य योनौ सुकृतस्य लोके (3), अरिष्टां त्वा सह पत्यां दधामि (4)

²⁵ प्रेतो मुञ्चामि (1), नामुतः (2), सुबद्धाममुतस्करम् (3),

यथेयमिन्द्र मीद्वः (4), सुपुत्रा सुभगासन्ति (5)

²⁶ पूषा त्वेतो नयतु हस्तगृह्या (1), अश्विना त्वा प्र वंहतां रथेन (2),
गृहान् गच्छ गृहपत्नी यथासौ (3), वशिनी त्वं विदधमा वदासि (4)

10.85.27: Here may my affection increase well with our children (1). In this home be conscious and watchful in ruling the house-hold (2). With him your husband, completely unite yourself (3). Then, both growing old, address the assembly (4).²⁷

10.85.28: Blue and red is the complexion of Kṛityā whose attachment is snapped (1). All kin of the bride prosper (2), and her husband is bound in bonds (of household) (3).²⁸

Soiled Robe etc. (29-32)

10.85.29: Put away the woolen robe (1), and make gifts of wealth to the priest (2). Else this Kṛitya, endowed with feet (3), enters the husband's heart as wife (4).²⁹

10.85.30: Graceless becomes that body (1), and it glistens with the wicked one (2), when the husband, with the garment of his wife (3), wants to wrap himself (4).³⁰

10.85.31: The diseases from the people (2), which follow the grand bridal train (1), may the gods, the masters of yajña, take them back (3), to the place from where they came (4).³¹

10.85.32: Let not those who lie in ambush find the married couple (1). May they pass the danger through auspicious paths (2). Let the malignant run away (3).³²

²⁷ इह प्रियं प्रजयां ते समृध्यताम् (1), अस्मिन् गृहे गार्हपत्याय जागृहि (2), एना पत्या तन्वं सं सृजस्व (3), अधा जिब्री विदथमा वंदाथः (4)

²⁸ नीललोहितं भवति कृत्यासक्तिर्व्यज्यते (1),

एधन्ते अस्या ज्ञातयः (2), पतिर्बन्धेषु बध्यते (3)

²⁹ परा देहि शामुल्यं (1), ब्रह्मभ्यो वि भजा वसुं (2),

कृत्यैषा पद्मती भूत्वी (1), आ जाया विशते पतिम् (4)

³⁰ अश्रीरा तनूर्भवति (1), रुशंती पापयामुया (2),

पतिर्यद्वध्वो वासंसा (3), स्वमङ्गमभिधित्सते (4)

³¹ ये वर्ध्वश्चन्द्रं बहंतुं (1), यक्ष्मा यन्ति जनादनुं (2),

पुनस्तान् यज्ञियां देवा नयन्तु (3), यत् आगताः (4)

³² मा विदन् परिपन्थिनो य आसीदन्ति दंपती (1),

सुगेभिर्दुर्गमतीताम् (2), अपं द्रान्बरातयः (3)

Blessings and good wishes: (33-47)

10.85.33: Most blissful is this bride (1). Come you all together here and see her (2), and wish her every good fortune (3). Then return to your homes (4).³³

10.85.34: Pungent is this, bitter is this (1), as if filled with barbs, not fit for use (2). The priest who knows Sūryā well (3), surely deserves the bridal robe (4).³⁴

10.85.35: Behold the lovely forms of Sūryā (3), her border-cloth and her headwear (1), and her garment in several parts (2), these the priest has sanctified (4).³⁵

10.85.36: I take your hand for good fortune (1), that you may attain old age with me, your husband (2). The gods Bhaga, Aryamā, Savitā, Puramdhi (3), have given you to me you to be my household's mistress (4).³⁶

[*adur*: given]

10.85.37: Pūshan, arouse her, the most blissful one (1), through whom a new generation will spring to life (2). She, in the ardour of her love, will meet me (3), and I ardently loving, will meet her (4).³⁷

10.85.38: (O Agni), for you at first they escorted Sūryā with her bridal train (1). Give the wife to the husband (2), and also give her progeny, O Agni (3).³⁸

³³ सुमङ्गलीरियं बधूः (1), इमां समेत पश्यन्त (2),

सौभाग्यमस्यै दत्त्वाया (3), अथास्तं वि परेतन (4)

³⁴ तृष्टमेतत् कटुकमेतत् (1), अपाष्टबद्विषवन्नैतदत्तवे (2),

सूर्या यो ब्रह्मा विद्यात् (3), स इद्वाधूयमर्हति (4)

³⁵ आशसनं विशसनम् (1), अथो अधिविकर्तनम् (2),

सूर्यायाः पश्य रूपाणि (3), तानि ब्रह्मा तु शुन्धति (4)

³⁶ गृभ्णामि ते सौभगत्वाय हस्तं (1), मया पत्या जरदष्टिर्यथासः (2),

भर्गो अर्यमा संविता पुरंधिः (3), मह्यं त्वादुर्गाहंपत्याय देवाः (4)

³⁷ तां पूषञ्छिवर्तमामेरयस्व (1), यस्यां बीजं मनुष्या वपन्ति (2),

या न ऊरू उंशती विश्रयाति (3), यस्यामुशन्तः प्रहराम शेपम् (4)

³⁸ तुभ्यमग्रे पर्यवहन् त्सूर्या वहतुना सह (1),

पुनः पतिभ्यो जायां दा (2), अग्रे प्रजया सह (3)

10.85.39: Agni has given him the wife (1), with long life and brilliance (2). Long-lived be he who is her husband (3), may he live a hundred autumns (4).³⁹

10.85.40: Soma took her up first of all (1), thereafter the Gandharva guarded her (2), and your third protector was Agni (3), and the son of man is your fourth (4).⁴⁰

[As a child, the girl is very happy, always playing and adored by all. In that phase, she is under the influence of Soma. As she grows up, she develops interest in music, dancing, fine arts etc., under the control of Gandharva. After this period of adolescence, she considers developing all the powers in her to become an ideal wife, mother and member of society. Then she is under the influence of Agni, the deity of will-power. Only after marriage, she comes under the strong influence of the human husband.]

10.85.41: Soma gave her to the Gandharva (1), the Gandharva gave her to Agni (2), And Agni has given her to me (4), granting me riches and sons (3).⁴¹

10.85.42: Live you two here, be not parted (1). Enjoy the full length of life (2), sporting, with your sons and grandsons (3), rejoicing in your own abode (4).⁴²

10.85.43: May Prajāpati bring forth children of us (1). May Aryaman unite us together till old age (2). Being auspicious, enter you the husband's house (3). Be gracious to persons with two and four states of consciousness (4).⁴³

³⁹ पुनः पत्नीमग्निं दात् (1), आयुषा सह वर्चसा (2), दीर्घायुरस्या यः पतिः (3), जीवाति शरदः शतम् (4)

⁴⁰ सोमः प्रथमो विविदे (1), गन्धर्वो विविद उत्तरः (2), तृतीयो अग्निष्टे पतिः (3), तुरीयस्ते मनुष्यजाः (4)

⁴¹ सोमो ददद्गन्धर्वाय (1), गन्धर्वो ददद्ग्रये (2), रयिं च पुत्रांश्चादात् (3), अग्निर्मह्यमथो इमाम् (4)

⁴² इहैव स्तं मा वि यौष्टं (1), विश्वमायुर्व्यश्रुतम् (2), क्रीळन्तौ पुत्रैर्नमृभिः (3), मोदमानौ स्वे गृहे (4)

⁴³ आ नः प्रजां जनयतु प्रजापतिः (1), आजरसाय समनत्तवर्यमा (2), अदुर्मङ्गलीः पतिलोकमा विश (3), शं नो भव द्विपदे शं चतुष्पदे (4)

10.85.44: Come, one with kindly eyes, with unslayable husband (1), good to animals, kind-hearted, glorious (2), a mother of heroes, loving the gods (3). Be blissful and be peaceful to those with two states (of consciousness) and four (4).⁴⁴

10.85.45: O bounteous Indra, make her (1), a good mother of sons and fortunate (2). Give her ten sons (3), and make her husband the eleventh (4).⁴⁵

10.85.46: Be a queen to your father-in-law (1), a queen to your mother-in-law (2), a queen to your husband's sisters (3), and a queen to your husband's brothers (4).⁴⁶

[*nanāndari*: husband's sisters. The word is close to the Tamil, 'nātanār' or Kannada 'nādinī']

10.85.47: May the universal Devās, and Āpas join our hearts together (1); so may Matarisvan, Dhatri (2).

May Deṣṭri unite us both (3).⁴⁷

[Deṣṭri: the goddess who gives (*da*) impulsion (*iṣh*) to work. Sarasvati (S).]

86: Indra, Indrānī and Vṛshākapi

Riṣhis: Indraḥ, Indrānī, Vṛshākapi Aindraḥ

[This sūkta of 23 mantrās can be understood in two ways. It involves three beings, Indra, Indrānī and Vṛshākapi. This sūkta comes after the Sūkta 85 involving the marriage. Why is not a marriage blissful in practice? Why is there difference of opinion between husband and wife? This sūkta gives some interesting answers for this question.]

⁴⁴ अघोरचक्षुरपतिघ्नयेधि (1), शिवा पशुभ्यः सुमनाः सुवर्चाः (2), वीरसूदैवकामा (3), स्योना शं नौ भव द्विपदे शं चतुष्पदे (4)

⁴⁵ इमां त्वमिन्द्र मीद्वः (1), सुपुत्रां सुभगां कृणु (2), दशास्यां पुत्राना धेहि (3), पतिमेकादशं कृधि (4)

⁴⁶ सम्राज्ञी श्वशुरे भव (1), सम्राज्ञी श्वश्रां भव (2), ननान्दरि सम्राज्ञी भव (3), सम्राज्ञी अधि देवृषु (4)

⁴⁷ समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ (1), सं मातरिश्वा सं धाता (2), समु देष्टी दधातु नौ (3)

In the first interpretation, Vṛshākapi can be viewed as an associate to Indra and also as one close to him. Indrāṇī, the spouse of Indra does not like him and calls him an animal. Vṛshākapi does not give any insulting replies. Indra tells Indrāṇī that she is beautiful and has everything, why does she complain?

In the second interpretation, this interlude occurs at some point in the cosmic evolution before the appearance of the human mind. At that stage, there was only the inanimate matter, plant and animal kingdom. Indrāṇī is the queen of this realm. This realm has a natural beauty of its own. Even today, many persons who call themselves as the lovers of nature are sad to see the ravages done to this beautiful place by human beings with their activities based on mind. Today one hears of the destruction of the pristine reserves of nature like the tropical forests as 'mindless destruction'.

Vṛshākapi is the power of vital mind, i.e., the mind associated with the dynamical activities of prāṇa or vital energy. Indrāṇī, the goddess of nature feels that the vital mind (Vṛshākapi) despises her as one without protection (verse 9). She regards Vṛshākapi as destructive and has no kind words to it.

Indra, the lord of the divine mind, is unable to pacify the nature. He mentions the importance of Vṛshākapi. Vṛshākapi is respectful of nature. What is the way for the resolution of conflict? The answer is hinted in the refrain, 'Indra is supreme in this universe' which appears in all the 23 mantrās. Every happening has its own reason for its appearance, even though the individual parties may not like it. Here is the proverbial phrase, 'pain or suffering is the hammer of gods to beat the dead resistance in the mortal heart'. Only when we surrender to the wisdom of the Supreme being, we can appreciate the necessity of all the happenings. Till this wisdom dawns on most of us, the squabbles between the different parties continue. Veda states elsewhere that when the power of the fourth world (vijñāna or svar or supermind) descends into earth and its inhabitants, then there will be increased cooperation in all aspects and the works will be endowed with discernment (*dakṣha*). Then nature becomes Dākṣhāyaṇī.

This interpretation is also indirectly supported by Mahābhārata (Shānti Parvaḥ; 342-89) where *vṛshākapi* is rendered as the *avatār* of

Viṣṇu, with the boar, *varāha*. It may be recalled that the boar recovers the earth from the ocean where it is submerged. Only then did the forms of life and human beings appear. *kapi* is rendered as that which placed the earth in its snout (*kakṣhi*, *ka*). In the famous litany of 1000 names of Viṣṇu, Vṛshākapi is an epithet for Viṣṇu. Note also Viṣṇu is regarded as a friend of Indra in several mantrās of Rig Veda.]

10.86.1: (Indra): Vṛshākapi is my friend

10.86.2: (Indrāṇī): You Indra hasten to him

10.86.3: He is an animal

10.86.4: You cherish him as a dear son

10.86.5: This monkey has spoiled beautiful things

10.86.6: There is none more amiable than me

10.86.7: (Vṛshākapi): O mother, you give joy to my father

10.86.8: (Indra): Why are you (Indrāṇī) angry

10.86.9: (Indrāṇī): This savage beast despises me

10.86.10: (Indra): Indrāṇī is a great power

10.86.11: I have heard that Indrāṇī is the most fortunate lady

10.86.12: I cannot rejoice without my friend

**10.86.13: (Vṛshākapi): (O Indrāṇī), you are mother,
full of joy and opulence**

10.86.14: (Indra): Powers of life are matured for me

10.86.15: (Indrāṇī): Be pleased with your offerings

10.86.18: Vṛshākapi knows how to injure others than himself

10.86.19: (Indra): I distinguish the giver from the non-giver

10.86.20: O Vṛshākapi, you go to the deserts and come later

10.86.21: You destroy sleep

**10.86.22: (Indra): Where is the being which causes happiness to
people**

10.86.23: Daughter of Manu

[Metre: Pangkith (8, 5)]

10.86.1: (Indra): The Soma has been pressed or released (1). The god Indra has not been hymned (2), in the nourishing (*puṣṭeṣhu*) (*yajñas*), where Vṛshākapi rejoiced (3). He is noble and my friend (4). Indra is the supreme above all (5).¹

¹ वि हि सोतोरसृक्षत् (1), नेन्द्रं देवममंसत् (2), यत्रामंददृषाकपिः (3),
अर्यः पुष्टेषु मत्सखा (4), विश्वस्मादिन्द्र उत्तरः (5)

[*vṛshākapi* occurs only in this sūkta (10.86)]

10.86.2: (Indrāṇī): You are much annoyed (2), you hasten to Vṛshākapi (1). Yet you find (3), no place to drink the Soma (4). Indra is the supreme above all (5).²

[Vṛshākapi: Realm of prāṇa in human]

10.86.3: (Indrāṇī): What favour has this shining animal (1), Vṛshākapi has done to you (2), that you bestow upon him (3), nourishing riches like a noble (donor) (4). Indra is the supreme above all (5).³

10.86.4: (Indrāṇī): O Indra, this Vṛshākapi (1), you cherish as a dear (son) (2). (According to me) may a dog devour him (3), after catching him by the ear as does a boar (4).

Indra is the supreme above all (5).⁴

10.86.5: (Indrāṇī): This monkey has spoiled (2), the dear things crafted with the light (1). Let its head be cut off quickly (3). Let me not be the giver of happiness to one whose works are evil (4).

Indra is the supreme above all (5).⁵

[*aktavaḥ*: radiance, (10.3.4)]

10.86.6: There is none with more happiness than me (1). There is none more amiable (2). (There is) none who gets along better with her husband (3); none who satisfies (more) the desires of a husband in union (*saktho*) (4). Indra is the supreme above all (5).⁶

² परा हीन्द्र धावसि वृषाकपेः (1), अति व्यथिः (2),

नो अह प्र बिन्दसि (3), अन्यत्र सोमपीतये (4), विश्वस्मादिन्द्र उत्तरः (5)

³ किमयं त्वां वृषाकपिः (1), चकार हरितो मृगः (2)

यस्मा इरस्यसीदु नु (3), अर्यो वा पुष्टिमद्वसु (4), विश्वस्मादिन्द्र उत्तरः (5)

⁴ यमिमं त्वं वृषाकपिं (1), प्रियमिन्द्राभिरक्षसि (2),

श्वा न्वस्य जम्भिषत् (3), अपि कर्णे वराहयुः (4), विश्वस्मादिन्द्र उत्तरः (5)

⁵ प्रिया तष्टानि मे कपिव्यक्ता (1), व्यदूषत् (2),

शिरो न्वस्य राविषं (3), न सुगं दुष्कृते भुवं (4), विश्वस्मादिन्द्र उत्तरः (5)

⁶ न मत् स्त्री सुभसत्तरा (1), न सुयाशुतरा भुवत् (2),

न मत् प्रतिव्यवीयसी (3), न सक्थ्युद्यमीयसी (4), विश्वस्मादिन्द्र उत्तरः (5)

10.86.7: (Vṛṣhākapi): O mother, you are easy of access (1). What you (have said) will happen quickly (2). May my mother and father be united (3). May your head give joy to my father like a (soaring) bird (vṛ) (4). Indra is the supreme above all (5).⁷

10.86.8: (Indra): (Why are angry) even though you have beautiful arms, beautiful fingers (1), long hair and wide hips (2)? O wife of a hero (3), why are you angry with Vṛṣhākapi (4)? Indra is the supreme above all (5).⁸

10.86.9: (Indrāṇī): This savage despises me (2), as if I had no protector (1). However I have hero-sons (3), am the wife of Indra, the friend of Maruts (4). Indra is the supreme above all (5).⁹

10.86.10: (Indra): Whether for great yajñas (*samhotram*) (1), or for battles, Indrāṇī goes in front (2). She is the ordainer of the works of truth (3). She is also honoured as the mother of hero-sons and as the wife of Indra (4). Indra is the supreme above all (5).¹⁰

10.86.11: (Indra): I have heard (*ashravam*) (2), that among all women who are splendid wives, there is none (*na asyā*) like Indrāṇī (1); for never at any time (3), shall her husband die of old age (4). Indra is the supreme above all (5).¹¹

10.86.12: (Indra): O Indrāṇī, I have not rejoiced in Truth (1), without my friend Vṛṣhākapi (2). His offering (*havi*) with the delightful waters (3), goes to the Gods (4). Indra is the supreme above all (5).¹²

⁷ उ॒वे अ॒म्ब सु॒लाभि॒के (1), यथै॒वाङ्गं भ॒विष्य॒ति (2), भ॒सन्मे॒ अ॒म्ब स॒क्थि मे॒ (3), शि॒रो मे॒ वी॒व ह॒ष्यति॒ (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

⁸ किं सु॒बाहो॒ स्वङ्गुरे॒ (1), पृथु॑ष्टो पृथु॑जाघने (2), किं शू॒रप॒त्नि नः॒ (3), त्वम॒भ्यमी॒षि वृ॒षाक॑पिं (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

⁹ अ॒वीरा॑मि॒व मा॒म् (1), अ॒यं श॒रा॒रु॒भि म॑न्यते (2), उ॒ताह॑म॒स्मि वी॒रिणि॒ (3), इन्द्र॑प॒त्नी म॒रुत्स॑खा (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

¹⁰ संहो॒त्रं स्म॑ पु॒रा (1), ना॒री स॒मनं॑ वा॒व ग॑च्छति (2), वे॒धा ऋ॒तस्य॑ (3), वी॒रिणी॑न्द्र॒पत्नी॒ मही॑यते (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

¹¹ इन्द्रा॑णीमा॒सु ना॒रि॒षु सु॒भगा॑म् (1), अ॒हम॑श्रवम् (2), न॒ह्यस्या॑ अ॒परं॒ (3), च॒न ज॒रसा॑ म॒रते॒ पतिः॒ (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

¹² ना॒हमिन्द्रा॑णि रा॒रण॒ (1), स॒ख्युर्वृ॒षाक॑पे॒रुते॒ (2), य॒स्ये॒दम॒प्यं ह॒विः प्रि॒यं (3), दे॒वेषु॑ ग॑च्छति (4), वि॒श्वस्मा॒दिन्द्र॒ उत्तरः॒ (5)

[*rte*: without; see (10.112.9)]

10.86.13: (Vṛṣhākapi): You are the mother of Vṛṣhākapi, full of joy and opulence (1), and have excellent sons and daughter-in-laws (2). Let the dear Indra enjoy (or eat) (*ghāsat*) the hundred powers of life (3). May he be pleased with offerings (4).

Indra is the supreme above all (5).¹³

[*shatam ukṣhaṇaḥ* (5.27.5): The complete hundred powers of life by whom all the abundance of the vital plane is showered upon the growing man (SA, SV)]

10.86.14: (Indra): The powers of life, numbering 15, 20 are matured together (for me) (1). I eat them and become nourished (2). My two shoulders become full (3). Indra is the supreme above all (4).¹⁴

10.86.15: (Indrāṇi): Like a sharp-horned bull (1), roaring amongst the herds (2), may the offerings please your heart (3). It is prepared (pressed) for you by one who wants to please you (4). Indra is the supreme above all (5).¹⁵

10.86.18: (Indrāṇi): O Indra, this Vṛṣhākapi knows how to injure others (1). It finds a sword (*asī*), knives (*sūnām*) (2), new methods of hiding and a cart (*ana*) (of fuel) to burn (3).

Indra is the supreme above all (4).¹⁸

[*sūnāḥ*: knife (1.162.13, S)]

The translation of S: "May this Vṛṣhākapi take a dead animal, use knife and other instruments to cut it, and cook it in a new sauce pan (*navam charum*) in a Agni place full of Agni wood (*edhasya ahitam*).” This translation makes no reference to Indrāṇi’s comments on Vṛṣhākapi in verse 9.]

¹³ वृषाकपायि रेवन्ति (1), सुपुत्र आदु सुस्तुषे (2), घसत् त इन्द्र उक्ष्णः प्रियं (3), काचित्करं हविः (4), विश्वस्मादिन्द्र उत्तरः (5)

¹⁴ उक्ष्णो हि मे पञ्चदश साकं पचन्ति विशतिम् (1), उताहमग्नि पीव (2), इदुभा कुक्षी पृणन्ति मे (3), विश्वस्मादिन्द्र उत्तरः (4)

¹⁵ वृषभो न तिग्मशृङ्गो (1), अन्तर्यूथेषु रोरुवत् (2), मन्थस्त इन्द्र शं हृदे (3), यं तै सुनोति भावयुः (4), विश्वस्मादिन्द्र उत्तरः (5)

¹⁸ अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत् (1), असिं सूनां (2), नव चरुमादेधस्यान आचितं (3), विश्वस्मादिन्द्र उत्तरः (4)

10.86.19: (Indra): Here I come to yajña distinguishing the noble ones (*ārya*) from the non-giving *dāsa* foes (1). I drink the Soma pressed by the worshipper with mature (mind) (2). I graciously look on the heroes (3). Indra is the supreme above all (4).¹⁹

10.86.20: (Indra): O Vṛṣhākapi, you go to the deserts (to make them fertile) (1), and (remove) the harmful forces in the forest (*kṛntatram*) which is several yojana away (2). Then you came to our house nearby and the houses of sacrificers nearby (3). Indra is the supreme above all (4).²⁰

10.86.21: (Indra to Vṛṣhākapi): O Vṛṣhākapi, come back (1), so that we can do what is agreeable (2). You are a destroyer of sleep (3). You come home on the path again (4). Indra is the supreme above all (5).²¹

10.86.22: (This is addressed by Indra to Vṛṣhākapi who is gone). O Vṛṣhākapi, who has the powers of Indra, getting up, come towards the house (1). Where is the being which eats the essence (2)? Where is the being which causes happiness to people (3)? Indra is the supreme above all (4).²²

10.86.23: The daughter of Manu (*mānavī*), Parshu by name (1), bore twenty children at once (2). May she get the auspicious happiness (3), whose womb was so prolific (4). Indra is the supreme above all (5).²³

[*bhala*: occurs only once, meaning uncertain]

¹⁹ अयमेमि विचाकशद् विचिन्वन् दासमार्यम् (1), पिबामि पाकसुत्वनो (2), अभि धीरमचाकशं (3), विश्वस्मादिन्द्र उत्तरः (4)

²⁰ धन्वं च यत् कृन्तत्रं च कर्ति स्विता वि योजना (1), नेदीयसो वृषाकपेऽस्तमेहिं गृहौ उप (2), विश्वस्मादिन्द्र उत्तरः (3)

²¹ पुनरेहिं वृषाकपे (1), सुविता कल्पयावहै (2), य एष स्वप्नंशनो (3), अस्तमेषि पथा पुनः (4), विश्वस्मादिन्द्र उत्तरः (5)

²² यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन (1), कस्य पुत्वंघो मृगः (2), कमंगञ्जनयोपनो (3), विश्वस्मादिन्द्र उत्तरः (4)

²³ पर्शुर्ह नाम मानवी (1), साकं संसूव विंशतिम् (2), भद्रं भलं त्यस्या अभूद् (3), यस्या उदरमामयद् (4), विश्वस्मादिन्द्र उत्तरः (5)

87: Agni, the killer of demon sorcerers

Riṣi: Pāyuh Bhāradvājaḥ

[Both this sūkta and RV (10.118) are dedicated to Agni, in his function as the destroyer of psychological foes. Among the foes are also the so-called elder gods, the gods of ignorance, who also want to harm the yajña. See also the notes in the beginning of (10.118).]

10.87.1: I approach him (Agni) as a friend

10.87.2: Destroy the gods of ignorance

10.87.3: You circle in the midworld

10.87.4: You kill foes using our speech as javelins

10.87.5: Demon-sorcerers

10.87.6: Kill the foe whenever you see him

10.87.7: Protect the man touched by his grasp

10.87.8: Your eye of divine vision

10.87.9: Guard the yajña and lead it

10.87.10: Cleave the three peaks of the demons

10.87.11: Demons slay the truth by falsehood

**10.87.12: Atharvan, the seer, burns with his light,
the being without knowledge**

10.87.13: Cursing done by couples

10.87.14: Cleave the demons and slayer-gods

10.87.15: Those who thief by speech

10.87.16: Milk of the unslayable cow

10.87.17: Pierce the foe with your ray of light

**10.87.18: May the demons do not have
access to the growths of earth**

10.87.19: May the foe find no release from your missile

10.87.20: Guard us on all sides

10.87.21: Protect us by your seer-wisdom

10.87.22: You, an illumined sage, is a fortress for us

10.87.23: Consume the crooked Rakṣhasa

10.87.24: I whet you with my thoughts

10.87.25: Cleave their wrath with your wrath

[Metre: 1-21, Triṣṭup (11, 4); 22-25, Jagatī (12, 4)]

10.87.1: I set ablaze Agni of the plenitude, the slayer of the Rakshasas (1). I approach him as a friend and as the widest house of refuge (2). Agni has been kindled and grows intense by the workings of the will (3). May he protect us from the doer of hurt, by the day and by the night (4).¹

[*prathiṣṭham*: widest; *sharma*: house of refuge, a widest peace, (SA)]

10.87.2: O knower of all things born, high-kindled (3), iron-tusked (1), touch with your ray the demon-sorcerers (2). Do violence to him with your tongue of flame, to the gods who kill (4), the eaters of flesh, putting them off from us, shut them into your mouth (5).²

[*mūradevān*: the gods of ignorance, the gods who kill]

10.87.3: O Agni, who is of both worlds, set upon them both your tusks (1), the higher and the lower (3), whetting them, O destruction (2). You circle in the mid-air, O king (4), and snap up in your jaws the demon-sorcerers (5).³

10.87.4: Turning on them your arrows by our sacrifices, O Agni (1), by our speech your javelins (2), plastering them with your thunderbolts (3), pierce with these in their hearts (4), the demon-sorcerers who confront us (5), break their arms (6).⁴

[Note the symbolism of weapons. They are not physical. Our speech becomes the javelins of Agni.]

¹ रक्षोहणं बाजिनमा जिघर्षि (1), मित्रं प्रथिष्ठमुपं यामि शर्म (2), शिशानो अग्निः क्रतुभिः समिद्धः (3), स नो दिवा स रिषः पातु नक्तम् (4)

² अयोदंष्ट्रो (1), अर्चिषा यातुधानानुपं स्पृश (2), जातवेदः समिद्धः (3), आ जिह्वया मूरदेवान् रभस्व (4), क्रव्यादौ वृक्त्व्यपि धत्स्वासन् (5)

³ उभोभयाबिन्नुपं धेहि दंष्ट्रां (1), हिंस्रः शिशानो (2), अवरं परं च (3), उतान्तरिक्षे परि याहि राजन् (4), जम्भैः सं धेह्युभि यातुधानान् (5)

⁴ यज्ञैरिषूः संनममानो अग्ने (1), वाचा शल्यां (2), अशनिभिर्दिहानः (3), ताभिर्विध्य हृदये यातुधानान् प्रतीचो (4), बाहून् प्रति भङ्ध्येषाम् (5)

10.87.5: O Agni, tear the skin of the demon-sorcerer (1). Let the cruel thunderbolt slay him in its wrath (2). Rend his limbs, O Agni (3). Hungry for its flesh let the carrion-eater pick asunder his mangled body (4).⁵

10.87.6: Wherever now you see him, O Agni (1), whether standing or walking (2), or flying on the paths in the mid-air (3), a shooter sharpening his weapon (4), pierce him with your arrow (5).⁶

10.87.7: O Agni, rescue from the assault of the demon-sorcerer with his spears (2), the man touched by his grasp (1). O Agni, blazing supreme, slay (3), these devourers of the flesh (4). Let the brilliant birds of prey eat him up (5).⁷

10.87.8: O Agni, here proclaim who is he (1), what demon-sorcerer (2), who is the doer of this deed (3)? To him do violence with your blaze, O youthful god (4). Subject him to the eye of your divine vision (*nṛchakṣhase*) (5).⁸

10.87.9: O Agni, guard with your keen eye the sacrifice (1), lead it moving forward to the Shining Ones (2), O conscious thinker (3). When you blaze fierce against the Rakshasas (4), let not the demon-sorcerers overcome you (5), O you of divine vision (6).⁹

10.87.10: Divine of vision, see everywhere the Rakshasa in the peoples (1). Cleave the three peaks of him (2). O Agni, cleave with your wrath his flanks (3). Rend asunder the triple root of the demon sorcerer (4).¹⁰

⁵ अग्ने त्वचं यातुधानस्य भिन्धि (1), हिंसाशनिर्हरसा हन्त्वेनम् (2),

प्र पर्वाणि जातवेदः शृणीहि (3), क्रव्यात् क्रविष्णुः विचिनोतु वृक्णम् (4)

⁶ यत्रेदानीं पश्यसि जातवेदः (1), तिष्ठन्तमग्र उत वा चरेन्तम् (2), यद्वान्तरिक्षे पथिभिः पतन्तं (3), तमस्तां विध्य शर्वा शिशानः (4)

⁷ उतालब्धं (1), स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् (2), अग्ने पूर्वो नि जहि शोशुचान (3), आमादः क्ष्विङ्गाः (4), तमदन्त्वेनीः (5)

⁸ इह प्र ब्रूहि यतमः सो अग्ने (1), यो यातुधानो (2), य इदं कृणोति (3), तमा रभस्व समिधा यविष्ठ (4), नृचक्षस्रश्चक्षुषे रन्धयैनम् (5)

⁹ तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं (1), प्राञ्चं वसुभ्यः प्र णय (2), प्रचेतः (3), हिंसं रक्षांस्यभि शोशुचानं (4), मा त्वा दभन् यातुधानां नृचक्षः (5)

¹⁰ नृचक्षा रक्षः परि पश्य विक्षु (1), तस्य त्रीणि प्रति शृणीह्यग्रां (2), तस्योग्रे पृष्टीर्हरसा शृणीहि (3), त्रेधा मूलं यातुधानस्य वृश्च (4)

10.87.11: May the demon-sorcerer come thrice under thy scorching flames (1), he who slays the Truth by falsehood (2). Overspreading him with your ray, O Agni (3), destroy him (5), in front of him who hymns you (4).¹¹

10.87.12: Set in your singer, O Agni, the eye (1), with which you see the trampler with his hooves, the demon-sorcerer (2). Even as did Atharvan, burn with the divine Light (3), this being without knowledge who does hurt to the Truth (4).¹²

10.87.13: The cursing with which today couples revile each other (1), the curses which are born in the imprecations of the singers (2), the arrow which is born from the mind of wrath (3), with that pierce through the heart of the demon-sorcerers (4).¹³

10.87.14: Away from us cleave by your burning energy the demon sorcerers (1). Away from us cleave by the heat of your wrath the Rakshasa, O Agni (2). Away from us, cleave by your ray these slayer gods (3). Blazing away from us, cleave these who glut themselves with men's lives (4).¹⁴

[*mūra devān*: the slayer gods, see verse 2]

10.87.15: May the gods cleave away today the crooked one (1). May harsh curses come to confront him (2). May the shafts enter into the vital part of one who thievs by speech (3). May he undergo the onset of each and every one, the demon-sorcerer (4).¹⁵

¹¹ त्रि॒या॒तु॒धा॒नः॒ प्र॒सि॒तिं॒ त॒ ए॒तु॒ (1), क॒तं॒ यो॒ अ॒ग्रे॒ अ॒नृ॒तेन॒ ह॒न्ति॒ (2), तम॒र्चि॒षा॒ स्फूर्ज॑य॒जात॑वेदः (3), स॒म॒क्ष॒मेन॑ गृण॒ते नि॒ वृ॒द्धि॒ (4)

¹² तद॒ग्रे॒ चक्षुः॑ प्र॒ति॒ धेहि॒ (1), रे॒भे श॑फा॒रुजं॒ येन॒ पश्य॑सि या॒तु॒धा॒नम् (2), अ॒थ॒र्वव॑ज्ज्योति॒षा दै॒व्येन॑ (3), स॒त्यं धूर्व॑न्तम॒चितं॒ न्योष॑ (4)

¹³ यद॒ग्रे॒ अ॒द्य मि॑धुना शपा॒तो॒ (1), यद्वा॑चस्तृष्टं ज॒नय॑न्त रे॒भाः (2), म॒न्यो॒र्मन॑सः शर॒व्या जा॑र्यते (3), या॒ तया॑ वि॒ध्य हृ॑दये या॒तु॒धा॒नान् (4)

¹⁴ परा॑ शृणीहि तप॒सा या॑तु॒धा॒नान् (1), परा॑ग्रे रक्षो हर॒सा शृ॑णीहि (2), परा॑र्चि॒षा मूर॑देवाञ्छृणीहि (3), परा॑सुतृपो॒ अभि॑ शोशु॒चानः॑ (4)

¹⁵ परा॑द्य दे॒वा वृ॑जिनं शृण॒न्तु॒ (1), प्र॒त्यगै॑नं श॒पथा॑ यन्तु तृ॒ष्टाः (2), वा॒चास्तै॑नं शर॒व ऋ॑च्छन्तु म॒र्मन् (3), वि॒श्वस्यै॑तु प्र॒सि॒तिं या॑तु॒धा॒नः (4)

10.87.16: The demon-sorcerer who feeds on the flesh of human beings (1), who feeds on horses and on cattle (2), the one who carries away the milk of the Cow unslayable (3), cut asunder their necks with the flame of your anger, O Agni (4).¹⁶

10.87.17: Agni, let not the demon sorcerer partake (2), of the yearly milk of the shining cow (1). You have the divine vision (3). O Agni, whichever of them would glut himself on the nectar (4), him pierce in front in his vital part with your ray of light (5).¹⁷

10.87.18: May the demon-sorcerers drink poison from the Ray-Cows (1). May they be cloven asunder who are of evil impulse before the infinite mother (2).

May the divine sun betray them to you (3).

May they be deprived of their share of the growths of earth (4).¹⁸

10.87.19: Crush the demon-sorcerer, O Agni (1). Never have the Rakshasas conquered you in the battles (2). Burn one by one from their roots the eaters of raw flesh (3). May they find no release from your divine missile (4).¹⁹

10.87.20: O Agni, guard us from above and from below (1), from behind and from the front (2). May those most burning ageless flames of yours (3), blazing burn one who is a voice of evil (4).²⁰

¹⁶ यः पौरुषेयेण क्रुविषां समङ्क्ते (1), यो अश्व्येन पशुना यातुधानः (2),

यो अघ्याया भरति क्षीरम् (3), अग्ने तेषां शीर्षाणि हरसापि वृश्च (4)

¹⁷ संबत्सरीणं पयं उस्त्रियायास्तस्य (1), माशीयातुधानौ (2), नृचक्षः (3), पीयूषमग्ने यतमस्ति तृप्सात् (4), तं प्रत्यश्चमर्चिषा विध्य मर्मन् (5)

¹⁸ विषं गवां यातुधानाः पिबन्तु (1), आ वृश्च्यन्तामदितये दुरेवाः (2), परैरान् देवः संविता ददातु (3), परां भागमोषधीनां जयन्ताम् (4)

¹⁹ सनादग्ने मृणसि यातुधानान् (1), न त्वा रक्षांसि पृतनासु जिग्युः (2), अनु दह सहमूरान् क्रुव्यादो (3), मा तै हेत्या मुक्षत दैव्यायाः (4)

²⁰ त्वं नो अग्ने अधरादुदक्तात् (1), त्वं पश्चादुत रक्षा पुरस्तात् (2), प्रति ते तै अजरासस्तपिष्ठा (3), अघशंसं शोशुचतो दहन्तु (4)

10.87.21: From behind and from in front (1), from below and from above (2), protect us, by your seer-wisdom O king, O seer (3); a friend, protect your friend, ageless protect from old age (4), immortal, protect us who are mortals, O Agni (5).²¹

10.87.22: O forceful Agni, let us think of you, the illumined sage as a fortress around us (1), one violent of aspect (2), slayer from day to day of the crooked ones (3).²²

10.87.23: Consume with poison the crooked Rakshasas (1). O Agni, burn them with your keen flame (2), with your fiery-pointed spears (3).²³

10.87.24: Burn the bewildered demon-sorcerer couples (1). I whet you to sharpness, (you are) inviolate, with my thoughts, O illumined sage; awake (*jāgrhi*) (2).²⁴

10.87.25: O Agni, cleave asunder their wrath with your flame of wrath (1), on every side (2). Break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer (3).²⁵

88: Sūrya and Agni Vaishvānara [The Universal Divine Will and Force]

Riṣhi: Mūrdhanvān Āṅgīrasa, Vāmadevya

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth. He supports the universe like a pillar. In addition, all the

²¹ पश्चात् पुरस्तात् (1), अधरादुदक्तात् (2), कृविः काव्येन परि पाहि राजन् (3), सखे सखायमजरौ जरिम्णे (4), अग्रे मर्ता अमर्त्यस्त्वं नः (5)

²² परि त्वाग्रे पुरं वयं विप्रं सहस्य धीमहि (1),

धृषद्वर्णं (2), दिवेदिवे हन्तारं भङ्गुरावताम् (3)

²³ विषेण भङ्गुरावतः (1), प्रति ष्म रक्षसो दह (2),

अग्रे तिग्मेन शोचिषा (3), तपुर्ग्राभिर्ऋष्टिभिः (4)

²⁴ प्रत्यग्रे मिथुना दह यातुधानां किमीदिनां (1),

सं त्वां शिशामि जागृह्यदब्धं (2), विप्र मन्मभिः (3)

²⁵ प्रत्यग्रे हरसा हरः शृणीहि (1), विश्वतः प्रति (2),

यातुधानस्य रक्षसो बलं वि रुज वीर्यम् (3)

manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are ten such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the supreme vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara, discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.

This hymn is dedicated jointly to Sūrya and Agni Vaishvānara. There are 10 other hymns dedicated exclusively to Agni Vaishvānara viz., namely (1.59, 1.98, 3.2, 3.3, 4.5, 6.8, 6.9, 7.5, 7.6 and 7.13). Vaishvānara is Agni who is in the form of all humans and gods. (1.59.6) states that, "this is the universal godhead who, by his greatness, labours in all the people. This is he who has the word of truth". (1.59.2) states that, 'gods brought thee to birth to be a light for the Aryan people'.

In this sūkta (10.88), Agni is identified with Sūrya.]

10.88.1: Gods widen Agni

10.88.2: World hidden in darkness

10.88.3: Spread the two worlds

10.88.4: Agni Jātaveda created the world

10.88.5: You stand at the summit

10.88.6: Agni at night

10.88.7: Perfect utterances to Agni

10.88.8: Agni became yajña

10.88.9: Gods brought him into being

10.88.10: Agni is threefold (*tredhā*)

10.88.11: Agni and Sun placed together

10.88.12: Agni Vaishvānara as the light of intuition

10.88.13: Excelled the constellations

10.88.14: Vaishvānara in our front

10.88.15: The two routes between heaven and earth

10.88.16: The two united support the moving Agni

10.88.17: How to resolve the dispute

10.88.18: How many Agnis, Suns, Dawns?

10.88.19: Suparṇa

[Metre: Triṣṭup (11, 4)]

10.88.1: The undecaying offering of the drink of Soma-delight (1), fit for the gods (*jushṭam*) is given to Agni (3). He knows the *svar*-world and touches the heaven (2). The gods widen Agni with his self-law (5), for the nourishment and upholding of the worlds (4).¹

[*bharmane*: nourishment or support (occurs only once)]

svar: Sun-world, world of *ṛtam*, see (10.43.4)]

10.88.2: The whole world which was swallowed up and hidden in darkness (1), was made to manifest with the light of Sunworld (2), when Agni was born (3). The gods, earth, heaven, waters (4), and the growths of earth rejoiced in his friendship (5).²

10.88.3: Impelled by the gods, the masters of yajña (1), I praise Agni who is ageless and vast (2). He has spread the two worlds, midworld (4), earth and heaven, by his radiance (3).³

[*rodasī*: Indicates the two worlds (Heaven and Earth) when emphasizing their motherly qualities, common nature and actions]

¹ ह॒विष्पान्त॑म॒जरं॑ (1), स्व॒र्विदि॑ दि॒विस्पृ॑शि (2), आहु॑तं जुष्ट॑म॒ग्नौ (3), तस्य॑ भ॒र्मेणे॑ भुव॑नाय दे॒वा ध॒र्मेणे॑ (4), कं स्व॒धया॑ पप्रथन्त॑ (5)

² गी॒र्णं भुव॑नं तम॒साप॑गूळ॒हम् (1), अ॒विः स्वर॑भवत् (2), जा॒ते अ॒ग्नौ (3), तस्य॑ दे॒वाः पृ॒थि॒वी द्यौ॑रु॒तापो॑ (4), अ॒रण्य॑न्नोष॒धीः स॒ख्ये अ॑स्य (5)

³ दे॒वेभि॑र्निर्विषि॑तो य॒ज्ञियै॑भिः (1), अ॒ग्निं स्तो॑षाण्य॒जरं बृ॑हन्त॑म् (2), यो भ॒ानुना॑ पृथि॒र्वी द्याम् (3), उ॒तेमा॑मा॒त॒तान॑ रोद॑सी अ॒न्तरि॑क्षम् (4)

10.88.4: Pleased by the gods was the supreme invoker (Agni) (1). He was adored by the gods and annointed with light (2). This Agni Jātaveda created swiftly (4), the world with its flying birds, walking animals and the stationary objects (such as trees) (3).⁴

[Jātaveda: knower of all things born;

itvaram: walking animals]

10.88.5: O Agni Jātavedaḥ, you stand at the summit of the worlds (1), along with the Sun with his radiances (2). We worship you, such a person (3), with the thoughts, words (*gīḥ*) and the utterances (chants) (*ukthaiḥ*) (4). You are the master of yajña and fill the Heaven and earth (with the energies and light) (5).⁵

10.88.6: At night, Agni stood at the head of all the worlds (1).

Later Sun is born in the morning (2).

The all-knowing Sun moves swiftly in the midworld (*apo*) (4).

This is the wisdom of the gods, the lords of yajña (3).⁶

10.88.7: He becomes visible to all by his greatness (1). Being kindled, he shines in the womb of heaven (2). Wide is his lustre (3). The collective of all-gods, the protectors of bodies made the offerings (5), with the perfect utterances (4).⁷

[*vibhāvā*: wide in lustre (3.3.9, 4.1.8)]

10.88.8: The gods first created (3), the perfect utterances of words (chants) (1). Then indeed, (they created) Agni, then the offerings (2). He, the protector of bodies, became the yajña for them (4).

The heaven knows him, the earth, and the waters (know him) (5).⁸

⁴ यो होतासीत् प्रथमो देवजुष्टो (1), यं समाञ्ज्नाज्येना वृणानाः (2),

स पतन्त्रीत्वरं स्था जगत् (3), यत् श्वात्रमग्निरकृणोज्जातवेदाः (4)

⁵ यज्जातवेदो भुवनस्य मूर्धन् (1), अतिष्ठो अग्रे सह रोचनेन (2),

तं त्वाहेम (3), मतिभिर्गीर्भिरुक्थैः (4), स यज्ञियो अभवो रोदसिप्राः (5)

⁶ मूर्धा भुवो भवति नक्तमग्निः (1), अतः सूर्यो जायते प्रातरुचन् (2),

मायामू तु यज्ञियानामेताम् (3), अपो यत् तूर्णिश्चरति प्रजानन् (4)

⁷ दृशेन्यो यो महिना (1), समिद्धोऽरोचत दिवियोनिः (2), विभावा (3),

तस्मिन्नग्नौ सूक्तवाकेन (4), देवा हविर्विश्व आर्जुहवुस्तनूपाः (5)

⁸ सूक्तवाकं प्रथमम् (1), आदिदग्निमादिद्विः (2), अजनयन्त देवाः (3),

स एषां यज्ञो अभवत् तनूपाः (4), तं द्यौर्वेद तं पृथिवी तमार्षः (5)

10.88.9: The gods brought him into being (1), and in him they offered all the worlds (2). Making himself straight, he warms the heaven and earth (4), by his greatness (5), and flaming glow (3).⁹

[*pr̥thivī*: midworld,

r̥jūyamāna: making himself straight (occurs once),

māna: the act of formation or building]

10.88.10: The gods in the heaven with stoma hymns (1), gave birth with their energies to Agni (2), who fills the heaven and earth (3).

They made him threefold (*tredhā*) in the universe (4).

He matures the growths of earth having many forms (5).¹⁰

10.88.11: The gods, the lords of sacrifice, placed him (Agni) (1), in heaven, along with the Sun, the son of Aditi (2). When the swift and the mutually supporting pair (*mithunau*) appeared (3), then all the worlds beheld them (4).¹¹

[*mithuna*: Yāska in Nirukta (7.29) discusses this word in some detail and concludes that it refers to a pair of beings who are always together and support each other. Examples are Ashvins etc. He thinks the pair refers to 'Agni and Vāyu'. For S, the pair is Sūrya and Agni Vaishvānara.]

10.88.12: The gods established Agni Vaishvānara as the light of intuition (*ketu*) in front of the days (*ahnām*) (2), for the sake of the whole world (1). He stretched out the radiant dawns (3). He scatters the darkness with his light in his movement (4).¹²

[*ahna*: the day, the state of illumined knowledge that belongs to the divine mind of which our mentality is a pale and dulled reflection. (SA)]

⁹ यं देवासोऽजनयन्ताग्निं (1), यस्मिन्नाजुहवुर्भुवनानि विश्वा (2), सो अर्चिषा (3), पृथिवीं द्यामुतेमाम् (4), ऋज्यमानो अतपन् (4), महित्वा (5)

¹⁰ स्तोमैन् हि दिवि देवासौ (1), अग्निमजीजनच्छक्तिभी (2), रोदसिप्राम् (3) तमू अकृण्वन् त्रेधा भुवे कं (4), स ओषधीः पचति विश्वरूपाः (5)

¹¹ यदेदेनमदधुर्यज्ञियासो (1), दिवि देवाः सूर्यमादितेयम् (2), यदा चरिष्णू मिथुनावभूताम् (3), आदित् प्रापश्यन् भुवनानि विश्वा (4)

¹² विश्वस्मा अग्निं भुवनाय (1), देवा वैश्वानरं केतुमह्नामकृण्वन् (2), आ यस्ततानोषसौ विभातीः (3), अपो ऊर्णोति तमो अर्चिषा यन् (4)

nakta: the night, the state of ignorance that belongs to our material nature]

10.88.13: The gods, masters of yajña and seers, gave birth to the ageless Agni Vaishvānara (1). He excelled the ancient constellations (*nakṣatra*) (2), which are swift moving, which are powerful and vast, and which oversee the *yakṣha* (3).¹³

[*yakṣha*: the collection of gods (S).

In Kena U (3), the eternal appears in the form of *yakṣha* to question the gods. In (4.3.13) and (5.70.4) it is used for a supernatural or occult power which is hostile to gods.]

10.88.14: All the time, we glorify with mantrās the seer Agni Vaishvānara in our front who shines with light (1). By his greatness, he encompasses (2), the wide (*urvā*) gods who are below and those beyond (3).¹⁴

[The gods in line 3 may refer to the heaven and earth.

paribabhūva: occurs only once. We have rendered it as 'encompasses' following *paribhūh* in (5.13.6)]

10.88.15: I have heard that there are two routes (1), for humans — (the way) of the gods and that of the fathers (2).

These routes are between heaven and earth (4).

Going along these two paths, the persons of this universe are joined (*sameti*) (to their kārmic results) (3).¹⁵

[This mantra is in Bṛh. U. (6.2.2). The two paths are known by the names of *devayāna* and *pitryāna*. These two words occur in RV 13 times and one time, respectively.]

¹³ वैश्वानरं कवयौ यज्ञियांसोऽग्निं देवा अजनयन्नजुर्यम् (1),
नक्षत्रं प्रत्नममिनत् (2), चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम् (3)

¹⁴ वैश्वानरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः (1),
यो महिम्ना परिबभूव (2), उर्वी उतावस्तादुत देवः परस्तात् (3)

¹⁵ द्वे सुती अंशृणवं (1), पितृणामहं देवानामुत मर्त्यानाम् (2),
ताभ्यामिदं विश्वमेजत् समैति (3), यदन्तरा पितरं मातरं च (4)

10.88.16: The two united support the moving Agni (1), who is born from the head and sanctified by the (hymns) from the mind (2).

He is established in front of all the worlds (3).

He is blazing and rapid, never faltering (4).¹⁶

[*vimṣṣtam*: purified (S); occurs only once; *aprayuchchhan*: never faltering (5.82.8), not deviating from work, (3.5.6)]

10.88.17: The lower and upper (powers) disputed (1), 'which of us, the twin bringers of yajña, know it' (2)? Our friends rejoicing together are capable and carryout (*nakṣhanta*) the yajña (3).

However at the time of yajña, who can resolve the dispute (4)?¹⁷

[Line 1: S states the 'lower' is the lower Agni, 'higher' is the higher Agni. No explanation is given.

yajnanyoḥ: bringer of yajña (occurs once), based on *yajnanīḥ*, bringer of sacrifice, in (1.15.12) an epithet to Agni.]

10.88.18: How many Agnis are there? how many Suns (1)?

How many dawns, how many waters (2)?

I address you, O fathers, not in a spirit of disputation (3).

O seers, I ask so as to have the knowledge (4).¹⁸

10.88.19: As long as Agni shines in front of Uṣhas like the Sun (*suparṇya*) (1), then he approaches the yajña and upholds it (2), just as the human priests sits below in the lower world (*avara*) (3).¹⁹

[*mātarishva*: one who is in the lap of mother, usual epithet for Vāyu; here it is Agni;

suparṇa: Sun; See (10.114.3-5, 10.144.4-5); For S, it is 'nights']

¹⁶ द्वे संमीची बिभृतश्चरन्तं (1), शीर्षतो जातं मनसा विमृष्टम् (2),
स प्रत्यङ् विश्वा भुवनानि तस्थौ (3), अवप्रयुच्छन् तरणिर्भाजमानः (4)

¹⁷ यत्रा वदेते अवरः परंश्च (1), यज्ञन्योः कतरो नौ विं वेद (2),
आ शैकुरित् संधमादं सखायो नक्षन्त यज्ञं (3), क इदं वि वोचत् (4)

¹⁸ कत्यग्रयः कति सूर्यासिः (1), कत्युषासः कत्युं स्विदापः (2),
नोपस्पिजं वः पितरो वदामि (3), पृच्छामि वः कवयो विद्वने कम् (4)

¹⁹ यावन्मात्रमुषसो न प्रतीकं सुपण्यो वसन्ते मातरिश्वः (1),
तावद्धात्युपं यज्ञमायन् (2), ब्राह्मणो होतुरवरो निषीदन् (3)

89: Indra

Riṣhi: Reṇu Vaishvāmītra

- 10.89.1: His greatness exceeds that of other luminaries
10.89.2: Causes the rays of light to revolve
10.89.3: Chant the unceasing mantra
10.89.4: Supports with his universal energies
10.89.5: Analogies do not hurt Indra
10.89.6: No obstructions for Indra
10.89.7: Indra recovered the ray-cows
10.89.8: You know the movement of all
10.89.9: Mitra, Varuṇa, Aryamaṇa
10.89.10: *Yoga* (acquirements) and *kṣhema* (preservation)
10.89.11: Vaster than anything else
10.89.12: Intuition from dawn
10.89.13: Everything serves him
10.89.14: Deceitful persons are hit
10.89.15: Enemies overwhelmed with blinding darkness
10.89.16: Disregards the prayers (of the faithless)
10.89.17: Knowledge of your protecting grace
10.89.18: He hears our hymns
[Metre: Triṣṭup (11, 4)]

10.89.1: With hymns praise Indra, the chief leader (1). His greatness (*mahnā*) exceeds that of other luminaries and the limits of earth (2). He fills the Heaven and earth with energies (3). His greatness exceeds that of the ocean (4).¹

10.89.2: Heroic Indra causes numerous rays of light to revolve (*pari vavṛtyad*) (1), just as a charioteer makes the wheels (revolve) (2). He destroys by his might the black darkness (4), like a restless active (*apasyam*) horse (*sargam*) (3).²

[*sūryaḥ*: heroic (S)]

¹ इन्द्रं स्तवा नृतमं (1), यस्य म॒ह्ना वि॒ब॒बा॒धे रौ॒च॒ना वि॒ ज्मो अ॒न्ता॒न् (2),
आ यः प॒प्रौ च॒र्ष॒णीधृ॒द्वरौ॒भिः (3), प्र॒ सि॒न्धु॒भ्यो रि॒रि॒च॒नो म॒ह्ति॒त्वा (4)

² स सूर्यः पर्युरू वरांस्येन्द्रो ववृत्यात् (1), रथ्यैव चक्रा (2),
अतिष्ठन्तमपस्यं न सर्गं (3), कृष्णा तमांसि त्विष्या जघान (4)

10.89.3: Like the chants born of yajña (*pr̥ṣh̥tha*), Indra searches and destroys the foes (*arya*) (3), without expecting any friendly help (4). (To Indra) chant along with me the unceasing mantra (*brahma*) (1), which is new and which surpasses heaven and earth (2).³

10.89.4: I utter the words of praise in an unceasing flow (1), and thus send him the waters (energies) from the depths of the ocean (2). He supports both heaven and earth with his universal energies (4), just as the axle supports the wheels of a car (3).⁴

10.89.5: The shining Soma is released by crushing with three stones (1). He is shaking after the release; he is mighty, can withstand violence and he is the remover of foes (2). Soma is released from all the woods even dry (3). All the analogies (*pratimānāni*) cannot touch (or hurt) Indra (who is the lord of Divine mind) (4).⁵

[The lines 1, 2 and 3 refer to Soma, the line 4 to Indra. The lines 1 and 2 are difficult to understand because they describe the experience of the release of delight through work. Soma, the delight is concealed everywhere, not only in dried up (*atasa*) trees but also in persons who are depressed or spiritless (*atasa*). It is released by effort. In the outward rite, Soma, the creeper is crushed with three stones (*tṛpala prabharmā*); it can withstand the violence (*sharumān*). It is shaking in the process (*dhunī*) and it is active or mighty (*shimivān*). Once it is released, it is shining (*manyu*) and it is a remover of foe (*r̥jīshī*). The line 3 declares that this operation is applicable to dried trees or human beings who appear to have no energy. The line 4 is addressed only to Indra. Since he is the lord of all knowledge, descriptive epithets which may be offensive do not hurt him.

³ स॒मान॑म॒स्मा अ॒न॒पावृ॑दर्चं (1), क्ष॒म॒या दि॒वो अ॒संमं॑ ब्र॒ह्म न॒व्यम् (2),
वि॒ यः पृ॒ष्ठेव॑ ज॒नि॒मानि॑ अ॒र्य इन्द्र॑श्चि॒काय॑ (3), न स॒खाय॑मी॒षे (4)

⁴ इन्द्रा॑य॒ गि॒रो अ॒नि॒शित॑सर्गा (1), अ॒पः प्रे॒रयं॑ स॒गरस्य॑ बु॒ध्नात् (2),
यो अक्षे॑णेव च॒क्रिया॑ (3), श॒चीभि॑र्वि॒ष्वक् त॑स्त॒म्भं पृ॒थिवी॑मु॒त द्याम् (4)

⁵ आपा॑न्त॒मन्यु॑स्तृ॒पल॑प्र॒भर्मा॑ (1), धु॒निः शि॒मीवा॑ञ्छ॒रुमाँ॑ ऋ॒जीषी॑ (2),
सोमो॑ वि॒श्वान्य॑त॒सा वना॑नि॒ (3), ना॒र्वागिन्द्रं॑ प्र॒ति॒माना॑नि दे॒भुः (4)

manyu: has the meaning of shining; *āpāntamanyu*: Soma who is shining after the release;
tr̥pala prabharmā: the Soma is released by crushing (*prabharmā*) with three stones. In the inner ritual, it is the forces of three planes;
sharuman: one who can withstand the violence (*sharu*) done in the process of release; *shimivān*: one who is active or mighty;
dhuni: shaking; the whole body is shaking during the release process; *ṛjīṣhī*: remover of foes; no force can withstand the delight on its release.

This mantra is in TS (2.2.12.14)]

10.89.6: Because of him the Soma (delight of existence) flows (2). Hence neither heaven and earth, nor deserts, nor midworld, nor mountains (are obstructions) (1). When his wrath reaches his enemies (3), he destroys the strong (*vīlu*) and breaks the firm (4).⁶

10.89.7: Indra slew Vṛtra just as an axe cuts a tree (1). He demolished the cities (of hostiles) (2), and he dried up the Sindhu (3). He shattered the hills (of ignorance) like a new pot (4). With his allies yoked to him, Indra recovered the ray-cows (5).⁷

10.89.8: O hero Indra, you know the movements (*ṛṇa*) of all (1). You cut off the sins (*vṛjina*) of the worshippers as a sword cuts off limbs (2). (You cut off) the people who harm the domain (*dhāma*) of Mitra and Varuṇa (3), which are yoked to you as that of a friend (4).⁸

[*ṛṇa*: one who runs (6.12.5), movement (7.8.3); '*ṛṇa*' as movement is satisfactory in all its occurrences. Note that its current meaning (*ṛṇa*) is debt, which is a movement of money or obligations.

Line 1 (alt.): O Indra, you expect the offerings from devotees as a debt (S).

dhāma: domain, seat, everywhere in RV; *karma* (S)]

⁶ न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रयः (1), सोमो अक्षाः (2), यदस्य मन्युरधिनीयमानः (3), शृणाति वीळु रुजति स्थिराणि (4)

⁷ जघान वृत्रं स्वधितिर्वनेव (1), रुरोज पुरो अरदन्न सिन्धून् (2), बिभेद गिरिं नवमिन्न कुम्भम् (3), आ गा इन्द्रो अकणुत स्वयुग्भिः (4)

⁸ त्वं ह त्यदृणया इन्द्र धीरो (1), असिर्न पर्व वृजिना शृणासि (2), प्र ये मित्रस्य बरुणस्य धाम (3), युजं न जना मिनन्ति मित्रम् (4)

10.89.9: Sharpen your vajra weapon, which is rapid, radiant and satisfies the desires (3), O mighty (*vr̥ṣhan*) Indra, for killing these hostile forces (2), such as the evil persons (*durevaḥ*) who harm (*praminanti*) Mitra, Aryamana, Varuṇa and those who chant auspiciously (Maruts) (1).⁹

10.89.10: Indra rules over heaven, over earth (1), over the waters, over the mountains (2). Indra is the lord of those who nourish and (the lord of) the wise persons (3).

Indra has to be invoked in the acquirements (*yoge*) and the preservation (*kṣhema*) (of felicities in us) (4).¹⁰

[*vr̥dham*: one who nourishes, (3.16.2)]

10.89.11: Indra is vaster than the nights, vaster than the days (1), vaster than midworld, vaster than the foundation of oceans (2), vaster than the wind, the space or the limits of earth (3).

Indra exceeds the rivers and the mankind (4).¹¹

10.89.12: O Indra, may your unbroken Vajra weapon proceed against the foes (2), like the light of intuition from the luminous (spiritual) dawn (1). Like the stone (*vajra*) (*ashma*) released from heaven, kill (*vidhya*) (3), the deceitful friends with your loud sounding and burning (weapon) (4).¹²

10.89.13: The months attend (*anvaha*) upon Indra, the delights (*vanāni*) attend upon him (1). The growths of earth (*oṣhadhi*) attend upon him, the hills attend upon him (2). The earth and heaven attend upon him yearning (*vāvashāne*) (3). The waters attend upon him, as soon as he was born (*jāyamānam*) (4).¹³

⁹ प्र ये मित्रं प्रार्यमणं दुरेवाः प्र संगिरः प्र वरुणं मिनन्ति (1),

न्यमित्रेषु बधमिन्द्र (2), तुभ्रं वृषन् वृषाणमरुषं शिशीहि (3)

¹⁰ इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो (1), अपामिन्द्र इत् पर्वतानाम् (2), इन्द्रो वृधामिन्द्र इन्मेधिराणाम् (3), इन्द्रः क्षेमे योगे हव्य इन्द्रः (4)

¹¹ प्राक्तुभ्य इन्द्रः प्र वृधो अहभ्यः (1), प्रान्तरिक्षात् प्र संमुद्रस्य धासेः (2), प्र वार्तस्य प्रथसः प्र ज्मो अन्तात् (3), प्र सिन्धुभ्यो रिरिचे प्र क्षितिभ्यः (4)

¹² प्र शोशुचत्या उषसो न केतुः (1), असिन्वा तै वर्ततामिन्द्र हेतिः (2), अश्मेव विध्य दिव आ सृजानः (3), तर्पिष्टेन हेषसा द्रोघमित्रान् (4)

¹³ अन्वह मासा अन्विद्वनानि (1), अन्वोषधीरनु पर्वतासः (2), अन्विन्द्रं रोदसी वावशाने (3), अन्वापौ अजिहत जायमानम् (4)

[This mantra is in TS (1.7.13.1)]

10.89.14: Where was your shaft which is to be hurled against the evil-doers (1), when you clove the demons eager for war (2), and when the deceitful persons (3), are hit (*āprk*) and roll over in their wounds (*shasane*) on earth like cattle (4).¹⁴

10.89.15: O Indra, the enemies who press upon us and harm us (1), who are fiercely opposed to us and are assembled in large numbers (2), may they be overwhelmed with the blinding darkness (3). May the bright (days) and nights, overpower them (4).¹⁵

10.89.16: O Indra, the plentiful Soma offerings and the mantra-chants make you joyful (1). Also the utterances of the chanting ṛishis along with offerings (*sahūtim*) also (make you joyful (2). Disregard (*tira*) the praises and offerings of others (done without faith) (4). With your protections (3), come to our front (5).¹⁶

10.89.17: O Indra, may we have the knowledge of your protecting grace (1). O Indra, may we, descendents of Vishvāmitra (4), chant for protection this morn (3). May we have the knowledge of your new (protections) based on right-thinkings (2).¹⁷

[*vidyāma*: have the knowledge (based on, *vid*, to know (5.39.2), obtain (S), fit to receive (S)

vastoh: this morn (10.110.4); day (common meaning)]

¹⁴ कर्हि स्वि॒त् सा तं इन्द्र॑ चे॒त्यास॑द॒घस्य॑ (1), यद्भि॒नदो॑ रक्ष॒ एष॑त् (2), मि॒त्र॒क्रु॒वो (3), यच्छ॑स॒ने न॒ गावः॑ पृथि॒व्या आ॒पृग॑मु॒या शय॑न्ते (4)

¹⁵ श॒त्रूय॑न्तो॒ अभि॑ ये न॒स्तत॑स्रे (1), महि॑ ब्राध॒न्त ओग॑णास॒ इन्द्र॑ (2), अ॒न्धेना॑मि॒त्रास्त॑म॒सा सच॑न्तां (3), सु॒ज्योति॑षो॒ अक्त॑व॒स्ता अभि॑ ष्युः (4)

¹⁶ पुरु॑णि॒ हि त्वा॒ सव॑ना॒ जनानां॑ ब्र॒ह्माणि॑ म॒न्दन् (1), गृ॒ण॒तामृ॑षी॒णाम् इ॒मामा॑घोष॒न् (2), अव॑सा (3), स॒हूतिं॑ ति॒रो वि॒श्वाँ अ॑र्च॒तो (4), या॒ह्यर्वा॑ङ् (5)

¹⁷ ए॒वा ते॑ व॒यमि॑न्द्र भु॒ञ्जती॑नां वि॒द्याम॑ (1), सु॒मती॑नां न॒वाना॑म् वि॒द्याम॑ (2), व॒स्तो॒रव॑सा गृ॒णन्तो॑ (3), वि॒श्वामि॑त्रा उ॒त तं इन्द्र॑ नू॒नम् (4)

10.89.18: We invoke the opulent Indra for happiness and protection (*ūtaye*) (1). May he, the great leader, grant us the plenitude in this battle (2). He hears our hymns, he is fierce (3), he kills the Vṛtrās in battles and recovers the riches (stolen by hostiles) (4).¹⁸

[*shunam*: happiness, (4.3.11) (everywhere in RV)]

90: Puruṣha Sūkta

Riṣhi: Nārāyaṇa

10.90.1: The Thousand-Headed Person

10.90.2: He is All

10.90.3: Universe is only a small part of Him

10.90.4: Inanimate and Animate

10.90.5: Virāt

10.90.6: Yajña or Sacrifice

10.90.7: Puruṣha as Yajña

10.90.8: Out-pouring of Light

10.90.9: Chhandas (metres)

10.90.10: Time

10.90.11: The Four Aspects

10.90.12: Four Powers

10.90.13: Moon, Indra and Agni

10.90.14: Earth and Directions

10.90.15: Seven Sheaths

10.90.16: Yajña is Done by Yajña

[Metre: 1-15, Anuṣṭup (8, 4); 16, Triṣṭup (11, 4)]

[It is the most popular Sūkta among all the Sūktās in the four Veda Mantra Samhitās. It is found with some variations in all of them. In the Rig Veda Mantra Samhita, it is 10.90, i.e., 90th Sūkta in the tenth Maṇḍala. In the Shukla Yajur Veda Vājasaneyā Samhita it is VS (31), i.e., adhyāya 31. It is not found directly in the Kṛiṣṇa Yajur Veda Taittirīya Samhitā (KYTS), but it is in the Taittirīya Āraṇyaka (TA) which is really a continuation of KYTS. It is TA (3.12), i.e., 12th anuvāka in the 3rd Kāṇḍa. Puruṣha Sūkta in the Sāma Veda has only

¹⁸ शुनं हुवेम मघवानमिन्द्रम् (1), अस्मिन् भरे नृतमं वाजसातौ (2), शुण्वन्तमुग्रमूतये (3), समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् (4)

6 mantrās. Puruṣha Sūkta of Atharva Veda is AV (19.6), i.e., 6th Sūkta of 19th Kāṇḍa (out of 20 Kāṇḍās). The wording of the mantrās in AV are sometimes different from that in RV, TA or VS. The last or 16th mantra in AV is not in the Puruṣha Sūktās of RV, TA or VS. Sāyaṇa in his commentary on TA (3.12) states that this Sūkta is also known as Nārāyaṇa.

Several Upaniṣhads such as Shvetāshvatara U. contain several mantrās of Puruṣha Sūkta verbatim. The Maudgala U., one of the 108 Upaniṣhads, is a commentary on Puruṣha Sūkta. The word 'Puruṣha' and its various connotations are discussed in several Upaniṣhads including authoritative ones like Chhāndogya U.

According to Sri Kapāli Sāstry, the Puruṣha in the Rig Veda Sūkta is same as the *uttama puruṣha* mentioned in Bhagavad Gīta (15.17). In the Hindu tradition, there is only one spirit, call it Brahman or by any other name, which pervades every aspect of our manifestation. Even the word 'pervading' may indicate that it pervades in something else such as salty taste in water. There is no other second. It pervades and it is pervaded.

When the spirit is mentioned, one assumes that it is beyond human contact. It is assumed to be something abstract like space. For instance one cannot say one can touch space or feel space. To prevent this misunderstanding the Rig Veda uses the word 'the Supreme Person' to denote this Supreme Spirit. This Puruṣha can be contacted.

According to the expository Brāhmaṇa books or lexicons, *puruṣha* has several meanings such as:

- (i) He who goes ahead (*purati agre gachchhati*)
- (ii) That which fills all with his strength (*piparti pūrayati balam yaḥ*)
- (iii) He who fills and enlivens all universe, but lies hidden (*puri shete yaḥ*); (SB 13.6.2.1)
- (iv) Pur-uṣha, the dawn in the city; He who is filled with light;
- (v) Puru-ṣha, filled with wisdom and eternal happiness; citizen of Heaven.

"Puruṣha with its three kaleidoscopic syllables, *pu-ru-ṣha*, keeps unfolding in a never-ending play, the image of the creation like a musical theme developed by a skilful musician." (Jean Le-Mee)

Bhāgavata (7.14.37) states, 'Puruṣha is called so because he creates all the species of beings (*pura*), human beings, beasts, sages and gods and lies within each in the form of soul'. Hence the lexicon Amarakosha regards Puruṣha as synonymous with Ātman. Muṇḍaka U. identifies Puruṣha with immutability (*akṣhara*) and eternal (*para*), and speaks of him as filling all things from within and without. The devotee declares in Īṣha U. (16) that, 'the Puruṣha there and there (solar orb) is also Myself'.⁺

Chhāndogya U. (8.12.1) declares: "Mortal indeed is this body, held by death. But it is the support of this deathless (*amṛtasya*) bodiless (*asharīrasya*) ātman (*ātmanah*). This serene one rises out of this body, reaches the highest light and appears in his own form (*svenarūpeṇa*). He is the Highest Person (*uttama puruṣha*). There he moves about, laughing, playing, rejoicing into woman, vehicles or relations."

Muṇḍaka U. (2.10) declares, "whatever is in this universe (born of) works, askesis (*tapa*), the word (brahma) is this Puruṣha, the immortality."

The passage from the book, 'Taittirīya Āraṇyaka' quoted at the end of the Sūkta 10.121 is also an excellent introduction to this sūkta. See also the SAKSI books, 'Hymns on Creation and Death' and 'Puruṣha Sūkta'.]

10.90.1: Puruṣha has numerous heads (1), numerous eyes and feet (2). He pervades the earth on all sides (3).

He exists beyond the ten directions (4).¹

[Lines 1 and 2: *sahasra* means innumerable, not a mere thousand in number. The Person sees with the eyes of every living being, walks with the feet of every living being. Hence the Shvetāshvatara U. (3.3, 4.3) declares that the Puruṣha has all the faces of all beings, i.e., the universal face (*vishvatomukhaḥ*). The epithet '*sahasra*' occurs in many places in RV.

⁺ yo sa asau asau puruṣhaḥ so aham asmi (Īṣha U. 16)

¹ सहस्रशीर्षा पुरुषः (1), सहस्राक्षः सहस्रपात् (2),
स भूमिं विश्वतो वृत्वा (3), अत्यतिष्ठद्दशाङ्गुलम् (4)

[TA (3.12.1), VS (31.1), Shvet. U. (3.14)]

Lines 3 and 4: *angula*: a measure of space or direction. Even though the Puruṣha pervades the entire earth, He is not limited by it. His power exceeds all the ten directions. As mentioned again in mantrās 3 and 4, only a small part or aspect of the Puruṣha is the entire manifested world. An analogy may be given. The ocean is the store of all waters. However, only a small part of this water participates in dynamical activity involving evaporation of the water from the ocean, cloud-formation, the rain-formation generating the rivers which bring the water back to ocean. Similarly every aspect of manifestation arises from the Supreme Puruṣha and returns to him, but the realm of manifestation is itself small.]

10.90.2: Puruṣha, indeed, is all this (universe) (1), what has been and what is to come (2). He, the Lord of immortality (3), rises (or transcends) from the plane of matter (*anna*) (to higher planes) (4).²

[Lines 3 and 4: Even though the Supreme Person is the Master of Immortality, He begins the journey of manifestation beginning with Ocean of Inconscience (*apraketam salilam*, RV (10.129.3)). As the Tai. U. declares, there exists planes of increasing consciousness like matter (*anna*), life-energies (*prāṇa*), mind (*mana*), *vijñāna* and *ānanda*. In the lowest level, matter (*anna*) is supreme. Tai. U. (2.3.2) declares, 'all beings are born in *anna* (matter), they live in matter they enter it at the end'. The Supreme Person, beginning with the plane of matter, transcends it and goes to higher planes one by one till he hits the plane of *Ānanda*.]

10.90.3: Such is his magnificence (1), but Puruṣha is greater than this (manifestation) (2). All beings are a part of Him (3). Three parts (of Him) are immortal in Heaven (4).³

[Line 1: We are all aware of only a very small part of the glory of His manifestation.]

² पुरुष एवेदं सर्वं (1), यद्भूतं यच्च भव्यम् (2), उतामृतत्वस्येशानो (3), यदन्नैनातिरोहति (4) [TA (3.12.2), VS (31.2), Shvet. U. (3.15)]

³ एतावानस्य महिमाऽतो (1), ज्यायाँश्च पूरुषः (2), पादौऽस्य विश्वा भूतानि (3), त्रिपादस्यामृतं दिवि (4)

[TA (3.12.3), VS (31.3), Chh. U. (3.12.6)]

Line 2: Puruṣha is superior to this realm of manifestation. What is stated in mantrās 1 and 2 is being rephrased here.

Line 3: a small part, (not necessarily the fraction one-fourth)

Line 4: *tripāt*: usually translated as, 'three parts'. It means here, 'most of it'. i.e., most of the power of the Person is in the immortal heavens.

divi: usually translated as Heaven; it is the realm of Light.]

10.90.4: Puruṣha ascended, the three planes (1), the other part was here again and again (2). From here on all sides He pervades all (3), what is animate and what is not (or Heaven and Earth) (4).⁴

[Line 1: *tripād*: Usually translated as the fraction, three-fourths. It is translated here as three planes. *pāda* means 'feet' or something connected with movement. Recall the four *pādās* of a metre. The meaning here is that only a part of him is engaged in manifestation and the remaining ascended to the highest triple realm of *sat-chit-ānanda*. RV (10.56.1) refers to the three realms of light, and refers to the highest light of Supreme Sun. Puruṣha ascends these realms.

Line 4: It is difficult to obtain the exact meaning. Literally '*ashana*' means eating or food, '*sa + ashana*' is 'with eating' '*anashane*' means 'without eating'. Sāyaṇa regards *ashana* as the animate world and *anashana* as the inanimate. Since all beings on earth eat, *ashana* may mean earth and *anashana* may be Heaven. Thus the Puruṣha pervades everything, inanimate or animate, Heaven or Earth.

udait: to be, to remain; *ūrdhva udait puruṣhaḥ*: Puruṣha remains in his own form in the highest realm.]

10.90.5: From him was Virāt born (1). From Virāt was born Puruṣha (the various beings) (2); Born, He spread over (3), the earth from behind and in front (4).⁵

[To understand the connection between the two statements 'Virāt came from Puruṣha' and 'Puruṣha came from Virāt', we have to

⁴ त्रिपादूर्ध्व उदैत् पुरुषः (1), पादोऽस्येहाभवत् पुनः (2),

ततो विष्वङ् व्यक्रामत् (3), साशनानशने अभि (4) [TA (3.12.4), VS (31.4)]

⁵ तस्माद्विराज्जायत (1), विराजो अधि पूरुषः (2),

स जातो अत्यरिच्यत (3), पश्चाद्भूमिमथो पुरः (4)

[TA (3.12.5), VS (31.5) (v)]

understand the meanings assigned to Virāt and Puruṣha in the Veda books and ancient Brāhmaṇa, and not depend on the speculations of the moderns. The source of all creation is called as Puruṣha or Adipuruṣha or *avyakta* (unmanifest reality). From this *adi-puruṣha*, came the Virāt. Virāt is the cosmic totality of all the manifestation. AV (8.10.1) states, 'Virāj was this universe in the beginning'.

Bhāgavata (11.4.3) states that the supreme and primordial being (Nārāyaṇa) created the Virāj out of his own nature (in the form of the bricks of this material universe as it were) and entered into the Virāj. From the Virāj was born the various types of beings, inanimate and animate, i.e., various *puruṣhās* were born out of Virāt. This Virāt is also called as Prajāpati. TA (3.1) describes Virāt or Prajāpati in terms of ten qualities namely *chitti* (knowledge), *chitta* (mental clarity), *vāk* (speech), *adhīta* (reflection, attention), *keta* (intuition, Agni), *vijñāta* (discernment), *vākpati* (powers of speech), *manas* (mind), *prāṇa* (life-energy) and *sāma* (tranquillity or equality). The same mantra relates these ten qualities to the ten aspects of the outer yajña namely *sruk* (ladle), *ājya* (ghee, offering), *vedi* (altar), *barhi* (grass-seat), *agni* (Agni, Agni), *agnidhra* (Agni-kindler), the *hotṛ* (invoking priest), *upavakṛ* (impelling priest), *havi* (offerings to Agni), *adhvaryu* (chief priest overseeing all the activities).¹

RV (10.72.2) states, 'before the birth of the Cosmic Beings or Gods, the being (*sat*) was born from non-being (*asat*)'.

The relation between Puruṣha and Virāt indicates the seed of the Puruṣha-Prakṛti idea i.e., the creation is a joint affair between the two forces symbolically termed the male and female. Of course, these words have nothing to do with the human sexuality. It is said that, 'virāt' is assigned the feminine gender. The Atharva Veda establishes the identity between Virāt and the goddess of speech Vāk. 'Speech is virāt'. 'Creator himself entered into something created by himself and thus he expressed himself and expanded himself in the form of cosmos.' The Bṛhadāraṇyaka U. (4.2.3) states, 'that Indra is the supreme being, his wife *patni* is Virāt, i.e., Indra is the Puruṣha and Virāt is the Prakṛti.

¹ चित्तिः सुक् । चित्तमाज्यम् । वाग्वेदिः । आधीतं बर्हिः । केतो अग्निः । विज्ञातमग्निः । वाक्पतिर्होता । मन उपवक्ता । प्राणो हविः । सामाध्वर्युः ।

arichyate: (line 3): emptied according to S, i.e., the Supreme Person emptied himself of his Supreme Power and the form of earth and others.

purah: in front; i.e., the Supreme entered the Earth on all sides.]

10.90.6: With Puruṣha as offering (1), the devās performed a sacrifice (2); spring was the *ājya* (3), summer the fuel (*samit*), and autumn (*sharat*) the offering (4).⁶

[*ājya*: see (10.90.8).

This mantra deals with the creation of the multiplicity needed in the manifested universe. According to the Vedic sages, every act of creation can only be a result of yajña. The word sacrifice is often used to indicate yajña, but it is a poor choice. The English word, 'sacrifice' is indicative of suffering as can be seen from the usage, 'I sacrificed my happiness and life for the sake of my parents or country'. There is no suffering in yajña. Yajña is simply a transformation of entities from one form into another. Yajña is properly defined as an activity of collaboration between the Supreme Person and the devās. In activities involving human beings such as cooking, eating etc., yajña is the collaborative activity between the devās (cosmic forces) and the human beings. In any yajña, three primary forces of the three-realms are invoked. They are the Earth, represented by Agni, the Midworld, represented by the waters and the Heaven, represented by the mental realm (*ājya*). In the outward yajña, *samit* is the fuel and *ājya* is the ghee.

During this primeval creation there is none but the Puruṣha. The three powers of time represent the three ingredients. The summer, the season of heat, represents Agni, deity Agni; the rainy season (or *sharat*) represents the Vāyu (or deity of midworld). The spring season with its variety of fresh activities represents the deity Indra, the lord of all actions. Indra represents the realm of mind. The three primary forces namely Agni, Vāyu and Indra initiate this yajña. It should be stressed that the Indra of the Veda is quite different from the deity Indra in the Purāṇa or Epics.]

⁶ यत् पुरुषेण हविषा (1), देवा यज्ञमतन्वत (2), वसन्तो अस्यासीदाज्यं (3), ग्रीष्म इध्मः शरद्धविः (4)

[TA (3.12.6), VS (31.14)]

10.90.7: The Puruṣha, born in the beginning, who is also the yajña, was placed on the straw and consecrated (or besprinkled) (1).

Gods performed yajña by means of Him along with the *sādhyās* and the *prāṇās* (*ṛṣhayaḥ*) (2).

[*yajña* in line 1 is not a ritual act; it signifies devotion, adoration, honouring. Note RV (3.32.12) where the word *yajña* occurs four times in the first half. See also the mantra RV (10.90.16) with the phrase, '*yajñena yajñam ayajanta*'.
sādhyā: to be accomplished or mastered; *sādhyās*: they are said to be the earliest gods or devās, or the energies that render the accomplishment of actions.
ṛṣhayaḥ: they are not human seers. Shat. Br. (6.1.1.1) declares that *Prāṇās* (vital currents) are *riṣhis*.
barhi: grass in the outward ritual; 'the vast', in the inner ritual. See (10.70.4). *bar*: comes from *br*, 'vast' as in *brhat*.
barhiṣṭham: mightiest, (3.13.1), (Agni)]

10.90.8: From that act of total giving (1), was gathered the variegated out-pouring (of light) (2).
 (From them) arose the forms of knowledge (*pashūn*) (3), pertaining to the life-energy, those which come together in a clan (*grāma*) and those which spread out (*āraṇya*) (4).⁸

[*ājyam*: out-pourings of light; *ājya* has this meaning everywhere in the spiritual interpretation of Veda. Note that the ritualists translate it as, 'a mixture of butter and curds'. In that primeval sacrifice, before creation, how can there be curds and butter? The habit of fixing the meanings of words based on ritual usage has greatly contributed to the covering up of the wisdom of the Veda.

Usually lines 3 and 4 are translated as referring to the creation of beasts. However this topic is mentioned later in mantra RV (10.90.10). Hence, the meanings of the words such as *pashu* given

⁷ तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः (1),

तेन देवा अयजन्त साध्या ऋषयश्च ये (2) [TA (3.12.8), VS (31.9)]

⁸ तस्माद्यज्ञात् सर्वहुतः (1), संभृतं पृषदाज्यम् (2),

पशून् ताँश्चक्रे (3), वायव्यानारण्यान् ग्राम्याश्च ये (4)

[TA (3.12.9), VS (31.6)]

here are valid. Perhaps what is mentioned here is the earliest form of life termed amoeba.

pashūn: forms of knowledge or seeings; from *pash*, to see.

āraṇya: occurs only once in RV, here. We have derived its meaning from *āre*, the spokes of a wheel i.e., the facets of knowledge which are distinct and unique.

grāma: in RV, it means a 'cult' or life-collective. Many have translated *grāma* as village. But the creation of human beings has not been mentioned yet. Here it is the knowledge of entities coming together to form a group.]

10.90.9: From that act of total giving (1), the rik and the sāman were born (2), the chhandas was born of that (3), and from that was the yajus born (4).⁹

[*rik*: word which brings with it the illumination;

sāma: a *ṛk* mantra which is sung according to specific rules;

chhandāmsi: poetic measures; the metres like *gāyatrī* and *anuṣṭubh* etc. For a listing of the various metres and their characteristics, see the essay 5 in the book, 'The Basics of RV'.

yajus: the word which guides the sacrificial action in accordance with the *ṛk* mantrās. Typically, yajus mantra is a brief prose passage.

"In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhāhitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages which treat the poetic measures of the sacred mantrās, — *anuṣṭubh*, *triṣṭubh*, *jagatī*, *gāyatrī*, — as symbolic of the rhythms in which the universal movement of things is cast." (Sri Aurobindo)]

⁹ तस्माद्यज्ञात् सर्वहुत् (1), ऋचः सामानि जज्ञिरे (2),

छन्दांसि जज्ञिरे तस्मात् (3), यजुस्तस्मादजायत (4)

10.90.10: From that was born the realm of heaven (*ashva*) (1), and those with two aspects of consumption (i.e., the past and the future time) (*ubhayādataḥ*) (2).

Rays of Knowledge (or Sun's rays) (*gāvaḥ*) were born from that (3). From that were born the waters (*ajāvayaḥ*) (4).¹⁰

[In many available translations, this verse deals with the creation of beasts with the meanings indicated below.

ashva: horses; *ubhayādataḥ*: those beasts with two rows of teeth; *gāvaḥ*: cattle; *ajāvayaḥ*: goats and sheep.

The Puruṣa Sūkta deals with the principles of creation. Horse etc., represent only end-products of the evolution or manifestation. The list given above is very limited. The birds, the reptiles, and aquatic creatures are not mentioned. The usual explanation given for the mention of horses and cows is that ṛiṣhis were all nomads for whom cows, horses etc., were more important. We do not accept this view. Each mantra is not a human composition done by the mind, it is a revelation. Hence the meanings like horses for *ashva* etc., are inappropriate.

In our translation, *ashva* represents the heaven or the realm from which everything proceeds. Recall the first mantra of Bṛh. U., 'Ashva is a symbol of entire Universe'. Ashva includes all the life-energies.

The second word is *ubhayādataḥ*; it is time, the present time which is sandwiched between the two rows (*ubhaya*) namely past and future, as pointed out by Prof. S.K. Ramachandra Rao.

The third word is *gāvaḥ* which stands for Sun's rays or all types of knowledge. This meaning is mentioned in Brāhmaṇa books. *ajāvayaḥ* stands for the clouds which pour down rain. Thus this verse indicates the four aspects of creation namely Heaven including prāṇa, Time, Sun's rays or knowledge and the Waters or dynamical energies, *āpaḥ*.]

¹⁰ तस्मादश्वा अजायन्त (1), ये के चौभयादतः (2),
गावौ ह जज्ञिरे तस्मात् (3), तस्माज्जाता अजावयः (4)

10.90.11: In how many ways did they imagine Him (2), when they have set up the Puruṣha (1)? What about the important aspect (*mukhya* or *mukha*)? What about the externals (*bāhya*, *bāhu*) (3)? What (names) did they assign to the variety of productive skills (*ūrū*) and the powers of movement (*pādā*) (4).¹¹

[In the usual translations, *mukha* is rendered as mouth, *bāhu* as arms etc., implying a human sacrifice and then it is explained as a symbol.

First recall that a small part of the Puruṣha becomes the manifested universe. All the principles of manifestation are in the seed-state here.

vi + akalpayan: to imagine; *vi + adadhuḥ:* to set up;

The word *adadhuḥ* occurs in RV (2.4.2), (10.12.7) with the meaning, 'to set up'. *kalpayati* means to imagine. The verse does not explicitly mention the Puruṣha was divided. The questions are:

(i) What is the main part or *mukha* (*mukhya*) ?

(ii) What is the nature of interaction of the many aspects among one another ?

(iii) How did they refer (*uchyate*, to call) to the wide range (*ū*) of productive skills (*ru*)? How about the powers of movement of feet or *pādā* ?]

10.90.12: His key part (or mouth) was the Man of the Word (*brāhmaṇa*) (1), Into the Prince (*rājanya*), (the strength of) His arms were made (2). While His wideness (thighs) became the producers (*vaishya*) (3), His power of movement (feet) gave birth to the man of service (*shūdra*) (4).¹²

[This mantra gives the answers to the questions posed in the earlier mantra. Often this mantra is quoted by Hindu-bashers as saying that the caste system with all its evils can be traced to the Vedās. Before answering this remark, we should know that every system invented

¹¹ यत् पुरुषं व्यदधुः (1), कतिधा व्यकल्पयन् (2),
मुखं किमस्य कौ बाहू (3), का ऊरू पादा उच्येते (4)

[TA (3.12.13), VS (31.10)]

¹² ब्राह्मणोऽस्य मुखमासीत् (1), बाहू राजन्यः कुतः (2),
ऊरू तदस्य यद्वैश्यः (3), पद्भ्यां शूद्रो अजायत (4)

[VS (31.11)]

by human beings without exception — industrialisation, democracy, capitalism, communism, environmentalism, etc., — has its own bag of evils.

The key aspect of the caste system practised in the last 1000 years is its basis on heredity, i.e., the son of kṣatriya is a kṣatriya. This is not mentioned in Veda. Every society contains the four types of persons — knowledge people, kings or administrators, industrialists and merchants, and the persons who labour and offer personal services. The existence of the four classes all over the world cannot be denied. The existence of acute poverty in some sections of the so-called Christian societies such as USA is documented in the extensive studies of sociologists. It is childish to bash Veda for the existence of hereditary caste system which it does not even mention.

European Society has declared that the God or creator has bestowed special prestige on the kings. Note that the commoners (the working class) were not allowed to become members of even a monastery. It is declared that God's grace is only on the rich.

Veda states that all the four classes come directly from the Creator. From the feet (*pāda*), the most important organ for humans, originated the so called working class. This idea is present in many other places in Veda. For instance TS (5.7.6.6) is a prayer for the grant of brilliance for all the four groups including *shūdrās*.

“Grant brilliance (*rucham*) to the brāhmaṇa, place brilliance in the princes, place brilliance in Vaishyās and Shūdrās.”

Note that the Vaishyās constitute the vast majority of people. Using modern language, it includes most scientists, engineers, accountants, various types of technicians, artists, musicians etc.

Note that there is no need to consider this mantra as representing the limbs of a human being. Here is the mention of the four powers of the Puruṣha which became the four groups of persons:

mukha: the most important aspect; mouth;

bāhu: strength; arms;

ūrū: wideness; thighs;

pāda: power of movement; feet;]

10.90.13: The moon was produced from His mind (1). Out of His eye the sun was born (2). Indra and Agni came from His mouth (3). And from His breath the wind (Vāyu) was born (4).¹³

[Here is the birth of the great cosmic powers of Agni, Indra, Sun and Moon. Note that Agni is not the mere physical Agni. RV declares that Agni is the power of will (*kratu*) in man. He is called God-will. Indra is the lord of Divine Mind and actions, the God-Mind. For more information on Agni and Indra, see the compact SAKSI books, 'Secrets of Effective Work: Agni's Guidance' and 'Indra, the Lord of Divine Mind'.]

[There is considerable evidence for the connection of Moon and mental thoughts. The severity of mental illness seems to be related to the moon-cycle; the illness erupts on or near the new-moon days.]

10.90.14: From His navel came mid-region (1). The heaven evolved from His head (2). From feet the earth; from ears the directions (3). Thus the worlds were regulated (4).¹⁴

[Here are the several planes of the cosmos. Each plane has its own principle of manifestation, the corresponding world and the deity.]

10.90.15: The Gods, giving a body to yajña (3), bound Puruṣha, the seer (4). Seven were the surrounding sheaths (*paridhi*) (1), Thrice seven the prepared fuels (*samit*) (2).¹⁵

¹³ चन्द्रमा मनसो जातः (1), चक्षोः सूर्यो अजायत (2),
मुखादिन्द्रश्चाग्निश्च (3), प्राणात् वायुरजायत (4)

[TA (3.12.14), VS (31.12)]⁺

⁺ Second half in VS (31.12):

shrotrāt vāyuḥ cha prāṇaḥ cha mukhāt agnir ajāyata]

¹⁴ नाभ्यां आसीदन्तरिक्षं (1), शीर्ष्णो द्यौः समवर्तत (2),
पद्भ्यां भूमिर्दिशः श्रोत्रात् (3), तथा लोकाँ अकल्पयन् (4)

[TA (3.12.15), VS (31.13)]

¹⁵ सप्तास्यासन् परिधयः (1), त्रिः सप्त समिधः कृताः (2),
देवा यद्यज्ञं तन्वाना (3), अबध्नन् पुरुषं पशुम् (4)

[TA (3.12.7), VS (31.15)]

[*yajñam tanum* is the body of *yajña*. The gods or cosmic forces give a body to *yajña*. Recall TS (3.1.10) stating ‘*yajña* is Viṣṇu, the all-pervading’.

The seven *paridhis* are the seven planes of existence, namely the three lower ones, matter (*anna*), life-energy (*prāṇa*), mind (*mana*), the three higher ones *ānanda* (*jana*), conscious-force (*tapa*), Truth of Existence (*satya*) and the link world between the two triplets, *mahas*, the plane of *Vijñāna* or Supermind. The twentyone fuels are the three energies in each of the seven planes.

pashu: derived from *pash*, to see; ‘*puruṣham pashu*’ means ‘the *Puruṣha* the seer’. He is bound as it were in the beginning and he becomes free step by step by his ascension mentioned in mantra 2. There is no need to render, ‘*puruṣham pashum*’ as sacrificial beast. Note also that TS (5.2.6) declares that the ‘*pashu*’ are *prāṇās*. TA (6.64) states that heart is the *yūpa* (*hṛdayam vai yūpaḥ*); the psychological foes like anger etc., are the *pashu* (*manyuḥ pashuḥ*). Animal sacrifice is not mentioned in the Veda mantrās.

10.90.16: By sacrifice, Gods sacrificed to sacrifice (1). These were the earliest established principles (2). The Mighty Ones in this way reached perfect bliss (3), where dwell the Gods, ancients, who made the Way straight (4).¹⁶

[Notice that *yajña* here is not a physical act. The Gods perform the sacrifice with the sacrifice by the process of sacrifice.

ayajanta: accomplished the sacrifice.

For the text and commentary of all the mantrās dealing with Supreme *Puruṣha* in the *Taittirīya Āraṇyaka* and *Mahānārāyaṇa Upaniṣhad*, see the SAKSI book, ‘Veda Mantrās and Sūktās: Widely used in Worship’. See also the related SAKSI book, ‘*Puruṣha Sūkta*’ by Professor S.K. Ramachandra Rao.]

¹⁶ यु॒ज्ञेन॑ यु॒ज्ञम॑यजन्त दे॒वाः (1), तानि॑ धर्मा॑णि प्रथ॒मान्या॑सन् (2),
ते ह॒ नाकं॑ महि॒मानः॑ सचन्त॒ (3), यत्र॑ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः (4)

[TA (3.12.18), VS (31.16), RV (1.164.50)]

Anuvāka 8: Sūktās (91-99)

91: Agni

Riṣhi: Aruṇa Vaitahavya

- 10.91.1: Wide of being, wide of light
 10.91.2: Guest in every house
 10.91.3: Discerning and the sole one
 10.91.4: Your perception of knowledge
 10.91.5: Rays of intuition
 10.91.6: He has the order of truth
 10.91.7: Your ageless hosts
 10.91.8: All-embracing thinker
 10.91.9: Ordainers of work
 10.91.10: Priest of the Word (*brahma*)
 10.91.11: You do worship
 10.91.12: These high words and lauds
 10.91.13: Touch the heart
 10.91.14: Thinking full of beauty
 10.91.15: Glorious and vast
 [Metre: 1-14, Jagatī (12, 4); 15, Triṣṭup (11, 4)]

10.91.1: The dweller in the house, aspiring in the seat of revelation (2), is kindled in the house, adored by those who are wakeful (1). (He is) the caller of every offering, one Supreme (3), wide of being, and wide in light (4).

(He is) a perfect friend to the man who seeks his friendship (5).¹

[*vareṇyo*: one supreme, one desirable; *vaitahavya*: name of riṣhi here; one born of *vītahavya*; giver of offering]

10.91.2: In his visioned glory he lodges as the guest in every house (1), as a bird in forest and forest (2). He disdains not the peoples (3). Common to all he dwells in man and man (4).²

¹ सं जागृवद्भिर्जरमाण इध्यते दमे (1), दमूना इषयन्निष्स्पदे (2), विश्वस्य होता हविषो वरेण्यो (3), विभुर्विभावा (4), सुषखा सखीयते (5)

² स दर्शतश्चिरतिथिर्गृहेगृहे (1), वनेवने शिश्रिये तक्ववीरिव (2), जनंजनं जन्यो नार्ति मन्यते (3), विश आ क्षेति विश्यो विशविशम् (4)

[The Divine is not seated somewhere beyond, above this creation, requiring the seeker to leave the world if he is to find Him. The Divine is here in the universe, the Divine is in the heart of each man. Having created form, says the Upaniṣhad, He entered into it and took His lodging in it. Thus He is in the heart of every being, in house and house. No form, no creature is too small or too mean for this Guest of shining glory. He regards every mansion as His habitation and dwells in His sacred chamber awaiting the hour when man, the master of the house, Yajamāna, would wake up to the Presence and bring his life-offering for His acceptance.

Line 4: alternate: universal, he dwells in being and being,]

10.91.3: You are discerning in your judgments (1), strong of will in your workings of will (2). O Agni, you are an omniscient seer in your seer-wisdoms (3), the sole one, a possessor of riches, you rule over all the riches (4), nourished by earth and by heaven (5).³

10.91.4: You have known your native abode where is the order of the Truth (1). Being luminous, you are seated in the plane of revelation (*iḷa*) (2). Your perceptions of knowledge have come like the white brilliances of the dawns (3), like rays of the sun free from the stain of evil (4).⁴

[Line 3: *uṣhasām etayo*: advents of the dawns (alternate)]

10.91.5: Like lightnings from a storm cloud, your glories (1), break into light of knowledge brilliant (2). (They are) like the rays of intuition of the dawns (3). When loosed on the growths of earths and woods of delight (4), you seek out yourself all around (*pari*) the food for your mouth (5).⁵

[Line 5 (alt.): heap food in your mouth.]

³ सुदक्षो दक्षैः (1), क्रतुर्नासि सुक्रतुः (2), अग्नौ कविः काव्येनासि विश्ववित् (3), वसुर्वसूनां क्षयसि त्वमेक इद् (4),

द्यावा च यानि पृथिवी च पुष्यतः (5)

⁴ प्रजानन्नग्रे तव योनिर्मृत्वियम् (1), इळायास्पदे घृतवन्तमासदः (2),

आ तै चिकित्र उषसामिवेतयो (3), अरेपसः सूर्यस्येव रश्मयः (4)

⁵ तव श्रियो वर्ष्यस्येव विद्युतः (1), चित्राश्चिकित्र (2), उषसां न केतवः (3), यदोषधीरभिसृष्टो वनानि च (4), परि स्वयं चिनुषे अन्नमास्यै (5)

10.91.6: The growths of earth held him (1), as a child in the womb in whom was the order of the Truth (2). The Waters become the mothers of that Agni who gave him birth (3). He is the common child with whom the delightful woods and the plants of earth (4), are pregnant (5), and they are delivered of him always (6).⁶

10.91.7: Missioned, fanned by the wind (1), you swiftly (*tr̥shu*) enter into your food (2). You spread wide after your desire (*vashān*) (3). Your ageless hosts (5), toil like chariot-warriors far apart (4), as you burn (6).⁷

[*dhak̥shi*: burn (4.4.4)]

10.91.8: The creator of wisdom, the accomplisher of the discovery of knowledge (1), Agni, the Priest of the call, the all-embracing thinker (2). Him (they choose) universal in the little offering (3), him they choose in the great offering (4). (They choose) not another than you, O Agni (5).⁸

[*samānam*: universal]

10.91.9: O Agni, in their discoveries of knowledge, the ordainers of work (2), desire you, and choose you, as Priest of the call (1). The seekers of the godhead hold your delight (3). Human beings have plucked for you the sacred grass of your seat and have brought their offerings (4).⁹

[Line 3: alternate: set before thee the things of your delight
vedhasaḥ: ordainers of work; *tvāyavaḥ*: they who desire you;]

⁶ तमोषधीर्दधिरे (1), गर्भमृत्त्वियं (2), तमापो अग्निं जनयन्त मातरः (3)

तमि॒त् संमा॒नं व॒निनश्च॒ वीरु॒धो (4), अन्तर्वी॒तीश्च॒ सुव॑न्ते च वि॒श्वहा॑ (5)

⁷ वा॒तोप॑धू॒त इषि॑तो (1), व॒शाँ अनु॑ तृषु॒ यद॑न्ना वे॒र्विष॑त् (2), वि॒तिष्ठ॑से (3)

आ ते॑ यतन्ते र॒थ्यो यथा॑ पृथक् (4), श॒र्धाँस्य॑ग्ने अ॒जरा॑णि (5), ध॒क्षतः॑ (6)

⁸ मे॒धाका॑रं वि॒दथ॑स्य प्र॒साध॑नम् (1), अ॒ग्निं हो॒तारं॑ परि॒भूत॑मं म॒तिम् (2),

तमि॒दर्भे॑ ह॒विष्या॑ संमा॒नमि॒त् (3), तमि॒न्महे॑ वृण॒ते (4), ना॒न्यं त्वत् (5)

⁹ त्वा॒मिद॑त्र वृण॒ते त्वा॒यवो॑ हो॒तार॑म् (1), अ॒ग्ने वि॒दथै॑षु वे॒धसः॑ (2),

यदै॒व॒यन्तो॑ द॒धति॑ प्र॒यांसि॑ ते (3), ह॒विष्म॑न्तो॒ मन॑वो वृ॒क्तव॑र्हिषः (4)

10.91.10: O Agni, yours are the call and the offering (1). Yours are the purification (*potram*) and the order of the sacrifice (*rtviyam*) (2). Yours the lustration (*neṣṭram*); you are Agni-bringer for the seeker of the Truth (4). The announcement (command) is yours, you become the pilgrim-rite (5). You are the Priest of the Word (*brahma*) and the master of the house in our home (6).¹⁰

[Line 6: (alt.): you are the priest of the pilgrim-rite]

10.91.11: O Agni, to you immortal (1), the mortal, presents the fuel and the perfect offerings (2). You are his priest of the call and his messenger (3). You direct (the yajña) and do the worship; you become the pilgrim-rite (4).¹¹

[*adhvariya*: also in (10.91.10)]

10.91.12: For him these thoughts and utterances go forth from us (1). These words, hymns of illumination and these high lauds, meet together (2), seeking the riches for the master of riches, for Agni (3), seeking the growth for those rich in growth (4); and his desire is towards them (5).¹²

[Note the distinctions in the words considered to be almost identical such as *mati* (thoughts), *vāchaḥ* (utterances), *giraḥ* (words), *ṛcha* (hymns of illumination) *sustuti* (high lauds).]

10.91.13: To the ancient one (1), I would speak a laud new to his desire (2), may he hear us (3). May it avail to touch his heart deep within (4), like a wife beautifully robed for her lord's desire (5).¹³

¹⁰ तवाग्ने होत्रं (1), तव पोत्रमुत्वि॒यं (2), तव नेष्ट्रं (3), त्वमग्नि॒हेताय॒तः (4), तव प्र॒शास्त्रं त्वम॒ध्वरीय॑सि (5), ब्र॒ह्मा चा॒सिं गृ॒हप॑तिश्च नो॒ दमे॑ (6)

¹¹ यस्तु॒भ्यम॒ग्ने अ॒मृता॑य॒ (1), म॒र्त्यैः स॒मिधा॑ दा॒श॒दुत॑ वा ह॒विष्कृ॑ति (2), तस्य॒ होता॑ भव॒सि या॒सिं दू॒त्यम् (3), उप॑ ब्रू॒षे य॒ज्ञस्य॑ध्व॒रीय॑सि (4)

¹² इ॒मा अ॒स्मै म॒तयो॑ वा॒चो अ॒स्मदाँ॑ (1), ऋ॒चो गि॑रः सु॒ष्टुत॑यः स॒म॒ग॒मत॑ (2), व॒सूय॑वो व॒सवे॑ जा॒तवै॑दसे (3), वृ॒द्धासु॑ चि॒द्वर्ध॑नो (4), यासु॑ चा॒कन॑न्त् (5)

¹³ इ॒मां प्र॒त्ताय॑ (1), सु॒ष्टुतिं॑ नवी॒यसी॑ वो॒चेय॑म॒स्मा उ॒श॒ते (2), शृ॒णोतुं॑ नः (3), भू॒या अ॒न्तरा॑ ह॒ृद्य॑स्य नि॒स्पृशे॑ (4), जा॒येव॑ प॒त्य उ॒श॒ती सु॒वासाः॑ (5)

10.91.14: Agni to whom are loosed and offered (2), our horses, our bulls and oxen and heifers and our rams (1), to Agni the nectar-drinker who bears on his beak the Soma (3), I beget a thinking, full of beauty, from my heart (5), to the ordainer of things (4).¹⁴

[The horses, bulls, rāms etc., are symbolic of the various powers and qualities in us which are to be divinised by being offered to the divine.]

10.91.15: An oblation has been offered into your mouth, O Agni (1), as if clarified butter in a ladle, as if Soma-delight in a bowl (2). Found (*dhehi*) in us the treasure in which are the heroes and which wins for us the plenitudes (3). (Found in us) the treasure excellent and glorious and vast (4).¹⁵

92: All-Gods

Riṣhi: Shāryāta Mānava

- 10.92.1: Agni, the guest at night
 - 10.92.2: Laws of action (*dharma*)
 - 10.92.3: Mentalise the truth of guidance
 - 10.92.4: Dynamic thoughts
 - 10.92.5: Indra energizes the worlds
 - 10.92.6: Maruts, universal strivers
 - 10.92.7: Singers craft the Vajra
 - 10.92.8: Fear of Indra
 - 10.92.9: Self-glory
 - 10.92.10: Inspired knowledge to human beings
 - 10.92.11: Various gods
 - 10.92.12: Ahirbudhnya, Shamī and Nahuṣhī
 - 10.92.13: Vāta, soul of all bodies
 - 10.92.14: Agni dwells amidst the fearless
 - 10.92.15: Paths ready
- [Metre: Jagatī (12, 4)]

¹⁴ यस्मिन्निश्वांस ऋषभास उक्ष्णो वशा मेषा (1), अंसुष्टास आहुताः (2), कीलालपे सोमपृष्ठाय (3), वेधसे (4), हृदा मतिं जनये चारुमग्रये (5)

¹⁵ अर्हाव्यग्रे हविरास्ये ते (1), सुचीव घृतं चम्बीव सोमः (2), बाजसनिं रयिमस्मे सुवीरं (3), प्रशस्तं धेहि यशसं बृहन्तम् (4)

10.92.1: (He is) the charioteer of Yajña, the master of people (1), the invoker of all the gods, the guest at night; he possesses luminous riches (2). He blazes with the dry bushes, and plays with the green growths (3). He is the showerer, ray of intuition and the master of the yajña, he reposes in the heaven (4).¹

[*jarbhurad*: plays, (2.2.5);

yajata: master of yajña, (3.5.3, 4.1.1), fit to be worshipped (S)]

10.92.2: Both (Gods and humans) have made this Agni the speedy protector (1). He perfects the laws of actions in the discovery of knowledge (2). Men take refuge in Agni, placed in front, this son of the brilliant Vāyu (4),

just as Uṣhas takes refuge in the Sun (*aktum*) (3).²

10.92.3: We mentalise the truth of guidance (*nīthāni*) of this adorable Agni (1). May our offerings be mature for his eating (*attave*) (2). When the formidable powers attain immortality (3), then the offerings are given to the divine beings (4).³

[*baṭ*: truth; *pan*: to adore]

10.92.4: To this power (*prasitiḥ*) of truth (Agni), salutation is offered by the wide-heaven, wide midworld (*vyacho*) (1), and also by the vast earth who is adorable and has dynamic thoughts (2). Indra, Mitra and Varuṇa together are conscious (of his greatness) (3); so also Bhaga and Savitṛ endowed with purified power of discrimination (4).⁴

[*aramati*: dynamic thoughts, (5.54.6, 7.1.6)]

¹ यज्ञस्य वो रथ्यं विशपतिं विशां (1), होतारमक्तोरतिथिं विभावंसुम् (2), शोचञ्छुष्कांसु हरिणीषु जभूरिद् (3), वृषां केतुर्यजतो द्यामशायत (4)

² इममञ्जस्पामुभये अकृण्वत (1), धर्माणमग्निं विदथस्य साधनम् (2), अक्तुं न यद्वमुषसः (3), पुरोहितं तनूनपातमरुषस्य निंसते (4)

³ बळस्य नीथा वि पुणेश्च मन्महे (1), वया अस्य प्रहुता आसुरत्तवे (2), यदा घोरासौ अमृतत्वमाशतात् (3), इज्जनस्य दैव्यस्य चर्किरन् (4)

⁴ ऋतस्य हि प्रसितिर्द्यौरुरु व्यचो नमो (1), मह्यरमन्तिः पनीयसी (2), इन्द्रो मित्रो वरुणः सं चिकित्रिरे (3), अथो भगः सविता पूतदक्षसः (4)

10.92.5: The rivers flow on with the rushing Maruts (1). They sweep the vast earth with dynamic thoughts (2). With them the all-pervading Indra goes around the wide (space) swiftly (3).

Roaring in the midworld (*jaṭhare*), he diffuses all (the worlds) (with his energy) (4).⁵

10.92.6: Varuṇa, Mitra, Aryama and Indra who has the most horse-energy among all the gods with that power (4), see all (3). Also the Maruts, sons of Rudra, achievers of works, universal strivers (1), flying like hawks in midworld (*divi*) and giving refuge to the mighty (*asura*) (see all) (2).⁶

[*krāṇā*: achievers of work (5.7.8, 5.10.2); *chaṣṭe*: sees all, 10.5.1]

10.92.7: Persons who praise Indra attain his protection (*bhujam*) (1). (Similarly) Sun (is praised) for getting the vision (2), the mighty one (is praised) for getting the virilities of strength (3).

The singers in the house of gods (5),

craft the Vajra and yoke it for its due action (4).⁷

[*arhaṇa* (line 4): in its due action (1.127.6); worships (*pūja*) (S);

paumsyam: virilities of strength, (5.59.4) & others]

10.92.8: The Sun urges his steeds and delights in his (presence) (1). Everyone is in fear of the mighty Indra (2).

The mighty deity, irresistible, thunders day by day (4).

Indra pants forward from his belly, with fear-causing might (3).⁸

⁵ प्र रुद्रेण ययिनां यन्ति सिन्धवः (1), तिरो महीमरमंतिं दधन्विरे (2),

येभिः परिज्मा परियन्तुरु ज्रयो (3), वि रोरुवज्जठरे विश्वमुक्षते (4)

⁶ क्राणा रुद्रा मरुतो विश्वकृष्टयो (1), दिवः श्येनासो असुरस्य नीळयः (2),

तेभिश्चष्टे (3), वरुणो मित्रो अर्यमेन्द्रो देवेभिरवशेभिरवशः (4)

⁷ इन्द्रे भुजं शशमानासं आशतु (1), सूरौ दृशीके (2), वृषणश्च पौंस्ये (3),

प्र ये न्वस्यार्हणां ततक्षिरे युजं वज्रं (4), नृषदनेषु कारवः (5)

⁸ सूरश्चिदा हरितो अस्य रीरमत् (1), इन्द्रादा कश्चिद्भयते तवीयसः (2),

भीमस्य वृष्णो जठरादभिश्चसौ (3), दिवेदिवे सहुरिः स्तन्नबाधितः (4)

10.92.9: Offer with obeisance (2), the affirming laud (stoma) to Rudra who is mighty (*shikvase*) and destroys the foes (1). He, the auspicious one with the riches and powers of movement (3), clings to you and offers the divine help in his self-glory (4).⁹

[*siṣhakti*: clings to you, (5.73.8)]

svavān: who controls his own *ātma* (*sva*), (1.118.1), one carrying riches]

10.92.10: Bṛhaspati, the showerer of gifts and the kinsmen of Soma (2), brought the inspired knowledge to the human beings (1). It was Atharva who first held together the devās by sacrifices (3). With the discriminating intellect, the Bhṛgu discovered (the ray-cows) (4).¹⁰

[Line 3: Part in (1.83.5)]

10.92.11: The gods, heaven and earth with their abundant seed (1), Narāshamsa with his four Agnis, Yama and Aditi (2), Tvaṣṭa, Dravinoda, Rbhukṣana (3), Rodasī, Viṣṇu and Maruts (4), are worshipped by us (5).¹¹

10.92.12: May the seer Ahirbudhnta (Indra) hear in this yajña (2), the extended praises done by us, the devoted worshippers (1).

May the always-moving Sūrya and moon stationed in heaven (3), and the goddess devoted to work (*shamī*) and Nahuṣhī know this hymn by their thoughts (4).¹²

[*ahirbudhnya*: he (Indra) who awoke the sleeping Ahi (snake); The waking of Ahi is mentioned in (4.19.3); also the name of the seer.

The two words *ahih* and *budhnya* occur in the following mantrās: (1.186.5), (2.31.6), (5.41.16), (6.49.14), (6.50.14), (7.34.17), (7.35.13), (7.38.5), (10.64.4), (10.66.11), (10.92.12), (10.93.5). The two words are separated. Together, they refer to Indra.]

⁹ स्तोमं वो अद्य रुद्राय शिक्से (1), क्षयद्वीराय नमसा दिदिष्टन (2), येभिः शिवः स्वर्वा एवयावभिः (3), दिवः सिषक्ति स्वयंशा निकामभिः (4)

¹⁰ ते हि प्रजाया अभरन्त वि श्रवो (1), बृहस्पतिर्वृषभः सोमजामयः (2), यज्ञैरथर्वा प्रथमो वि धारयद्देवा (3), दक्षैर्भृगवः सं चिकित्रिरे (4)

¹¹ ते हि द्यावापृथिवी भूरिरेतसा (1), नराशंसश्चतुरङ्गो यमोऽदितिः (2), देवस्त्वष्टा द्रविणोदा क्रभुक्षणः (3), प्र रौदसी मरुतो विष्णुः (4), अहिरे (5)

¹² उत स्य न उशिजामुर्विया (1), कविरहिः शृणोतु बुध्यो हवीमनि (2), सूर्यामासा विचरन्ता दिविक्षिता धिया (3), शमीनहुषी अस्य बोधतम् (4)

10.92.13: May Pūshan protect us in motion (1). May the all-gods, the son of waters (Agni), and Vāyu protect our yajña (2). Worship Vāta (Vāyu), the soul of all bodies (3). May Ashvins who are swift to our call hear our invocations in your way (4).¹³

[Line 3: see (10.168.4); Vāyu is the *ātma* of the gods.]

10.92.14: We laud with hymns (Agni), in his self-glory (2), who dwells amidst fearless persons (1). We praise Aditi, invincible, along with all the spouses of gods (3). (We praise) the young lord of night (4), and the lord of all with god-mind (5).¹⁴

[*nṛmaṇā*: one with god-mind, (10.45.1)]

10.92.15: The Angirasa seers praise the gods who are prior in birth (1). The uplifted pressing stones of Soma behold the yajña-journey (2). (With the sound of stones) Indra, the all-seeing, became vast (*vihāya*) (3). The arranging power of nature (axe) makes the paths ready to be firmly established (4).¹⁵

[*vihāya*: vast (4.13.6), great (4.11.4); *vananvati*: ready (8.102.19)

sumeka: firmly established (3.6.10); *svadhiti*: It indicates an axe which cuts through the forests of the material existence. It also indicates the self-ordering of Nature (*svadha*);

adhvara: the paths (in our subtle body for the yajña-journey)]

¹³ प्र नः पूषा चरथं (1), विश्वदैव्योऽपां नपादवतु वायुरिष्ट्यै (2),

आत्मानं वस्यो अभि वार्तमर्चत (3), तदश्विना सुहवा यामनि श्रुतम् (4)

¹⁴ विशामासाम् अभयानामधिक्षितं (1), गीर्भिरु स्वयंशसं गृणीमसि (2),

ग्राभिः विश्वाभिः अदितिमनर्वणम् (3), अक्तोर्युवानं (4),

नृमणा अधा पतिम् (5)

¹⁵ रेभदत्रं जनुषा पूर्वो अङ्गिरा (1), ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम् (2),

येभिर्विहाया अमवद्विचक्षणः (3), पाथः सुमेकं स्वधितिर्वनन्वति (4)

93: All-gods

Riṣhi: Tānva Pārthya

- 10.93.1: Protection for women against the forceful
 10.93.2: Far is the range of inspired hearing
 10.93.3: Universal light
 10.93.4: Rapturous immortality
 10.93.5: Lords of water
 10.93.6: Desert-like calamities
 10.93.7: May God be gracious
 10.93.8: Rbhus
 10.93.9: O Savitr, make us confident
 10.93.10: All-seeing knowledge in heroes
 10.93.11: Instruct us by your understanding
 10.93.12: Strengthens the paths
 10.93.13: Chariot carrying gold
 10.93.14: Affection of the kings
 10.93.15: Seventy seven
 [Metre: 1,4-8,10,12,14, Prastārapangktiḥ (12/12/8/8); 2-3,13, Anuṣṭup; 9, Pangktiḥ; 11, Nyangkusāriṇi; 15, Purastādbṛhatī]
 10.93.1: O the mighty heaven and earth, be wide (1).
 May both of these worlds be gracious to us, women of strength (2).
 May they protect us from the forceful (3).
 May they protect us with happiness (4).¹
 [yāhvī: mighty, (5.1.1, 1.71.7); sahyasa: one who is forceful, (10.115.6); shūsham: happy, (6.10.2), bliss, (8.74.1)]
 10.93.2: In yajña and yajña, the mortal serves the gods (1). He illumines the (gods) with happiness (3); with his felicity (sumnaiḥ), he hears the truth from afar (dīrghashrutama) (2).²

¹ महिं द्यावापृथिवी भूतमुर्वी (1), नारीं य॒ह्वी न रोद॑सी सदं नः (2),
 तेभिर्नः पातं स॒ह्यस॑ (3), ए॒भिर्नः॑ पातं शू॒षणि॑ (4)

² य॒ज्ञेयं॑ स म॒र्त्यो दे॒वान् त्स॑र्पयति (1),
 यः सु॒प्तैर्दी॑र्घश्रु॒त्तम॑ (2), अ॒बिवा॑सात्येनान् (3)

10.93.3: O Masters of the worlds (1),
(give us) the stream (*vāḥ*) which belongs to the gods (2).
You are the universal light (*mahas*) everywhere (3).
You are to be worshipped with yajña in all yajñās (4).³

[*vāḥ*: stream, (10.12.3)]

10.93.4: Aryamā, Mitra and all-pervading Varuṇa (2), are the kings of the rapturous immortality (1). Men hymn Rudra, Maruts, Pūṣhan and Bhaga who grant them happiness (*kat*) (3).⁴

10.93.5: At night (1), may the waters, the gods showering riches, Sun and moon (come) to our abode (2), They are our companions (3). May Ahirbudhnya who sits (*sādi*) at the source (come) together with others (*sachā*) (4).⁵

[*sadhanyaḥ*: companions, (4.4.14); equally wealthy (S). Is one god more wealthy than another?]

10.93.6: May the gods Ashvins, the lords of happiness (1), and also Mitra and Varuṇa protect us with their lustres (*dhāma*) (2).
After crossing over desert-like calamities (3),
the devotee acquires great riches (4).⁶

10.93.7: May Rudrās, Ashvins, All-gods and Bhaga, the lord of chariots, be gracious to us (1). May Rbhu, Vāja and Rubhukṣhaṇa, the all-pervading (Vāyu) and All-gods (be gracious) to us (2).⁷
[*mṛṇa*: to be gracious]

³ विश्वेषामिरज्यवो (1), देवानां वार्महः (2),

विश्वे हि विश्वमहसो (3), विश्वे यज्ञेषु यज्ञियाः (4)

⁴ ते घा राजानो अमृतस्य मन्द्रा (1), अर्यमा मित्रो वरुणः परिज्मा (2),
कद्रुद्रो नृणां स्तुतो मरुतः पूषणो भगः (3)

⁵ उत नो नक्तम् (1), अपां वृषण्वसू सूर्यामासा सदनाय (2), सधन्या (3),
सचा यत् साद्येषाम् अहिर्बुध्रेषु बुध्यैः (4)

⁶ उत नो देवावश्विनां शुभस्पती (1), धामभिर्मित्रावरुणा उरुष्यताम् (2),
महः स राय एषते (3), अति धन्वैव दुरिता (4)

⁷ उत नो रुद्रा चिन्मृळतामश्विना विश्वे देवासो रथस्पतिर्भगः (1),
ऋभुर्वाजं ऋभुक्षणाः परिज्मा विश्ववेदसः (2)

10.93.8: Indra is the Ṛbhu (1). The worshipper's joy is that of Ṛbhu (2). Vigorous are your two horses rapidly approaching (3).

The Sāma hymn (sung here) is unassailable (4).

This yajña is quite different, it is not human (it is divine) (5).⁸

[Ṛbhu: in the entire RV, it refers to the divine artisans. But, for S, it means 'that which shines by yajña'. Ṛbhus the divine artisans fashion our subtle bodies. Indra is identified with Ṛbhu here as in (1.111.4)]

10.93.9: O Divine Savitr, make us confident (about truth) (or undeviating from truth) (1). The lords of opulence praise you (2).

May Indra, along with the bearer of energies (3); unite the strengths of the strivers, like the chariot wheels and reins (4).⁹

[*ahrayaḥ*: undeviating (3.2.4), unhesitant (8.60.16), confident (4.4.14); *niyoyuḥ*: unite; *niyūya*: binding, joining, (10.70.10)]

10.93.10: O heaven and earth, establish the all-seeing and vast inspired knowledge in our heroes (2). (Establish) satisfaction in the gain of plenitude (3). (Establish) satisfaction in the riches and in hewing the way (*turvane*) (4).¹⁰

[*turvan*: hewing (the way), (6.15.5);

vishvacharṣaṇi: the all-seeing, (5.2.2, 5.6.3)

prkṣham: satisfaction (almost everywhere in RV); give food (S)]

10.93.11: O mighty Indra who is favourable to us, for your singer (1), protect his dwelling (*santam*) all the time with your aids (*abhiṣṭhaye*) (2). O luminous one, instruct us by your understanding (3).¹¹

[*meda*: understanding, (3.21.5); *medha*: sacrifice; *edat*: come by the knowledge, (5.30.3);

⁸ ऋभुर्ऋभुक्षा (1), ऋभुर्विधतो मद (2), आ ते हरी जूजुवानस्य वाजिनां (3), दुष्टरं यस्य सामं चित् (4), ऋधग्यज्ञो न मानुषः (5)

⁹ कृधी नो अहयो देव सवितः (1), स च स्तुषे मघोनाम् (2), सहो न इन्द्रो वह्निभिः (3), नि एषां चर्षणीनां चक्रं रश्मिं न योयुवे (4)

¹⁰ ऐषु द्यावापृथिवी धातं (1), महदस्मे वीरेषु विश्वचर्षणि श्रवः (2), पृक्षं वाजस्य सातयै (3), पृक्षं रायोत तुर्वणे (4)

¹¹ एतं शंसमिन्द्रास्मयुष्मं (1), कूचित् सन्तं सहसावन्नभिष्टये सदा पाह्यभिष्टये (2), मेदतां वेदतां वसो (3)

Line 1: अस्मयुद्धः अस्मयुः + त्वं; note ट (ṭa) becomes त (ta) in padapāṭha]

10.93.12: Through this hymn (*stoma*) of mine, may the gods increase (or strengthen) my body (1), just as the sun, strengthens the luminous paths for the gods (2), just as the carpenter (prepares) a faultless car which can go anywhere (3).¹²

[*samvananam*: which can go anywhere; occurs only once; meaning is tentative]

10.93.13: The chariot has come full of riches (1), it is laden with gold (2). It comes from the upper world and full of strengths; it gives victory as if without effort (*na vṛthā*) (3).¹³

[*nemadhitā*: upper realms, (1.72.4); *nema*: upper half, (5.61.8)]

10.93.14: In the presence of Duṣhīma, Pr̥thavāne, Vene (1), the mighty Rāma and the opulent princes, I proclaim this (2). Having yoked five hundred horses (3), their affection for us on the road is celebrated (4).¹⁴

10.93.15: There, at once (*sadya*), Tānva demanded seventy seven (1), Pārthya demanded (the same) (2).

Māyava demanded (the same) (3).¹⁵

[*adhi didiṣṭa*: demanded (S) (occurs once)]

The names such as *Duṣhīma* etc., in (14) and (15) refer to certain psychological powers. Any explanation given can only be a conjecture.]

¹² एतं मे स्तोमं तना (1), न सूर्यो द्युतद्यामानं वावृधन्त नृणाम् (2),

संबर्ननं नाश्व्यं तष्टेवानपच्युतम् (3)

¹³ वावर्त येषां राया (1), युक्तैषां हिरण्ययी (2),

नेमर्धिता न पौस्या वृथैव विष्टान्तां (3)

¹⁴ प्र तद्गुःशीमे पृथवाने वेने (1), प्र रामे वोचमसुरे मघवत्सु (2),

ये युक्त्वाय पञ्च शता (3), अस्मयु पथा विश्राव्येषाम् (4)

¹⁵ अधीन्वत्रं सप्ततिं च सप्त च (1),

सद्यो दिदिष्ट तान्वः सद्यो दिदिष्ट पार्थ्यः (2), सद्यो दिदिष्ट मायवः (3)

94: The sounding stones (*grāvā*) and the release of Soma

Riṣhi: Sarpa Arbuda Kādraveya

[Note that (10.76) and (10.94) are assigned to the same deity '*gravāṇaḥ*' the grinding stones for releasing the delight of Soma.

The devata of this sūkta (given) in the *anukramaṇi* (traditional Vedic index) is *gravāṇaḥ*, the so-called pressing stones which crush the Soma creepers to release the Soma juice. The juice is collected in two vessels known as *adhi shavana pālaka*.

The sūkta (1.28) (in Maṇḍala One) mentions the subject in some detail. The commentary of Kapāli Sāstry (CWKS, vol. 1, pp. 107-116) discusses the symbolism of the release of Soma in the inner yajña. This material will be used in the explanation given here.

When the stone crushes the Soma, clearly noise is produced. The repeated mention of this sound in the 15 mantrās is not explainable. All the mantrās make excellent sense only when viewed in the context of the inner yajña.

In the inner yajña, *grāvā* is the weapon Vajra of Indra, the weapon of light and sound, (not the usual thunderbolt). (1.28.1) makes this clear, 'the broad based stone is high above'*. This weapon is the Vāk, the potent word or speech, the mantra. In the inner yajña, the human body plays the role of the Soma creeper. When the potent sound hits the human body it drives away or crushes all the negative forces of ignorance and falsehood and releases the delight of Soma, the foundation of the existence from the body. It is captured in the two platters of life (prāṇa) and mind. They receive the *rasa* or essence of the Soma-delight to be offered to the gods. This is mentioned in (1.28.2). Note that the famous Shatapatha Brāhmaṇa (2.6.3) states that it is the *vajra* which destroys the evil or *pāpma* in the body. It also states that the earth (prāṇa) and heaven (mind) are the two platters.

For more information, we suggest the SAKSI compact book 'Soma, the Delight of Existence' and the work of Sri Kapāli Sāstry mentioned above.]

* *yatra grāvā pr̥thubudhna ūrdhvaḥ* (1.28.1)

- 10.94.1: Eager to voice the sound
 10.94.2: Perfection in action
 10.94.3: Voracious
 10.94.4: Voice of proclamation to earth
 10.94.5: Hold seeds of creation
 10.94.6: Work like spirited horses
 10.94.7: The ten powers
 10.94.8: Taste the nectar of immortality
 10.94.9: Indra drinks Soma and widens
 10.94.10: Possessed of revelation (Iṇā)
 10.94.11: You crush, but are not crushed
 10.94.12: Your fathers
 10.94.13: Stones proclaim the release of Soma
 10.94.14: Like children at play
 [Metre: 1-4,6,8-13, Jagatī (12, 4); 5,7,14 Triṣṭup (11, 4)]

10.94.1: Let them speak (1), let us reply to the stones (agents) (2).
 Let the singers utter the words of praise (3). O agents who are in the
 form of tiers (*parvata*) and who are eager (to voice) (4), you carry
 for Indra the rhythms of truth in the voice of proclamation (5).
 You release the Soma (6).¹

[In this hymn, we can render *grava* as the agents for the production of Soma-delight, agents for short. In the ritual, they are the stones which crush the Soma creeper.]

goṣha: thunder of proclamation (5.37.3); voice of proclamation (5.54.12)

śloka: rhythm of truth, (5.82.9)]

10.94.2: They voice like a hundred or a thousand (men) (1). With
 the tawny-coloured mouths they cry aloud (2). For perfection in
 action the yajña, these agents, skilled workers (3), get the offerings
 (fit for eating) (5), even prior to the invoker Agni (4).²

[*sukṛtyama*: for perfection in action (1.20.8)]

¹ प्रैते वदन्तु (1), प्र वयं वदाम् ग्रावभ्यो (2), वाचं वदता वदन्त्यः (3), यदद्रयः पर्वताः साकमाशवः (4), श्लोकं घोषं भरथेन्द्राय (5), सोमिनः (6)

² एते वदन्ति शतवत् सहस्रवत् (1), अभि क्रन्दन्ति हरितेभिरासभिः (2), विष्द्वी ग्रावाणः सुकृतः (3), सुकृत्या (4), होतुश्चित् पूर्वे हविरद्यमाशत (5)

10.94.3: They speak (1); they received into their mouth the sweet Soma (2). Like hungry persons, they roar for cooked food (3). Chewing the twig of the red (Soma) tree (4), the voracious bulls (the stones) have bellowed (5).³

[The stones are called voracious since they crush the Soma twigs, unending, releasing the Soma.

subharvā: voracious (S), (only once in RV)

ūngkhayante: roar (S) (occurs only once in RV)

10.94.4: They cry aloud calling the vast and joyful (*mandine*) Indra with the blissful Soma (1). They partake also the Soma (2).

These wise (Soma-givers) dancing with their sisters (3), utter the voice of proclamation to the earth (4).⁴

[Soma is released by work done by hands and legs whose movements are like dancing. The wise body releases the Soma. They proclaim the delight which pervades earth and is its foundation.]

10.94.5: Like the wings of a graceful bird, they voice near the heaven (*dyavī*) (1). They dance like black deer in a stall (2). The Soma comes down perfectly from the stone above (3). White as the Sun, they hold many seeds (of creation) (4).⁵

10.94.6: Bearing the burden of the showering (*yajña*) and yoked (to the Soma) (2), they together (*sākam*) exerted themselves like spirited horses (1). They (*jāgrasāna*) cried aloud while panting and extracting the (Soma) (3). Their sounds were heard as coming out of the panting horses (4).⁶

[*jāgrasāna:* to enjoy (*sāna*) consciously, *sānasi:* enjoyment (1.8.1, 4.15.6, 1.75.2)]

³ एते वदन्ति (1), अविदन्नना मधु (2), न्यूङ्खयन्ते अधि पक्व आमिषि (3), वृक्षस्य शाखामरुणस्य वप्सतः (4), ते सूभर्वा वृषभाः प्रेमराविषुः (5)

⁴ बृहद्वदन्ति मदिरेण मन्दिनेन्द्रं क्रोशन्तो (1), अविदन्नना मधु (2), संरभ्या धीराः स्वसृभिरनर्तिषुः (3), आघोषयन्तः पृथिवीमुपबिभ्रिः (4)

⁵ सुपर्णा वाचमक्रतोप यवि (1), आखरे कृष्णा इषिरा अनर्तिषुः (2), न्यङ्नि यन्त्युपरस्य निष्कृतं (3), पुरू रेतो दधिरे सूर्यश्वितः (4)

⁶ उग्रा इव प्रवहन्तः समायमुः साकं (1), युक्ता वृषणो बिभ्रतो धुरः (2), यच्छ्वसन्तो जग्रसाना अराविषुः (3), शृण्व एषां प्रोथथो अर्बतामिव (4)

10.94.7: Worship the ageless ten encompassers (3), the yoked (powers) which carry the ten burdens (*dhura*) (4), and the ten workers, ten secrets (1), ten yokes and the ten agents (2).⁷

[All the epithets related to ten deal with the agents of the production of Soma. According to S, all these 'tens' are *anguli* fingers.

kakṣhya: secret (5.44.11) and others]

10.94.8: These agents have ten controls (*yantāram*) and are swift (1). Their delightful whirling goes around (2). They (the agents) first tasted a share of the nectar of immortality (4), the essence (*andhasa*) of the Soma which has been released or pressed (3).⁸

[*andhasa*: honeyed food (5.34.2); essence (5.54.8);

āshavaḥ: swift (5.6.1), pervading (1.5.7)]

10.94.9: The Soma to be eaten approaches the horses of Indra (1). They (Soma) milk forth the delight (or radiance), and they repose in the ray-cow (2). Indra drinks the sweet Soma milked forth (3), he increases, widens and grows vigorous (or generous) (4).⁹

[*amshoḥ*: Soma-delight (4.1.19, 5.36.1); *amshu*: ray;

vṛṣhā: might, to shower]

10.94.10: (Soma) is the showerer and the radiance (1). You are not harmed (2). Possessed of the revelation (Ilā), the devotee is always with the curds of knowledge (*āshitāḥ*) (3). Like the wealthy persons with greatness, you are beautiful and firm (4). In the yajña-journey you stones (or agents) are delightful (5).¹⁰

⁷ दशावनिभ्यो दशकक्ष्येभ्यो (1), दशयोक्त्रेभ्यो दशयोजनेभ्यः (2),

दशाभीशुभ्यो अर्चताजरैभ्यो (3), दश धुरो दश युक्ता वहद्भ्यः (4)

⁸ ते अद्रयो दशयन्त्रास आशवः (1), तेषामाधानं पर्येति हर्यतम् (2),

त ऊ सुतस्य सोम्यस्यान्धसो (3), अशोः पीयूषं प्रथमस्य भेजिरे (4)

⁹ ते सोमादो हरी इन्द्रस्य निसते (1), अंशुं दुहन्तो अध्यासते ग्राविं (2),

तेभिर्दुग्धं पपिवान् त्सोम्यं मधु (3), इन्द्रो वर्धते प्रथते वृषायत्ते (4)

¹⁰ वृषा वो अंशुः (1), न किला रिषाथन (2),

इळावन्तः सद्मित् स्थनाशिताः (3), रैवत्येव महसा चारवः स्थन् (4),

यस्य ग्रावाणो अजुषध्वमध्वरम् (5)

10.94.11: O stones, you crush (Soma), but are not crushed (1).

You are untiring, unrelaxing and immortal (2).

You are free of disease, undecaying (3),

rising and falling, powerful, not having thirst not greedy (4).¹¹

[*supīvasa*: powerful (only once in RV);

atr̥shitah: not thirsting (S); *anātura*: free of disease]

10.94.12: Your fathers are firm from age to age (1). Desiring welfare, they are yoked together like an assembly (of persons) (2).

(They are) undecaying, enjoying the Soma, flowing resplendent (3);

They made heaven and earth resound with voices (4).¹²

[*kṣhema*: welfare, (1.67.1), secure foundation, (10.20.5);

hari: resplendent (7.10.1);

harishācha and *haridrava* occur only once in RV.]

10.94.13: The stones proclaim the release of Soma (1), like the swift chariots which guard the road (2). Like cultivators sowing the seeds (3), they fill themselves with the delight of Soma, they do not hurt it (*minanti*) by eating (4).¹³

[*bapsataḥ*: eat]

10.94.14: In the yajña rite, during the pressing of Soma, the sound is made (1), like children striking their mother in play (2). Proclaim (*vi muñcha*) the wisdom (*manīṣhām*) of the stones which release the Soma (3). Let the worshipful stones be rested (4).¹⁴

¹¹ तृदि॒ला अतृ॒दि॒लासो॒ अद्र॒यो (१), अ॒श्रम॒णा अशृ॒थि॒ता अमृ॒त्यवः॒ (२), अ॒ना॒तुरा॒ अ॒जराः॒ स्थ (३), अम॑वि॒ष्णवः॒ सु॒पी॒वसो॒ अतृ॒षि॒ता अतृ॒ष्णजः॒ (४)

¹² ध्रु॒वा ए॒व वः॒ पि॒तरौ॒ युगे॒युगे॒ (१), क्षे॒म॒का॒मासः॒ सद॑सो॒ न यु॑ञ्जते (२), अ॒जु॒र्यासौ॒ हरि॑षाचौ॒ हरि॑द्र॒व (३), आ॒ द्यां र॒वेण॑ पृ॒थि॒वीम॑शु॒श्रुवुः॒ (४)

¹³ तदि॒द्र॒दन्त्य॑द्र॒यो वि॒मोच॑न्ते (१), या॒म॒न्न॒ञ्ज॒स्पा इ॒व घे॑दु॒प॒ब्धिभिः॒ (२), व॒प॒न्तो बी॒जमि॑व॒ धान्या॑कृ॒तः (३), पृ॒थ्व॒न्ति सोमं॒ न मि॑नन्ति॒ बप्स॑तः (४)

¹⁴ सु॒ते अ॒ध्वरे॒ अधि॑ वाच॑म॒क्र॒त (१), आ॒क्री॒ळ्यो न मा॑तरं॒ तुद॑न्तः (२), वि॒ षू मु॑ञ्चा सु॒षु॒वुषो॑ मनी॒षां (३), वि॒ वर्त॑न्ता॒मद्र॑य॒श्चाय॑मानाः (४)

95: Ūrvashī and Purūravas

Riṣhi: Purūrava Ailla, Ūrvashī Ṛṣhikā

[There are several sūktās in the Rig Veda such as (1.170, 1.171, 10.95) which involve a dialogue between the Gods and the riṣhis or human beings indicating their strong differences which may even appear hostile. Can these hymns also be explained by unravelling their deep meanings? Persons who are exposed to the writings of Sri Aurobindo can give a definitive 'Yes' to this question, even though persons wedded to a ritualist or physical explanation of mantrās may demur. One such sūkta is RV (10.95) which is a colloquy between two beings, Purūravas and Ūrvashī. The commentator Sāyaṇa interprets this hymn in the light of a Purāṇa story where the human king has married a divine Apsara Ūrvashī; she wants to leave him.

Purūravas means one who frequently laments and complains, He had access to the wide light, Ūrvashī. But his complaining nature does not allow him to retain that light. This light, Ūrvashī, departs. The departing light declares that she can no longer stay in his presence and ask him to be satisfied with the new power (child) that is born to him.

A detailed discussion of the hymn and the discussion of Ūrvashī is at the end of this sūkta.

The translation and the commentary given here is based on the work of A.B. Purāṇi, appearing in his book, "Studies in Vedic Interpretation".

10.95.1 (Purūravas): Unuttered thoughts

10.95.2 (Urvasḥ): I have stepped beyond thee

10.95.3 (Purū): Will has become unheroic

10.95.4 (Urva): Gives plenitude to father-in-law

10.95.5 (Urva): You were the king of my body

10.95.6 (Puru): Ūrvashī seen by him

10.95.7 (Urva): Gods nourished you for doing their work

10.95.8 (Puru): Divine powers move away

10.95.9 (Puru): When mortal touches immortals

10.95.10 (Puru): Ūrvashī is like lightning

10.95.11 (Urva): You have a son; I did instruct you

10.95.12 (Puru): After the son's birth, why separate?

10.95.13 (Urva): Ignorant one, you will not attain me

10.95.14 (Puru): May wolves devour him

10.95.15 (Urva): Do not kill yourself; no feminine friendship

10.95.16 (Urva): I enjoyed only a spark of illumination

10.95.17 (Puru): Return to me

10.95.18 (Urva): You are a kinsman to death

[Metre: Triṣṭup (11, 4)]

10.95.1: O Spouse, stay by your mind, O cruel one (1). Let us indeed mutually exchange words (2), (for) these our thoughts unuttered (3), make not for delight (4), nor in the more distant days give joy (5).¹

10.95.2: (Ūrvaṣhī): What shall we do with this speech (1) ? I have stepped beyond thee like the first of the Dawns (2). O Purūravas, return (once more) to your dwelling (3). I am difficult to attain like the breeze (4).²

10.95.3: (Puru): The arrow of the quiver shoots not for victory (or glory) (1). He who is impetuous does not (now) acquire cows or hundreds (of wealth) (2). In the unheroic will there is no splendour (3). The great warriors — (they who shake the field) — in their hearts, are not conscious of any sorcery (*māyum*) (4).³

[What Purūravas wants to say is that his arrows no more fly and no more he acquires (or cares for) wealth. His will has become unheroic and so has lost all its brightness. Even great warriors like him are not conscious of the sorcery, *māyu*, that is working in their hearts.

ramhi: running; flowing; hastening; (indicates speed and eagerness).

māyu: the roaring of a lion or battle-cry (S, *simhanāda*); witchcraft, black magic, sorcery (MW)

dhunayah: roars, flowing noisily, boisterous]

¹ ह॒ये जा॒ये म॒न॒सा तिष्ठ॑ घो॒रे (1), ब॒चाँसि॑ मि॒श्रा कृ॑णवा॒बहै॑ नु (2),
न नौ॑ मन्त्रा॒ अनु॑दितास (3), ए॒ते म॒र्यस्कर॑न् पर॒तरे च॑नाहन् (4)

² कि॒मे॒ता वा॒चा कृ॑णवा॒ (1), त॒वाहं॑ प्रा॒क्रमि॑षमु॒षसा॑मग्रि॒येव॑ (2),
पु॒रुर॑वः पु॒नर॑स्तं॒ परै॑हि (3), दु॒राप॑ना वा॒त इ॒वाह॑म॒स्मि (4)

³ इ॒षुर्न॑ श्रि॒य इ॒षुधे॑र॒सना॑ (1), गो॒षाः श॑त॒सा न॑ रं॒हिः (2),
अ॒वीरे॑ क्र॒तौ वि॑ द॒विद्यु॑त् न (3), उ॒रा न॑ मा॒युं चि॑तयन्त॒ धु॒नयः॑ (4)

10.95.4: (Urva): She gives plenitude and delight to the father-in-law (1). O Dawn, if she (or he) desires from the neighbour (2), (then) she pervades the house in which, being loved (*chākan*) (3), she is pierced by the reed, night and day (4).⁴

[Father-in-law here refers to the birth of Purūravas mentioned in (10.95.7). The real parents are the gods and goddesses who came together at the time when Purūravas was being born. Ūrvashi, the power of light, holds the plenitudes for the God who gave birth to Purūravas “for great delight” and “for killing the Dasyus”. (*dasyuhatyāya*) mentioned in (10.95.7).

chākan, from *kan*, to be satisfied; to accept with satisfaction.

vaitasena: reed, penis;

10.95.5: Thrice in the day you did strike me with the reed (1), and also you have filled me, (with intercourse) which was not desired by me (*avyatyai*) (2). O Purūravas, following your will, have I come (3). You were the king of my body (4).⁵

10.95.6: (Puru): She is growing bright in a sequence (1), she joined (to me) in happy affection (2), she is mirrored (as) in a lake (3), she used to move all, strung together (4); they (these images), brilliant rosy, anointed (5), move (*sasru*) not (now), nor do they cry (*anavanta*) for union (6), like the cows that have become nourishing ones (7).⁶

[This rik describes the various aspects of Urvashī as seen and experienced by Purūravas. They have all now ceased to visit him, says Purūravas.

shriye: for joining; for refuge; for glory; — all the three senses are possible.

S regards the six words, ‘Sujūrṇi, Shreṇi, Sumna-āpi, Hradechakṣhu and Granthini as the names of attendants who accompany Ūrvashī to earth. Another translator regards them as six aspects of lightning.]

⁴ सा वसु दधती श्वशुराय वय (1), उषो यदि वष्ट्यन्तिगृहात् (2), अस्तं ननक्षे यस्मिञ्चाकन् (3), दिवा नक्तं श्रथिता वैतसेन (4)

⁵ त्रिः स्म माहः श्रथयो वैतसेन (1), उत स्म मेऽव्यत्यै पृणासि (2), पुरुरवोऽनु ते केतमायं (3), राजा मे वीर तन्वस्तदासीः (4)

⁶ या सुजूर्णिः श्रेणिः (1), सुमनापिः (2), ह्रदेचक्षुः (3), न ग्रन्थिनी चरण्युः (4), ता अञ्जयोऽरुणयो (5), न संसुः श्रिये (6), गावो न धेनवोऽनवन्त (7)

10.95.7: (Ūrvashī): When this (man) was taking birth (1), with him came divine Powers (of Agni) and the rivers, who nourished him, by their own efforts (2). Because the gods wanted to nourish you, for killing the Dasyus (4), and for the great delight, O Purūravas (3).⁷

[This Rik makes it clear that, in the birth of Purūravas, superhuman powers had taken part. It is to be noted that the first half (lines 1 & 2) is in the impersonal, the second half (lines 3 & 4) is addressed to Purūravas but the identity of one who utters this half is not clear. It may be Ūrvashī, it may be Indra or any other god. Tradition ascribes this to Ūrvashī. This Rik shows the connection between the gods, goddesses and humanity and also that in the human birth there can be a divine purpose. It is this very idea which is seen in the Gīta in the Vishvarūpa, the Vibhūti, and the Avatāra. Ūrvashī implies here perhaps that she was one of the divine powers that came to him at his birth, but as Purūravas did not fulfil the will of the Gods, to manifest 'great delight' and 'kill the Dasyūs', she was compelled to leave him.]

10.95.8: (Puru): When these divine powers have abandoned their garment (1), and the human being by association (or union) stays near them (2), they move away, out of fear of us, as if afraid of enjoyment (3), or like the horses touching (touched by) the chariots (4).⁸

[The last simile is that of horses who are afraid of the touch of chariot when they are being yoked for the first time. They generally want to run away from the yoke of the chariot. The goddesses also do not want to be yoked to human enjoyment and human responsibilities. They come to carry out some purpose of their own, or of the gods.]

⁷ समस्मिञ्जायमान (1), आसत् ग्रा उतेमवर्धन् नयः स्वगूर्ताः (2),
महे यत् त्वा पुरुरवो रणाय (3), अवर्धयन् दस्युहत्याय देवाः (4)

⁸ सचा यदासु जहतीष्वत्कम् (1), अमानुषीषु मानुषो निषेवै (2),
अपं स्म मत् त्रसन्ती न भुज्युः (3), ता अत्रसन् रथस्पृशो नाश्वः (4)

10.95.9: When the mortal touches these immortal powers (1), by means of two types of beings (*kṣhoṇībhiḥ*) (2), but does not contact (*samprngkte*) them by acts of will (3), then they like aquatic birds reveal not their own bodies (4), (but act) like horses repeatedly biting in sport (5).⁹

[line 2: *kṣhoṇībhiḥ*: two types of beings, namely inhabitants of heaven and those of earth.]

Two types: A mortal can touch an immortal power like Agni by touching a human being in whom Agni is born. Alternatively, a mortal can touch a person of Heaven like Ūrvashi. Still if he does not make the contact firm, these divine powers do not reveal themselves.]

10.95.10: She (is) like lightning which shines while descending (1), (she) fulfilled my changing objects of desires (2).

To her is born a well-born active fighter (3).

May, Ūrvashī, attain long life (on earth) (4).¹⁰

[The significance of this Rik bears relation to that of the previous one in which it is stated that the goddesses and other divine powers conceal their forms from man. Purūravas seems to convey that Ūrvashī was not unrevealed to him. She descended shining brightly and did fulfil his many desires and even bore him a son. He expects her to live long with him. The next verse supports this view point.]

10.95.11: (Ūrva) It is true, indeed, that you have begotten (a son) for the protection of the earth (1). O Purūravas, you did place in me that power (2). I, knowing, did instruct (or correct) you all the days (3). (but) you did not at all listen to me (4). Why do you speak like one who has not experienced (or, enjoyed) (*abhuk*) (5).¹¹

⁹ यदासु मर्तो अमृतासु निस्पृक् (1), सं क्षोणीभिः (2), क्रतुभिर्न पृङ्गे (3),
ता आतयो न तन्वः शुम्भत (4), स्वा अश्वासो न क्रीळ्यो दन्दशानाः (5)

¹⁰ विद्युन्न या पतन्ती दविद्योद् (1), भरन्ती मे अप्या काम्यानि (2),
जनिष्टो अपो नर्यः सुजातः (3), प्रोर्वशी तिरत दीर्घमायुः (4)

¹¹ जज्ञिष इत्था गोपीध्याय हि (1), दधाथ तत् पुंरूवो म ओजः (2),
अशांस त्वा विदुषी सस्मिन्नहन् (3), न म आशृणोः (4),
किमभुग्वदासि (5)

10.95.12: (Puru): When would the son born, knowing, desire the father (1), not shedding tears (2)? Who would separate a couple of one mind (3), now that Agni shines in the father-in-law? (4)¹²
[Here the meaning becomes complicated because of the mixture of images. It is even possible to take this rik in the following sense, Purūravas learns from Ūrvashī that she would not stay. Purūravas in dejection asks: "Would the son want to see the father (without the mother), without shedding tears"?]

10.95.13: (Ūrvashī): I answer you, who sheds forth tears (1); weep not for the Good (that is) prayed for (2). I send you that which is yours in us (me) (3); return to your dwelling (4). O Ignorant one, you will not attain to me (have me) (5).¹³

[Ūrvashī says to Purūravas here that he should not be sorry for the good that he himself had intended—the fact of having a son. She in fact says she has given him back in the form of the son that which was his. As to winning her, Ūrvashī says that he had failed.]

10.95.14: (Purūravas): A real God now should descend (1), who would not return (to heaven), to reach that Beyond, the Supreme (2); or, let him (Purūravas) lie in the lap of dissolution (3), or may the fierce wolves devour him (4).¹⁴

[Purūravas here refers to two or three alternatives in case Ūrvashī is not attained or reached by him on earth. If a God, a divine Being, descends on earth in order to make possible the march of man to the divine goal, to the Beyond and not return to Heaven, then man can attain Ūrvashī in the Supreme plane of consciousness. Or, the human being should lie subject to the determinism of Nature and remain mortal, or he may even be devoured by hostile forces that are antidivine, the wolves that tear the pilgrim on the Path.]

¹² कदा सूनुः पितरं जात ईच्छाच्चक्रन् (1), न अश्रु वर्तयद्विज्ञानन् (2), को दंपती समनसा वि यूयोदध (3), यदग्निः श्वशुरिषु दीदयत् (4)

¹³ प्रति ब्रवाणि वर्तयते अश्रु चक्रन् (1), न क्रन्ददाध्यै शिवायै (2), प्र तत् ते हिनवा यत् ते अस्मे (3), परेह्यस्तं नहि मूर मार्षः (4)

¹⁴ सुदेवो अद्य प्रपतेत् (1), अनावृत् परावर्त परमां गन्तवा उ (2), अधा शयीत निर्ऋतेरुपस्थे (3), अधैनं वृका रभसासौ अद्युः (4)

10.95.15: (Ūrvashī): O Purūravas, do not kill yourself, do not fall (1). Let not the harmful wolves devour you (2); there are, indeed, no feminine friendships (3), their hearts are like those of the house-wolves (4).¹⁵

[In this Rik there is a general principle indicated in the form of unreliability of feminine friendships. So, Purūravas is asked to regard this as an instance not of partnership with a heavenly being but a human relation. Having not been able to keep up the higher relation with the heavenly being, he is asked to look at it as an ordinary human relation in which there is always an element of impermanence and even fickleness.]

10.95.16: (Ūrvashī): When having changed my form, I moved among mortals (1), and lived (among them) four seasons of winter-nights (2), what I enjoyed was only, a spark of Illumination, once a day (3); gratified even by that little (mite) here, I depart (4).¹⁶

[Ūrvashī, an immortal Goddess, here speaks about her experience among mortals during her sojourn on earth. It shows the great value which later Indian tradition came to attach to human birth. She confesses that she had only a spark of Illumination in her daily so-called humdrum life; but it was worth it. She is satisfied with it. There is enough recompense even in ignorance and mortality of man to induce even divine beings to participate in his life.]

10.95.17: (Purūravas): I, foremost among those that shine (*vasiṣṭhaḥ*), would master Ūrvashī (2), traveling through mid-regions, she who measures the Rajas (1). May one generous of good-deeds stay near thee (3). Return (4), (for) my heart is being consumed (5).¹⁷

[This is evidently spoken by Purūravas. He resolves to master Ūrvashī and pleads that he should be near her, particularly because

¹⁵ पुरूरवो मा मृथा मा प्र पंसो (1), मा त्वा वृकांसो अशिवास उ क्षन् (2), न वै स्त्रैणानि सख्यानि सन्ति (3), सालावृकाणां हृदयान्येता (4)

¹⁶ यद्विरूपाचरं मर्त्येषु (1), अवसं रात्रीः शरदश्चतस्रः (2), घृतस्य स्तोत्रं सकृदहं आश्रामं (3), तादेवेदं तातृपाणा चरामि (4)

¹⁷ अन्तरिक्षप्रां रजसो विमानीम् (1), उपं शिक्षाम्युर्वशीं वसिष्ठः (2), उपं त्वा रातिः सुकृतस्य तिष्ठान् नि (3), वर्तस्व हृदयं तप्यते मे (4)

his heart is afflicted. It is a high human resolve with human demands mixed up with it. The reply in the 18th, the last Rik, seems impersonal.]

10.95.18: (Ūrvashī): These gods have spoken to thee thus (1). O Aila (son of Iḷa), you have become a kinsman to Death (2). Your progeny will sacrifice to the gods by offerings (3), (and) you too, verily, will enjoy delight in that Heaven (4).¹⁸

[The gods at last seem to decide that Purūravas has become a kinsman to Death and so he can have the wide delight in heaven (not on earth); his children may continue the effort of retaining the contact of the gods by the sacrifice.]

Summary

Ūrvashī in this Sūkta is a shining heavenly being full of intense Light.

In the colloquy of Purūravas and Ūrvashī, there is open mention of Ūrvashī leaving Purūravas, and the latter insisting on her remaining with him. She complains of being subjected to human impulses though she implies that she came among the mortals, and particularly to Purūravas, because the goddesses and gods wanted him to be nourished so as to secure through him the destruction of the Dasyus, the anti-divine powers and the creation of great Delight. Ūrvashī came down following the will of Purūravas to make possible the creation of this great Delight. We must note that this 'great Delight' is something different from the ordinary human pleasure.

But Purūravas evidently seems to have failed to notice the higher origin of Ūrvashī who had taken up the human form leaving aside her original divine one. He does not realise that these divine powers do not relish gross human pleasures, they fight shy of them. The 9th rik lays down that the proper way of contacting these divine powers is by sacrifice and mutual conscious interchange between the human and the divine. The divine Powers do not reveal their bodies to the ordinary consciousness of man.

¹⁸ इति त्वा देवा इम आहुः (1), ऐल यथैमेतद्भवसि मृत्युबन्धुः (2), प्रजा तै देवान् हविषा यजाति (3), स्वर्ग उ त्वमपि मादयासे (4)

Purūravas tries to argue that Ūrvashī had revealed her form to him and even given him a son. Ūrvashī makes a very emphatic reply pointing out that the Son would carry out the original purpose of the gods by protecting the earth from the Dasyus. As for the rest, she accuses him of not listening to her instructions. She persuades him to accept her decision of departure by saying that she had given back to him what he had given her in the form of the son. As winning her he had entirely failed. Purūravas then is dejected and Ūrvashī tries to soothe him by charging all women with fickleness. She even expresses the great satisfaction she derived by the spark of Illumination in her daily life among the mortals. The conditions of retaining Ūrvashī are not known to Purūravas. Human feelings, cravings and even emotional suffering would not secure Ūrvashī for the mortal. The condition hinted in the last Rik is that Purūravas should cease to be subject to mortal consciousness. So long as he is in that ignorant condition he can only have joy in heaven after leaving the body. If a man can outgrow his mortal consciousness and cease to be a “kinsman of Death”, then he can retain Ūrvashī with her, wide immortal delight. The relation of mortal consciousness with this wide, immortal Bliss can only be temporary. Man cannot expect the divine Bliss to compromise with the baser elements of human nature. He has to rise to the height of the higher divine Bliss by purifying his nature; then only can he expect the Divine Bliss, and infinite Light, Urvashi, — to descend and stay with the mortal. The conditions of success in this are that the gods and goddesses that are born with mortals should dominate the life of the human being.

This colloquy illustrates the Vedic truth of the birth of the gods in man and man's need for transforming his nature by his own aspiration and by the help of the divine beings. Then would human life manifest its highest possibility, a divine perfection. The Vedic age found it not possible to bring about such a change. For it, the human remains the kinsman of Death.

Urvashī in the Rig Veda: Not a person. We will survey the idea of Ūrvashi in Rig Veda based on all the mantrās in which this word appears namely (2.27.14); (4.2.18); (5.41.19); (7.33.11) and (10.95).

The Brāhmaṇās, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

In the popular imagination, Ūrvashi is connected with *svarga-loka*.

She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇās about her but even in literature that one hardly notices the fact of her Vedic origin. Kālidāsa speaks of her as *sukumāram praharaṇam mahendrasya*, 'the delicate missile of Indra'.

It is clear from the study of the RV mantrās mentioned above that the word "urvashi" is not used in all contexts to indicate a person of that name. In (2.27.14), the seer prays for *abhayam jyotiḥ* in "urvashi." Sāyaṇa himself does not always interpret this word as a proper noun. In (4.2.18) the main deity is Agni, Agni, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine Ūrvashī "the wideness of mortals." In (5.41.19), "urvashi" occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Ūrvashī mentioned in (5.41.19) with Iḷā and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept the psychological sense suggested not only by the context but by etymology. It indicates "wide enjoyment" or "infinite delight." It is when one has found the "fearless Light" — (*abhayam jyotiḥ*) — that one can be established in *urvashi*, the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and *ṛtam* i.e., Supermind. There is *Br̥hat Divā* (बृहत् दिवा) — the "great Heaven" — and there are the *trīṇi rochanā* (त्रीणि रोचना) "the three shining realms". Of all these realms of Svar,

Indra is the Lord. The “great heaven” has the “wide enjoyment”, *urvashi*. This original Vedic symbolism seems to have given rise to the Purāṇic legend in which Ūrvashī figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु (*uru*), wide; and अश् *ash* ‘to enjoy’. The name so formed can convey “wideness” either of Light or of delight. Ūrvashī in these hymns is connected with Light, wideness, speech and illumination.

It is in (7.33) and in (10.95) that we find indications of the origin of later day legends. In (7.33) Ūrvashī is connected with Vasishṭha and in (10.95) with Purūravas. In (7.33) Ūrvashī is the mother of Vasishṭha.”

96: Indra and the horses

Riṣhis: Baru Āngirasa, Sarvahari Aindra

[The two horses of Indra are the two-vision powers of the supramental truth-consciousness, right-hand (direct truth-discernment) and left hand (intuition).

The horses symbolising the power of knowledge are yoked to the chariot of Indra, the pure liberated mind.

The *anukramaṇi* states the deity is as ‘*hariḥ*’, the steeds. But here are many verses dedicated to Indra and some to the steeds.]

10.96.1: I seek the joy

10.96.2: Urge the steeds to the seat

10.96.3: Different golden-tinted forms in him

10.96.4: He is placed in our mind

10.96.5: Indra and offerings

10.96.6: Lauded with stoma chant

10.96.7: Golden Soma

10.96.8: Full of plenitude

10.96.9: Rubs the horses with the perfect Soma

10.96.10: Dwelling of Indra and Goddess Dhīṣṇā

10.96.11: Desire new and adorable thoughts

10.96.12: Ten protection

10.96.13: Shower your favours

[Metre: 1-11, Jagatī (12, 4); 12-13, Triṣṭup (11, 4)]

[This mantra has about 50 words which begin with *hari*. Only the word *harī* (1.96.7) and its *viḥhakti* variants *haribhiḥ*, *haribhyaḥ* refer to the horse. Words like *harivan*, *harivantam* may be connected with horses. In all the other cases, the words with *hari* refer to something shining. In (10.96.7), '*harayaḥ*' may refer to Soma.

hari: brilliant (4.13.3), resplendent (7.10.9);

harita: shining (4.6.9, 5.29.5, 4.5.10, 7.5.5, 10.96.3);

haribhiḥ: steeds (5.30.1, 3.6.5)

harivantam: one with the horses, (10.96.2,5); one with Soma, (10.96.7,5); These are the (arbitrary) suggestions of S.

harita: bay-coloured (horse) (4.6.9), brilliant (horses) (4.13.3), shining horses (7.5.5). The Webster's dictionary states that the bay-colour (14th century English) is reddish brown. It is derived from 'badius' meaning yellow. In this book, we use yellow or golden.

haraye: with steeds

haribhiḥ: steeds, (1.101.10)

See also *harya* in (10.96.5).

We have not resolved all the ambiguities in the translation. Several verses could refer to either Indra or the steeds.]

10.96.1: I have glorified your powers at the great discoveries of knowledge (1). I seek the (*pravaṇve*) the agreeable joy from you, the killer of foes (2). May my praises attain your shining (*hari*) form (4). You shower beautiful lustre which is like light (*ghṛtam*) (3).¹

[*prashamsiṣham*: glorified, (1.84.19),

vidathe: in the discovery of knowledge (10.12.7),

sechata: shower (S) (occurs only once)]

10.96.2: You have praised the steeds in their source (1). You have urged the horses so that Indra may reach the divine seat (2). You give satisfaction to the steeds by filling them like (you do) with the milch cows (3). You worship the might of Indra with the steeds (4).²

¹ प्र ते महे विदथे शंसिषं हरी (1), प्र ते वन्वे वनुषौ हर्यतं मदम् (2), घृतं न यो हरिभिश्चारु सेचत (3), आ त्वा विशन्तु हरिर्वपसं गिरः (4)

² हरिं हि योनिमभि ये समस्वरन् (1), हिन्वन्तो हरी दिव्यं यथा सदः (2), आ यं पुणान्ति हरिभिर्न धेनव (3), इन्द्राय शूषं हरिबन्तमर्चत (4)

10.96.3: The Vajra weapon is resplendent (1). It is strong (or made of iron) and it is attractive (2). It is resplendent being in his (Indra's) hands (3). He has a strong jaw, luminous (*dyumnā*) and has many resplendent arrows full of wrath (4). Many different attractive (golden-tinted) forms are united in him (5).³

[Strong jaw: one who is dangerous to the foes (as in modern English language)]

10.96.4: He (Indra) has been placed in the heaven (of our mind) like intuition (*ketu*) (1). His joyful thunderbolt (vajra) reaches the host of foes (*vivyachar*) swiftly like the shining steeds of Sun (2). The iron (vajra) with shining jaws smote (the demon) (Ahi) (3). Indra, the lord of horses shone with thousand lustres (4).⁴

[*shoka*: lustre]

10.96.5: O Indra with hair-like lustres, you are praised by ancient worshippers (2). You rejoice (in every yajña) (1). You rejoice (*haryasi*) in the universal utterance (of mantra) which has no equal (3); you rejoice in the achievements (*rādhah*) born of your powers (*harijāta*) (4).⁵

[*harya*: respond to joy, (8.44.2), (10.122.2); *haryan*: rejoicing (10.4.3); S renders *haryasi* as 'you desire'. God Indra has no human desires.]

10.96.6: In the car, the two shining horses bring Indra (2), the one with Vajra (or thunderer), who rejoices, who is lauded with stoma to become joyful (with Soma) (1). For the shining Indra (4), the delightful Soma in plenty are established (3,5).⁶

³ सो अस्य वज्रो हरितो (1), य आयसो हरिर्निकामो (2), हरिरा गर्भस्त्योः (3), द्युम्नी सुशिप्रो हरिमन्युसायक (4), इन्द्रे नि रूपा हरिता मिमिक्षिरे (5)

⁴ दिवि न केतुरधि धायि (1), हर्यतो विव्यचद्वज्रो हरितो न रंहा (2), तुददहिं हरिशिप्रो य आयसः (3), सहस्रशोका अभवद्धरिभरः (4)

⁵ त्वं त्वमहर्यथा (1), उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः (2), त्वं हर्यसि तव विश्वमुक्थ्यमसामि (3), राधो हरिजात हर्यतम् (4)

⁶ ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं (1), रथे बहतो हर्यता हरी (2), पुरुण्यस्मै सबनानि (3), हर्यत इन्द्राय सोमा हरयो दधन्विरे (4)

[A mantra is a word that expresses a truth. Stoma is the word that confirms and establishes it (in us). This is the word of affirmation which must be voiced with the surrender of whole person.]

10.96.7: The blissful Soma (*harayah*) is established to satisfy completely the desires (of devotees) (1). The Soma urges swiftly the brilliant horses towards the firm Indra (2). (The car) with mighty (*arvadbbhi*) horses reach (Indra) who favours it (*joṣham*) (3). (The car) satisfies (attains, *ānashu*) the goals of one with steeds (Indra) (4).⁷

10.96.8: Indra drinks quickly the brilliant Soma drink and increases in the worshipper (2). He has a shining beard, hair-like lustre and the strength of iron (1). Indra is full of substance and plenitude and has powerful horses (3). May the horses carry across all the calamities (4).⁸

10.96.9: His brilliant horses alight (on Soma) like two ladles (1). His shining jaws tremble (with eagerness) for plenitude (2). Having drunk the exhilarating and brilliant Soma (*andhasa*) (4), he rubs appreciatively the horses with the perfect (*krte*) Soma in the vessel (body) (3).⁹

[*hariṇī*: shining]

10.96.10: The dwelling of the gracious (Indra) is heaven and earth (1). Blissful, he rushes with his horses like a charger to a battle (2). The vast goddess Dhīṣaṇā is eager for the vigorous Indra (3). You bestow the vast strength (*vaya*) on the devout (shining) worshipper (4).¹⁰

⁷ अरं कामाय हरयो दधन्विरे (1), स्थिराय हिन्वन् हरयो हरी तुरा (2), अर्वद्भिर्यो हरिभिर्जोषमीयते (3), सो अस्य कामं हरिबन्तमानशो (4)

⁸ हरिश्मशारुर्हरिकेश आयसः (1), तुरस्पेये यो हरिपा अवर्धत (2), अर्वद्भिर्यो हरिभिर्वाजिनीवसुः (3), अति विश्वा दुरिता पारिषद्दरी (4)

⁹ सुवेव यस्य हरिणी विपेततुः (1), शिप्रे बाजाय हरिणी दर्विध्वतः (2), प्र यत् कृते चमसे मर्मजद्दरी (3), पीत्वा मदस्य हर्यतस्यान्धसः (4)

¹⁰ उत स्म सद्य हर्यतस्य पस्त्योः (1), अत्यो न बाजं हरिवाँ अचिक्रदत् (2), मही चिद्धि धिषणाहयदोजसा (3), बृहद्वयो दधिषे हर्यतश्चिदा (4)

10.96.11: You, rejoicing, fill the heaven and earth with your greatness (1). You desire new and adorable thoughts (2). O mighty one, illumine the dwelling (*pastya*) of the shining ray-cows to the Sun with the steeds (3).¹¹

[*haryamāṇaḥ*: rejoicing (3.6.4)]

10.96.12: Let the shining horses yoked to the car (1), carry you, one with strong jaws to the people (worshippers) (2). O Indra, drink the sweet Soma prepared and collected (3), in the yajña enjoying with us done with the ten protections (*oṇim*) (4).¹²

[*oṇim*: protections (1.61.14)]

[*sadhamāde*: enjoying with us (1.30.13)]

10.96.13: O one with the horses, you have accepted the Soma in the previous yajñās (1). The Soma released released here is for you alone (2). O Indra, rejoice by partaking the sweet Soma (3). O mighty one, shower your favours excessively from your source in the body (4).¹³

[*jaṭhara*: the source of powers in the body, (1.54.10, 1.95.10); belly (S)]

97: Healing plants and thoughts

Riṣi: Bhīṣhak Ātharvaṇa

[This Sūkta (10.97) was revealed to the riṣi with the name Bhīṣhak (healer). He belongs to the lineage of Atharvan. The deity of the sūkta is, '*oṣhadhayaḥ*'. The usual translation of *oṣhadhi* is 'herb'.

oṣhadhi: means that which brings thoughts of love. (*oṣhadhi*: a (bring) + *usha* (love) + *dhi* (thoughts)). 'The growths of earth', is a good rendering for *oṣhadhi* because any tree or foliage always invokes a sense of happiness in our mind. It is well-known that the

¹¹ आ रोदसी हर्षमाणो महित्वा (1), नव्यनव्यं हर्षसि मन्म नु प्रियम् (2), प्र पस्त्यमसुर हर्षतं गोराबिष्कृधि हरये सूर्याय (3)

¹² आ त्वा हर्षन्तं प्रयुजो (1), जनानां रथे बहन्तु हरिंशिप्रमिन्द्र (2), पिबा यथा प्रतिभृतस्य मध्वो (3), हर्षन् यज्ञं संधमादे दशौणिम् (4)

¹³ अपाः पूर्वेषां हरिवः सुतानाम् (1), अथो इदं सर्वं केवलं ते (2), ममद्धि सोमं मधुमन्तमिन्द्र (3), सत्रा वृषज्जठर आ वृषस्व (4)

cluster of five trees (*pañchavaṭī*) is of great use in giving peace of mind and bodily health to those who stay near it. Note that the word 'growths' includes all types of vegetation such as shrubs, ferns, trees, herbal plants, cultivated crops etc., and also anthills and similar structures.

Note 'oṣha' in (10.87.12) means 'to burn' and 'oṣhata' in (4.4.4) means 'to consume'. Yāska gives the meaning, 'that which destroys (*dhāyanti*) the disease (*oṣhaṭ*)'. Thus the sūkta refers to both the growths and also to the healing thoughts. It has 23 mantrās. Most of them are also in TS (4.2.6).

The emphasis is on the healing by the psychological powers with herbs as instruments. (10.97.7) states that, the *oṣhadhi* (earthly growth) is full of delight (Soma), abounding force (*ūrja*) and *ojas*. They descend from heaven, (10.97.17). *Oṣhadhi* declare, 'we bring to safety him who is prepared by the knower of Brahman, (10.97.22). The sage is the physician and destroyer of disease, (10.97.6). The diseases fly away like eagle, (10.97.13). Soma or the Delight impels us to long life (10.97.19).]

10.97.1: Born three ages ago

10.97.2: Hundred powers

**10.97.3: O growths of earth (*oṣhadhī*),
you triumph (over diseases)**

10.97.4: Puruṣha

10.97.5: Ashwattha and Parṇa

10.97.6: Sage as physician

10.97.7: Oṣhadhī full of Soma

10.97.8: Energies in the oṣhadhī are entering your body

10.97.9: Winged powers

10.97.10: Ailment chased away

10.97.11: Essence of disease destroyed

10.97.12: You are like the mighty prince

10.97.13: Disease, disappear with the whirlwind

10.97.14: Help one another

10.97.15: Fruitful or fruitless

10.97.16: Sin from cursing

10.97.17: Person pervaded by oṣhadhī will not perish

10.97.18: All-seeing

10.97.19: Soma as king of the growths of earth

10.97.20: May the digger come to no ill

10.97.21: Those here and those far away

10.97.22: Knower of the word

10.97.23: To you, all the trees bow down

[Metre: Anuṣṭup (8, 4)]

10.97.1: I celebrate the seven and hundred abodes of the brown ones (2), and the growths of earth born three ages before the gods (1).¹

10.97.2: O mother, a hundred are your abodes (1), a thousand too your growths (2). Hence, now, with (your) hundred powers (3), you make these persons (*imam*) free of disease (*agadam*) for me (4).²

10.97.3: O growths of earth, rejoice (1), bearing abundant flowers and fruits (2). You triumph (over diseases) like horses (3), You bear sprouts, you bear human beings beyond (disease) (4).³

10.97.4: O growths of earth, O goddess, I hail you as the mother (of all) (1). I give you the steeds (life energies), ray-cows, garments (or residence), even myself, O Puruṣha (physician) (2).⁴

10.97.5: In the Ashvattha is your seat (1),
in the Parṇa tree is your dwelling (2).

When you are gracious (*sanavatha*) to the physician (*pūruṣham*) (3),
you grant him (*bhāja*) the requisite knowledge (*go*) (4).⁵
[‘you grant him cows’ (S)]

¹ या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा (1),

मनै नु बभ्रूणामहं शतं धामानि सप्त च (2)

² शतं वो अम्ब धामानि (1), सहस्रमुत वो रुहः (2),

अर्धा शतक्रत्वो यूयम् (3), इमं मे अगदं कृत (4)

³ ओषधीः प्रति मोदध्वं (1), पुष्पवतीः प्रसूवरीः (2),

अश्वा इव सजित्वरीः (3), वीरुधः पारयिष्णवः (4)

⁴ ओषधीरिति मातरस्तद्वो देवीरुपं ब्रुवे (1),

सनेयमश्वं गां वास आत्मानं तव पूरुष (2)

⁵ अश्वत्ये वो निषदनं (1), पर्णे वो वसतिष्कृता (2),

गोभाज इत् किलासथ (3), यत् सनवथ पूरुषम् (4)

10.97.6: When the growths of earth come together (in one place) like princes at the assembly (or battle) (1), the sage (*viprah*) is called as the physician (*bhiṣhak*) (2), the slayer of Rakṣhasa, and the destroyer of disease (*amīvachātanaḥ*) (3).⁶

[This is in TS (4.2.6.7).]

10.97.7: I praise (*ā vitsi*) all the growths of earth (2), for the destruction of the disease (*ariṣṭatātaye*) (3). (I praise) them which are (full of) life-energy (*ashvāvati*), full of Soma or delight (*somavati*), full of abounding force (*ūrjayanta*), full of ojas (1).⁷

10.97.8: Like the cows becoming strong on coming out of the pasture (2), the energies (*shushma*) of the *oshadhī* (1), are entering (*irate*) your body (*ātmānam*) (3), eager to give (*saniṣhyantīnām*) their riches (power) to the (sick) person (4).⁸

10.97.9: Your mother is well known by the name of remover of diseases (*iṣhkṛti*) (1), hence you become perfect workers (2). You are the winged powers who can go anywhere (*sīrā*) (3); remove whatever is causing our sickness (*āmayati*) (4).⁹

10.97.10: Like the thief in the pen (2), all the herbs enveloping (the body) (*pariṣṭhāḥ*) (2), overthrow the disease (*ati akramuḥ*) (3). Any ailment (*rapaḥ*) in the body (5), is chased out (*prāchuchyavuh*) by the *oshadhi* (4).¹⁰

⁶ यत्रौषधीः समगमन्त राजानः समिताविव (1),

विप्रः स उच्यते भिषग् (2), रक्षोहामीवचातनः (3)

⁷ अश्वावर्ती सौमावतीमूर्जयन्तीमुदोजसम् (1),

आवित्ति सर्वा ओषधीः (2), अस्मा अरिष्टतातये (3)

⁸ उच्छुष्मा ओषधीनां (1), गावो गोष्ठादिवेरेते (2),

धनं सनिष्यन्तीनाम् (3), आत्मानं तव पूरुष (4)

⁹ इष्कृतिर्नाम वो माता (1), अथो यूयं स्थ निष्कृतीः (2),

सीराः पतत्रिणीः स्थन (3), यदामर्यति निष्कृथ (4)

¹⁰ अति विश्वाः परिष्ठाः (1), स्तेन इव ब्रजमक्रमुः (2),

ओषधीः प्राचुच्यवुः (3), यत् किं च तन्वः अपः (4)

10.97.11: When I grasp (*ādadhā*) with my hands these *oshadhī* which strengthen (*vājayan*) (the sick person) (1), then just like a hunter (3), the essence (*ātmā*) of the disease (*yakṣhma*) is destroyed (2).¹¹

[Just as the life of the bird flies away at once after being hit by the hunter, the disease vanishes by the application of the healing process.]

10.97.12: You drove away the disease from him (3), O growths of earth, in whom you creep (1), from limb to limb, from joint to joint (2), like the mighty prince stationed in the midst of his army (who drives away the foe) (4).¹²

10.97.13: O disease, do you fly forth (1), with the eagle, the blue jay (*kikidīvi*) (2). You do disappear with the rush of the wind (3), with the whirlwind (4).¹³

10.97.14: Let everyone help (*avatu*) another (1). Being near one another, you work together (*upāvata*) (2). May all the growths of earth in unison (3), attend (*prāvata*) to this prayer (*vachah*) of mine (4).¹⁴

10.97.15: Whether fruitful or fruitless (1), flowering or flowerless (2), may they, impelled by Br̥haspati (3), free us from sin (4).¹⁵

10.97.16: May the growths of earth liberate me (1), from (the sin of) cursing or from the (transgressions of the code) of Varuṇa (2), from the fetters of Yama (3), and from all the guilts (of transgression) of gods (4).¹⁶

¹¹ यदिमा वाजयन् हमोषधीर्हस्त आदधे (1),

आत्मा यक्ष्मस्य (2), नश्यति पुरा जीवगृभौ यथा (3)

¹² यस्यौषधीः प्रसर्पथ (1), अङ्गमङ्गं परुष्परुः (2),

ततो यक्ष्मं वि बाधध्व (3), उग्रो मध्यमशीरिव (4)

¹³ साकं यक्ष्मं प्र पत (1), चाषेण किकिदीविना (2),

साकं वातस्य ध्राज्या साकं (3), नश्य निहाकया (4)

¹⁴ अन्या वो अन्यामवतु (1), अन्यान्यस्या उपावत (2),

ताः सर्वाः संविदाना (3), इदं मे प्रावता वचः (4)

¹⁵ याः फलिनीर्या अफला अपुष्पा (1), याश्च पुष्पिणीः (2),

बृहस्पतिप्रसूताः (3), ता नो मुञ्चन्त्वंहसः (4)

¹⁶ मुञ्चन्तु मा (1), शपथ्यादथो वरुण्यादुत (2),

अथो यमस्य पड्वीशात् (3), सर्वस्मादेव किल्बिषात् (4)

10.97.17: Descending from the heaven, the growths of earth, declared (1), 'the person, whom we pervade while living (2), will not perish (3).'¹⁷

10.97.18: The growths of the earth which have Soma for their king, which are many (1), which are all-seeing (2), of them, you (Soma plant) are the best (*uttamā*) (3). Make our heart blissful, by satisfying all (*aram*) our desires (4).¹⁸

10.97.19: The growths which have Soma for their king (1), are spread out (*praviṣṭāḥ*) on the earth (2), and are born of Br̥haspati (3). May they give the all-sided vigour to this body (*asyai*) (4).¹⁹

10.97.20: May the digger come to no ill, nor he for whom I dig you (1). May all our bipeds and quadrupeds be free from diseases (2).²⁰

10.97.21: Those that are here now (1), and those that may gone far away (2), all come together here (3). You give vigour (to this body) (4).²¹

10.97.22: The growths hold converse with Soma, the king (1): 'O king, we bring him to safety (3), the man chosen by the knower of Brahman (2).'²²

10.97.23: You (Soma) are the best among the growths of earth (1). To you all the trees bow down (2). May he prostrate to us (3), who attacks us (3).²³

¹⁷ अवपतन्तीरवदन् दिव ओषधयस्परि (1),

यं जीवमश्रवामहै (1), न स रिष्याति पूरुषः (3)

¹⁸ या ओषधीः सोमराज्ञीर्बह्वीः (1), शतविचक्षणाः (2),

तासां त्वमस्युत्तमा (3), अरं कामाय शं हृदे (4)

¹⁹ या ओषधीः सोमराज्ञीः (1), विष्टिताः पृथिवीमनु (2),

बृहस्पतिप्रसूता (3), अस्यै सं दत्त वीर्यम् (4)

²⁰ मा वो रिषत् खनिता यस्मै चाहं खनामि वः (1),

द्विपचतुष्पदस्माकं सर्वमस्त्वनतुरम् (2)

²¹ याश्चेदमुपशृण्वन्ति (1), याश्च दूरं परांगताः (2),

सर्वाः संगत्य वीरुधो (3), अस्यै सं दत्त वीर्यम् (1)

²² ओषधयः सं वदन्ते सोमैर्न सह राज्ञां (1),

यस्मै कृणोति ब्राह्मणः (2), तं राजन् पारयामसि (3)

²³ त्वमुत्तमास्योषधे (1), तव वृक्षा उपस्तयः (2),

उपस्तिरस्तु सो ऽस्माकं (3), यो अस्माँ अभिदासति (4)

98: Devāpi, the gods (*devāḥ*) and the rain**Riṣhi: Devāpiḥ Ārṣṭiṣhena**

- 10.98.1: Bṛhaspati goes to Parjanya on my behalf
 10.98.2: Divine messenger awakened to knowledge
 10.98.3: Establish in my mouth a faultless hymn
 10.98.4: Devāpi performs the inner yajña
 10.98.5: Right thinkings of the gods
 10.98.6: The held-up waters come to plains
 10.98.7: Bṛhaspati
 10.98.8: Agni impels Parjanya
 10.98.9: Agni in yajña-journey
 10.98.10: Ninety-nine thousand filled cars
 10.98.11: Indra's share
 10.98.12: Agni, send us rain from the ocean
[Metre: Triṣṭup (11, 4)]

[This sūkta is recited for invoking the rains. The Ṛṣhi Devāpi has become a *hotṛ* (invoker) priest in the yajña performed by his brother, the king Shamtanu with the desire for rains. As this name suggests, Devāpi is an ally of the gods; he requests the deity Bṛhaspati for rainfall. The unusual feature is that the riṣhi Devāpi was formerly a Kṣatriya. Yāska in Ni (2.10) quotes an anecdote relating Devāpi and Shamtanu. This is in Ādiparva of Mahābhārata, Śrīmad Bhāgavatam (9.22.14-9.22.17), Viṣṇu Purāṇa (4.20.7) etc.]

[Rig Veda has only 3 Sūktās to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, 'brain-storming'. See also the title of the last mantra (5.83.10).

Parjanya was never regarded as mere rain. Parjanya is the descent of the superconscious into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the riṣhi calls Parjanya as the Father or the ultimate being. The prayer is, "may he fill us with the plenty". A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth's growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

10.98.1: O Bṛhaspati, on my behalf, go to the gods (1), (such as) Mitra or Varuṇa or Pūṣhā (2), or the Ādityās or Vasūs or Marut (3), so that he (this god) causes Parjanya to send down the rain (or energies) for Shamtanu (4).¹

10.98.2: O Devāpi, you send (me) (2), a divine messenger who is both swift and has awakened to knowledge (*chikītvān*) (1), may he come to me (3). (O Bṛhaspati), come turning towards me (4). In your presence, I uphold a luminous hymn of praise (5).²

[The lines 1-3 are recited by Bṛhaspati; lines 4 and 5 by Devāpi.
āsan: face, presence]

10.98.3: O Bṛhaspati, establish in my mouth a luminous hymn of praise (1), which is free from any faults and is rapid in impulsion (2), (by which) Shamtanu obtains the rain (energies) (3). (Already) the sweet heavenly drop (*drapsa*) (signifying the rain) has already entered me (4).³

[*iṣhīram*: rapid in impulsion, (3.2.14); *vanāti*: wins, (7.5.4)]

10.98.4: The sweet drops (of the energy-shower or rain) has entered me (1). O Indra, grant us a thousand cars (2). (O Devāpi), sit down (sit within) as the summoner, perform the (inner) Yajña at the appropriate times (3).

O Devāpi, worship the gods with offerings (4).⁴

[Line 2: The cars are needed for the work to be done after the rains. The rain is guaranteed in line 1.]

¹ बृहस्पते प्रिति मे देवतामिहि (1), मित्रो वा यद्वसुणो वासि पूषा (2), आदित्यैर्वा यद्वसुभिर्मरुत्वान् (3), त्स पर्जन्यं शतंनवे वृषाय (4)

² आ देवो दूतो अजिरश्चिकित्वान् (1), त्वद्देवापे (2), अभि मामगच्छत् (3), प्रतीचीनः प्रिति मामा बंवृत्स्व (4), दधामि ते युमतीं वाचमासन् (5)

³ अस्मे धेहि युमतीं वाचमासन् बृहस्पते (1), अनमीवामिषिराम् (2), यया वृष्टिं शतंनवे वनाव (3), दिवो द्रप्सो मधुमाँ आ विवेश (4)

⁴ आ नो द्रप्सा मधुमन्तो विशन्तु (1), इन्द्र देह्यधिरथं सहस्रम् (2), नि षीद होत्रमृतुथा यजस्व (3), देवान् देवापे हविषा सपर्य (4)

10.98.5: The Rīṣhi Devāpi, Son of Ṛṣhṭisena, has sat down (concentrated within) as the invoker (*hotram*) (1). He (Devāpi) is aware of the knowledge of the right thinkings of the gods (2). The divine waters through the rain have been released (4), brought down to the regions below from the ocean above (in the midworld) (3).⁵

10.98.6: In this upper ocean (1), the waters stood, restrained by the gods (2). Released to flow by Devāpi, son of Ṛṣhṭisena (3), they were impelled to come to the fertile plains (4).⁶

10.98.7: Devāpi, who was chosen (*vṛta*) as the invoker- priest of Shamtanu (1), meditated with the desire (*kṛpa*) (in his mind) on (Bṛhaspati) (2), who has the luminous knowledge about the getting the rain (3). Being pleased, Bṛhaspati gave the words (or hymn) needed as desired (4).⁷

[*vṛtaḥ*: chosen (7.7.5), *kṛpa*: lustre (1.127.1). It indicates desire etc. *kṛpaṇyati*: desires, (8.39.4)]

10.98.8: O Agni, you blaze away on being kindled (*samīdhe*) by the mortal Devāpi, son of Ṛṣhṭisena (1). Rejoicing with the all-gods (3), impel the god Parjanya to pour out the rain (4).⁸

10.98.9: (O Agni), you been approached with hymns by the ancient seers (1). You are called by many in all the yajña-journeys (2). (You) give us thousands of cars (3).
O Lord of red horses, come to our yajña (4).⁹

⁵ आ॒र्ष्टि॒षे॒णो हो॒त्रमृ॒षिर्नि॒षीद॑न् दे॒वापि॑: (1), दे॒वसु॒म॒तिं चि॑कित्वा॒न् (2), स उत्त॑रस्मा॒दध॑रं स॒मुद्र॑म् (3), अ॒पो दि॒व्या अ॑सृ॒जद्व॑र्ष्या॒ अ॒भि (4)

⁶ अ॒स्मिन् त्स॑मु॒द्रे अ॒ध्युत्त॑रस्मिन् (1), आपो॑ दे॒वेभि॑र्नि॒वृता॑ अतिष्ठन् (2), ता अ॑द्रवन्ना॒र्ष्टि॒षे॒णेन॑ सृ॒ष्टा दे॒वापि॑ना (3), प्रे॒षिता॑ मृ॒क्षिणी॑षु (4)

⁷ यद्दे॒वापि॑: श॑न्त॒नवे॑ पु॒रोहि॑तो हो॒त्राय॑ वृ॒त: (1), कृ॒पय॑न्नदी॒धेत् (2), दे॒वश्रु॑तं वृ॒ष्टि॒वनि॑ (3), ररा॑णो बृ॒हस्प॑ति॒र्वाच॑मस्मा अ॒यच्छ॑त् (4)

⁸ यं त्वा॑ दे॒वापि॑: शु॒शुचा॑नो अ॒ग्र आ॒र्ष्टि॒षे॒णो म॑नु॒ष्य: स॒मी॒धे (1), वि॒श्वेभि॑र्दे॒वैर॑नु॒म॒द्यमा॑न्: (2), प्र पर्ज॑न्यमी॒रया॑ वृ॒ष्टि॒मन्त॑म् (3)

⁹ त्वां पू॒र्व ऋ॑षयो गी॒र्भिरा॑यन् (1), त्वा॒म॒ध्व॒रेषु॑ पु॒रुहू॑त वि॒श्वे (2), स॒हस्रा॑ण्यधि॒रथान्य॑स्मे (3), आ नो॑ य॒ज्ञं रो॑हि॒दश्चो॑प॒ याहि॑ (4)

10.98.10: O Agni, to you have been offered these ninety-nine thousands of filled chariots (1). O hero, increase (all your) bodies (in us) with it (2). Thus impelled, send us the rain from the heaven (3).¹⁰

10.98.11: O Agni, of these, give ninety thousand (1), to the showerer Indra as his share (2). Knowing the paths traversed by the gods in the appropriate seasons (3), establish Aulāna (Shamtanu) in Heaven among the gods (4).¹¹

[According to S, Aulāna means one born in the Kuru-lineage, i.e., it refers to Shamtanu.]

10.98.12: O Agni, demolish our enemies (1), demolish their strongholds (2). Drive away (*apasedha*) the diseases and the Rākṣhasās (3). From the ocean in the vast heaven (*brhat divo*), send down to us an abundance of waters (rain) (4).¹²

[Also in TB (2.5.8.11).]

99: Indra

Riṣhi: Vamra Vaikhānasa

[For the sūkta (9.66), the riṣhis are the hundred Vaikhānasās. For carrying out the ritual worship in temples, there are two traditions with the names Vaikhānasa and Pancharātra. The Vaikhānasa tradition stresses the use of Veda mantrās. For details see 'Tirupati Timmappa' by S.K. Ramachandra Rao.]

10.99.1: Impel the riches to us

10.99.2: Takes his seat in the source of wisdom

10.99.3: Kills the lust-worshippers

10.99.4: Indra gives knowledge for perfect work

10.99.5: Hostile coverer stole the food

from (devotee) Vamra

¹⁰ एतान्यग्रे नवतिर्नव त्वे आहुतान्यधिरथा सहस्रा (1),
तेभिर्बर्धस्व तन्वः शूर (2), पूर्वीर्दिवो नो वृष्टिमिषितो रिरिहि (3)

¹¹ एतान्यग्रे नवतिं सहस्रा सं प्र यच्छ (1), वृष्ण इन्द्राय भागम् (2),
विद्वान् पथ ऋतुशो दैवयानान् (3), अप्यौलानं दिवि देवेषु धेहि (4)

¹² अग्रे बार्धस्व वि मृधो (1), वि दुर्गहा (2), अपामीवामप रक्षांसि सेध (3),
अस्मात् समुद्राद्ब्रह्मतो दिवो (4), नो ऽपां भूमानमुप नः सृजेह (5)

10.99.6: Three-headed and six-eyed dasyu-foe

10.99.7: Destroyed the cities of the demons

10.99.8: Hawk-like limbs and iron-clad heels

10.99.9: Destroyed (the demon) Shuṣhṇa

10.99.10: Protector of seasons and maidens

10.99.11: With stoma chants, Rjishvān destroyed the cities

10.99.12: Indra gives blissful state to Vamraka

[Metre: Triṣṭup (11, 4)]

10.99.1: (O Indra), O knower, will you impel towards us riches (1), which are variegated, have many forms, laudable, and meant for our growth (2). In the times of the dawning of his might, what things have been given to us (3)? He has formed the Vajra to smite Vṛtra and has released (the waters) (4).¹

10.99.2: With the luminous lightning, he goes to the place of Sāma recitation (1). He takes his seat at the source of wideness and might (2). He is triumphant with his companions (3). The magic wiles of the seventh brother does not exist in truth (or has no truth) (4).²

10.99.3: He goes on the path of plenitude, away from those of calamity (1). After attaining the Sun-world (*svar*), he desires to conquer (*sanishyan*) the hostiles (2). He is free from littleness and knows the hundred doors (3). He kills the lust-worshippers, assuming appropriate forms (4).³

[*anarvāṇam*: free from all littleness, (2.6.5); that which no foe endangers.

sanishyan: desire to conquer, (3.2.3); *varpa*: form (1.140.5)

shishna: organ of excretion (1.105.8); *sasruḥ*: flowing wide (1.73.6)]

¹ कं नश्चित्रमिषण्यसि चिकित्वान् (1), पृथुग्मानं वाश्रं बावुधध्वै (2), कत् तस्य दातु शर्वसो व्युष्टौ (3), तक्षद्वज्रं वृत्रतुरमपिन्वत् (4)

² स हि द्युता विद्युता वेति सामं (1), पृथुं योनिमसुरत्वा संसाद (2), स सनीलेभिः प्रसहानो अस्य (3), भ्रातुर्न ऋते सप्तथस्य मायाः (4)

³ स बाजं यातापदुष्पदा यन् (1), त्वर्षाता परि षदत् सनिष्यन् (2), अनर्वा यच्छतदुरस्य वेदो (3), घञ्छिभ्रदेवाँ अभि वर्षसा भूत् (4)

10.99.4: The waters, the ray-cows and life-energies (steeds) are provided (1), in abundance by Indra, the wide moving (2). The streams (*vāh*) of energy and the light (*ghṛtam*) are given to the bodies of life-energy (4), by the helpful ones, foot-less and car-less (3).⁴

[Line 3: *apāda aratha*: foot-less and car-less, i.e., without the assistance of human beings and their cars.

drona: gated house having the subtle bodies (6.2.8)

The idea is that Indra not only provides the life energies, but endows them with light or knowledge for use in perfect work.

vāh: stream of energies (10.12.3)]

10.99.5: May he, the faultless one along with Rudrās and the skilled artisans (Rbhus) (1). The hostile coverer (*vivavri*) united with wrath (3), stole the food of the devotee Vamra and clamoured (2). come here unsolicited, away from his abode (4).⁵

[*vavri*: the covert one, (10.4.4, 10.4.4), covering (5.19); 1

vamra: name of devotee, (1.112.5, 1.51.9)]

10.99.6: The lord (Indra) attacking (the hostile force), who was repeatedly clamouring (1), overcame the three-headed and six-eyed dasa foe who was shouting many times (2). Trita, increasing by the *ojas* (3), smote the coverer in front (hostile force, *varāham*) with his fingers having iron-like (strength) (4).⁶

[Clearly the line 2 refers to the son of Tvaṣṭṛ, mentioned in (10.8.8).]

10.99.7: Raising himself to a high station for the sake of devotee (1), (he) launched his arrow against the hurting (*druhvane*) and aggressive foe (2). Indra, born auspiciously in us (*sujāta*), the supreme leader for human beings adorable (*arhan*) (3), destroyed the cities (of the foes) while killing of the dasyu foes (4).⁷

⁴ स य॒ह्न्यो॒ अव॒नीर्गो॒ष्वर्वा॑ऽऽजु॒होति॑ (1), प्र॒ध॒न्या॑सु स॒स्त्रिः (2), अ॒पादो॑ यत्र॒ यु॒ज्या॑सोऽर॒था (3), द्रो॒ण्य॑श्चास॒ ईर॑ते घृ॒तं वाः (4)

⁵ स रु॒द्रेभिर॑शस्त॒वार॒ ऋ॒भ्वा (1), हि॒त्वी ग॑र्य॒मारे॑व॒द्य आ॒गात् (2), व॒म्रस्य॑ म॒न्ये मि॒थुना॑ वि॒व॒व्री (3), अ॒न्नम॑भी॒त्यारो॑दयन्मु॒षाय॑न् (4)

⁶ स इ॒दासं॑ तु॒वीर॑व॒ पतिः॑ (1), दन् ष॒ळक्षं॑ त्रि॒शीर्षा॑णं दम॒न्यत् (2), अस्य॑ त्रि॒तो न्वो॒जसा॑ वृ॒धानो॑ (3), वि॒पा व॑रा॒हम॑यो॒अग्र॑या हन् (4)

⁷ स द्रु॒हणे॑ म॒नुष॑ ऊ॒र्ध्वसा॑न (1), आ सा॒विष॑दर्श॒सानाय॑ शरु॒म् (2), स नृ॒तमो॑ नहु॒षोऽस्मत्॑ सुजा॒तः (3), पुरो॑ऽभि॒न॒दर्हन् द॑स्यु॒हृत्यै॑ (4)

10.99.8: Just as the clouds pour rain on the pasture (1), he knows the way to our dwelling (2). Along with the Soma, he, with his hawk-like limbs (3), and iron-like heel approaches (*upasīdat*) and smites the dasyu-foes (4).⁸

10.99.9: Let him overcome the mighty foe with strong weapons (1). He destroyed Shuṣṇā for the sake of generous (lustrous) (*kṛpaṇe*) (devotee) Kutsa (2). He brought (*anayat*) (victory) to the seer who praised him (3), and gave form (the subtle body) (*atkam*) to him (Indra) and other gods (4).⁹

10.99.10: He is generous to the devotees (1). This striver (*dasma*) has the knowledge like Varuṇa (2). He is known as the protector of seasons and maidens (powers yet to manifest) (3). He killed the four-legged hostile force Araru (4).¹⁰

10.99.11: With the stoma chants, Rjishvān, son of Uṣhik (1), destroyed the dwelling of Pipru with his might (2). After pressing the Soma, the worshipper sang the hymn of praise (3).

Proceeding against the cities (of hostiles), Indra gained victory with his body (4).¹¹

10.99.12: Vamraka approached on foot Indra the mighty-one (2), for obtaining the greatness (1). Approached thus, Indra gives blissful state (*svasti*) (3). May he give (*ābhāh*) him the impulsion, the riches, the strength and the auspicious abode (4).¹²

[*asura*: mighty one; not the demon as in Purāṇās]

⁸ सो अ॒भ्रियो॒ न यव॑ंस उद॒न्यन् (1), क्षया॑य गा॒तुं वि॒दन्नो॑ अ॒स्मे (2),

उप॒ यत् सीद॑दिन्दुं शरी॑रैः श्ये॒नो (3), अयो॑पाष्टि॒र्हन्ति॑ दस्यू॒न् (4)

⁹ स ब्रा॑धतः शवसा॒नेभिर॑स्य॒ (1), कुत्सा॑य शु॒ष्णं कृ॑पणे॒ परा॑दात् (2),

अयं॑ क॒विर्मन॑यच्छ॒स्यमा॑न॒म् (1), अत्कं॑ यो अ॒स्य स॑र्नितो॒ नृणा॑म् (4)

¹⁰ अयं॑ द॒शस्य॑न् नये॑भिः (1), अस्य॑ द॒स्मो दे॒वेभि॑र्वरु॒णो न मा॑यी (2),

अयं॑ क॒नीनं॑ ऋतु॒पा अ॒वेदि॑ (3), अ॒मिमी॑तारुं॒ यश्च॑तु॒ष्पात् (4)

¹¹ अ॒स्य स्तो॑मै॒भिरौ॑शिज॒ ऋजि॑श्वा॒ (1), ब्र॒जं द॑रयद्वृष॒भेण॑ पि॒प्रोः (2),

सुत्वा॑ यद्य॒जतो॑ दीदय॒द्रीः (3), पु॒रं इ॒यानो॑ अ॒भि वर्ष॑सा भूत् (4)

¹² ए॒वा म॒हो अ॑सुर व॒क्षथा॑य॒ (1), व॒म्रकः॑ प॒ङ्क्ति॑रुप॒ सर्प॑दिन्द्र॒म् (2),

स इ॒यानः॑ क॑रति स्व॒स्तिम् (3), अ॒स्मा इ॒षमूर्जं॑ सु॒क्षितिं॑ वि॒श्वमा॑भाः (4)

Anuvāka 9 Sūktās: (100-112)

100: Indra, Aditi and the other gods

Riṣhi: Duvasyu Vāndana

10.100.1: Savitṛ protects our inspired knowledge

10.100.2: The order of the sacrifice

10.100.3: Yajamāna striving on truth

10.100.4: May Indra grant right thinking
and Soma, the happy path

10.100.5: Bṛhaspati, you increase life-span

10.100.6: Agni is within us and he becomes yajña

10.100.7: Be far from untruth

10.100.8: May our evil action go far away

10.100.9: Disperse the enemies hiding in secrecy

10.100.10: Energy from the house of truth

10.100.11: Indra protects forever

10.100.12: Persons eager to serve with work

[Metre: 1-11, Jagatī (12, 4); 12, Triṣṭup (11, 4)]

[All the 12 mantrās have the same refrain (fourth pāda) given in line 4 of all of them.]

10.100.1: O opulent one, for our happiness destroy the demon-foe who is like you (in strength) (1). O drinker of Soma, know that you are being lauded for your increase (in us) (2). May Savitṛ, along with the gods protect in detail (*pra-avatu*) our inspired knowledge (*shrutam*) (3). We adore the all-pervading Aditi (4).¹

[Aditi is the goddess of infinity and the indivisible mother.]

10.100.2: Offer the share to Indra who supports the order of the sacrifice (*ṛtvīyam*) (1). Offer to Vāyu, the drinker of pure Soma and voices (the chants) in the yajña (2), and who gets milk for drinking like a (thirsty) stag (3). We adore the all-pervading Aditi (4).²

¹ इन्द्र ह्यहं मघवन् त्वावदिद्भुज (1), इह स्तुतः सुतपा बोधि नो वृधे (2),
देवेभिर्नः सविता प्रावन्तु श्रुतम् आ सर्वतातिमदिति वृणीमहे (4)

² भराय सु भरत भागमृत्वियं (1), प्र बायवे शुचिपे क्रन्ददिष्टये (2),
गौरस्य यः पयसः पीतिमान्श (3), आ सर्वतातिमदिति वृणीमहे (4)

[*gaurah*: (thirsty) stag, (1.16.5)

rtviyam: order of the sacrifice (3.1.2)]

10.100.3: May the god Savitṛ give the mature strength (*vaya*) (1), to the yajamāna who is striving to attain the truth and presses the Soma (2), with deep (*pākavat*) reverence to the gods (3). We adore the all-pervading Aditi (4).³

[*bhūshema*: may we approach with reverence, (3.3.9),

pākavat: mature]

10.100.4: May Indra bestow on us the right thinking all the time (1). May the king Soma grant us a happy path (2), just as the gods collect for us the friendly felicities (3), we adore the all-pervading Aditi (4).⁴

10.100.5: By the chant and his might, Indra supports the limbs and joints (1). O Bṛhaspati, you increase our life-span (2). May yajña, mantra (*manu*) and the guiding thought (*pramati*) grant us happiness like fathers (3). We adore the all-pervading Aditi (4).⁵

[*paru*: joint (10.97.12, S); limb (S)]

10.100.6: The strength of Indra is divine and does great deeds (1). Agni, the seer and the wise (abides) in the dwelling of the worshipper (2). Agni is beautiful and is within us. In the discovery of knowledge, he becomes the yajña (3). We adore the all-pervading Aditi (4).⁶

[*medhirah*: wise, (1.127.7, 3.21.4), recoverer of oblation]

³ आ नो देवः संविता साविषद्वयं (1), ऋजूयते यजमानाय सुन्वते (2), यथा देवान् प्रतिभूषेम पाकवत् (3), आ सर्वतातिमदितिं वृणीमहे (4)

⁴ इन्द्रो अस्मे सुमना अस्तु विश्वहा (1), राजा सोमः सुवितस्याध्येतु नः (2), यथायथा मित्रधितानि संदधुः (3), आ सर्वतातिमदितिं वृणीमहे (4)

⁵ इन्द्र उक्थेन शर्वसा परुर्दधे (1), बृहस्पते प्रतरीतास्यायुषः (2), यज्ञो मनुः प्रमतिर्नः पिता हि कम् (3), आ सर्वतातिमदितिं वृणीमहे (4)

⁶ इन्द्रस्य नु सुकृतं दैव्यं सहो (1), अग्निर्गृहे जरीता मेधिरः कविः (2), यज्ञश्च भूद्विदधे चारुरन्तम (3), आ सर्वतातिमदितिं वृणीमहे (4)

10.100.7: We have not done many evil actions in secret (1); nor have we done acts openly which causes the anger of gods (2). May we never be near those having forms of untruth (3). We adore the all-pervading Aditi (4).⁷

10.100.8: May Savitri drive away our diseases (1). May all our evil actions go far away to the hills (2), where the stones, which release the sweet Soma, voice the great word (3). We adore the all-pervading Aditi (4).⁸

[*grāvāḥ*: the stones are Vajra, Indra's weapon of sound and Light. Only the voice arising out of it can annul the effects of the evil actions.]

10.100.9: O Vasus, for the release of the Soma, may the stone be uplifted (1). Disperse all the enemies hiding in secrecy (2). The adorable god Savitr is our protector (3). We adore the all-pervading Aditi (4).⁹

10.100.10: O Ray-cows (*gāva*), may you grow feeding on the energy (*ūṛjam*) (1,3), revealed in the covering sheath (*koshe*) of the house of truth (4), like the (animal) cows in the pasture (2). May your body (of knowledge) (*tanū*) give the healing medicines to our bodies (*tanvo*) (5). We adore the all-pervading Aditi (6).¹⁰

[*attana*: to eat, to feed, *angdhi*: reveal, (10.156.3); decorative (S)]

10.100.11: Indra perpetually protects (*prāvā*) the worshipper with his will-power (*kratu*) (1). He protects the giver of Soma with excellent knowledge and happy-good (2). For his drink, the divine udder (*ūdhah*) is full (3). We adore the all-pervading Aditi (4).¹¹

⁷ न वो गुहा चकृम भूरि दुष्कृतं (1), नाविष्ट्यं वसवो देवहेळनम् (2), मार्किनो देवा अनृतस्य वर्षस (3), आ सर्वतातिमदितिं वृणीमहे (4)

⁸ अपामीवां सविता साविषत् (1), न्यग्वरीय इदं सेधन्वद्रयः (2), ग्रावा यत्र मधुषुदुच्यते बृहत् (3), आ सर्वतातिमदितिं वृणीमहे (4)

⁹ ऊर्ध्वो ग्रावा वसवोऽस्तु सोतरि (1), विश्वा द्वेषांसि सनुतर्युयोत (2), स नो देवः सविता पायुरीड्य (3), आ सर्वतातिमदितिं वृणीमहे (4)

¹⁰ ऊर्ज (1), गावो यवसे (2), पीवो अत्तन (3), क्रतस्य याः सदने कोशे अङ्ध्वे (4), तनूरेव तन्वो अस्तु भेषजाम् (5), आ सर्वतातिमदितिं वृणीमहे (6)

¹¹ क्रतुप्रावा जरिता शश्वताम् (1), अव इन्द्र इन्द्रा प्रमतिः सुतावताम् (2), पूर्णमूर्धदिव्यं यस्य सिक्तय (3), आ सर्वतातिमदितिं वृणीमहे (4)

[*shashvatam*: perpetual (everywhere in RV); *prava*: protected (10.150.5)]

10.100.12: (O Indra), your splendour is full of variety (1). Our desires are fulfilled (*pra*) by your will power (*kratu*) (2). Your attempts (*sprdhō*) for fulfilling the desires of worshippers are inviolate (*adhṛṣṭāḥ*) (3). The person eager to serve with work (*duvasyuḥ*) eagerly goes in front with the knowledge (4), just as a person drags a cow with a straight rope (5).¹²

[*adhṛṣṭāḥ*: inviolate, (7.3.8); *duvasyet*: to serve with work (6.16.46); *duvasyu*: a name of ṛṣi (for S)

For S: lines 4 & 5: the Duvasyu drags the victim cow to the yajña with a straight cord.]

101: Farming as a Symbol

Ṛṣi: Budha Soumya

10.101.1: Friends with a single mind

10.101.2: Construct the ships with oars

10.101.3: Sow the seed

10.101.4: Seers yoke the thought

10.101.5: Replenishing energies

10.101.6: Waters from inexhaustible source

10.101.7: Prepare the body

10.101.8: May the body not leak its energies

10.101.9: Attract the thoughts

10.101.10: Soma, the delight

10.101.11: The stream of Soma

10.101.12: Enthuse Indra

[Metre: 1-3,7-8,10-11, Triṣṭup (11, 4); 4,6, Gāyatrī (8, 3); 5, Bṛhatī; 9,12, Jagatī (12, 4)]

[Outwardly, several verses here deal with certain aspects of farming. They are symbols of the operations on body and mind, common in all cultures.]

¹² चित्रस्तै भानुः (1), क्रतुप्रा अभिष्टिः (2), सन्ति स्पृधो जरणिप्रा अधृष्टाः (3), रजिष्ठया रज्या पञ्च (4), आ गोस्तूर्षति पर्यग्रं दुवस्युः (5)

10.101.1: O friends, who have a single mind, awake (1). Kindle Agni together, many in number, dwelling together (2). For protection, I invoke you all (4), Dadhikra (steed), Agni, Uṣhas, the goddesses and the associates of Indra (Maruts) (3).¹

10.101.2: Construct the ship propelled by oars (3). Make it blissful (1). Extend it and its range using the thoughts (2). Impel (*iṣh*) the things which support the life and make them ready and sufficient (*aram kṛtam*) (4). Lead the moving yajña well, O friends (5).²

[*āyudha*: that which supports the life; weapon (common usage);

prāncham: moving forward, (3.7.7, 10.46.4, 10.87.9);

aram: sufficient, ready (1.66.3, 1.70.3);

aram kṛtam: make it ready and sufficient (2.1.7)]

10.101.3: Yoke the thought-mind (*sīrā*) (to the body) (1). Spread wide (on the field) this union (2). Prepare the source (*yonau*) for the manifestation (3). Sow the seed here (4). The mantrās and the inspired hearing manifest well (5). Go (*eyāt*) near (*nedīya*) the ripe corn with a sickle (to harvest the fruits of our work) (6).³

[Certain aspects of farming are used as metaphors. S regards it as referring to the ordinary agriculture.

sīrā: thought mind, as suggested in (1.174.9, 4.19.7, 10.97.9). For S, it is plough. In the next mantra, *sīrā* cannot be the plough. Do the seers do ordinary farming labour?

shrushṭih: inspired knowledge, (8.23.18, 14)

sṛṇya: sickle or a sharp weapon, (1.58.4, 10.106.6, 4.20.5); *nedīyaḥ*: nearer (8.75.5)]

¹ उद्बुध्यध्वं समनसः सखायः (1), समग्रिमिन्ध्वं बहवः सनीळाः (2), दधिक्रामग्रिमुषसं च देवीमिन्द्रावतो (3), अवसे नि ह्वये वः (4)

² मन्द्रा कृणुध्वं (1), धिय आ तनुध्वं (2), नावमरित्रपरणीं कृणुध्वम् (3), इष्कृणुध्वमायुधारं कृणुध्वं (4), प्राञ्चं यज्ञं प्र णयता सखायः (5)

³ युनक्त सीरा (1), वि युगा तनुध्वं (2), कृते योनौ (3), वपतेह बीजम् (4), गिरा च श्रुष्टिः सभरा असन् (5), नो नेदीय इत् सृण्यः पक्मेयात् (6)

10.101.4: The seers yoke the thought (*sīra*) (to the highest) (1). The yoke is spread widely (2), for the happiness of gods and wise thinkers (*dhirāḥ*) (3).⁴

10.101.5: Prepare the places for the invited gods (1). Make the support for the supreme thing desired (*varatra*) (2). We draw and pour the energies (*udrṇam*) (whose) source is in the depths (*avatam*) (3). They (energies) are replenishing and can be easily poured (*suṣhekam*) (4).⁵

10.101.6: I pour out (*siñche*) the waters from the inexhaustible source (3). The source calls (*ahāvam*) for the act of impulsion (*iṣhkrī*) to draw out the waters (1). It is excellent for anointing the thing desired (*varatram*) (2).⁶

[*iṣh*: impulsion, everywhere in RV]

10.101.7: Love (*prīṇīta*) the life-forces (*ashvān*) and conquer the good (1). Make the car (physical body) fit to carry (the thoughts of) overall well-being (2). Pour out the waters (energies) to be drunk by men (5). The source of energies (*avatam*) calls to the body (*droṇa*) (3), to make it hard like stone (*ashma chakran*) and having a sheath of armour (4).⁷

[*prīṇīte*: pleased (7.7.3)]

10.101.8: Prepare the places for men for the drinking of knowledge (1). Fabricate the armour (for the place of knowledge) which is manifold and wide (ample) (2). Prepare the bodies (cities, *pura*) which are strong (like iron) and inviolable (3). May not the body (*chamasa*) leak out its energies; make it difficult to be harmed (4).⁸

⁴ सीरां युञ्जन्ति कवयौ (1), युगा वि तन्वते पृथक् (2), धीरां देवेषु सुमया (3)

⁵ निराहावान् कृणोतन् (1), सं वरत्रा दधातन् (2),

सिञ्चामहा अवतमुद्रिणं वयं (3), सुषेकमनुपक्षितम् (4)

⁶ इष्कृताहावमवतं (1), सुवरत्रं सुषेचनम् (2), उद्रिणं सिञ्चे अक्षितम् (3)

⁷ प्रीणीताश्वान् हितं जयाथ (1), स्वस्तिवाहं रथमित् कृणुध्वम् (2),

द्रोणाहावमवतम् (3), अश्मचक्रमसंत्रकोशं (4), सिञ्चता नृपाणाम् (5)

⁸ ब्रजं कृणुध्वं स हि बौ नृपाणो (1), बर्म सीव्यध्वं बहुला पृथूनि (2),

पुरं कृणुध्वमायसीरधृष्टा (3), मा वः सुस्रोच्चमसो दंष्टता तम् (4)

10.101.9: O gods, I attract for my growth and protection, the thoughts fit for worship (1). I worship (*yajatām*) with these thoughts which are luminous and pertain to yajña (2). May the milk in thousand-streams of the knowledge (ray-cows) which is vast come to us (4), like the milch cows coming to the fodder (*yavasa*) (3).⁹

10.101.10: Pour the golden Soma (1), into the body (vessel) made of wood (*droḥ*) and the cutting tool (*vashī*) (2). Form (the body) with the stone-like (*ashman*) knowledge (*mayī*) (3). Gird it with ten mysteries (4). Yoke the carrier with the two support (poles) (5).¹⁰

[*ubhe dhurau*: two supporting poles (in 10.101.11) also];

kakṣhya: mystery, secret; (5.44.1, 1.18.1)

vashī: cutting tool (blade) for shaping wood, (10.20.6, 8.19.23)]

10.101.11: The carrier with the yokes (1), moves sounding in the inner womb with two infants (2). Establish the lord of delight in the delight (3), and make it (the body) full (of Soma) (4). Press (*akhnanta*) (the Soma) to release the stream of delight (*utsam*) (5).¹¹

10.101.12: O leaders, enthuse (*ut-dadhātana*) Indra for establishing the happiness (1). Impel and play with the god for the gain of plenitude (2). Bring Indra, the son of Nishtigri (3), for drinking the Soma, for our protection, the assailer of opponent (4).¹²

[*sabādha*: assailed by opponent, (1.64.8)

naraḥ: human priests or gods]

⁹ आ वो धियं यज्ञियां वर्त ऊतये देवां (1), देवीं यजतां यज्ञियामिह (2), सा नो दुहीययवसेव (3), गत्वी सहस्रधारा पर्यसा मही गौः (4)

¹⁰ आ तू षिञ्च हरिमीं (1), द्रोःस्थे वाशीभिः (2), तक्षताश्मन्मयीभिः (3), परि ष्वजध्वं दशं कक्ष्याभिः (4), उभे धुरौ प्रति वह्निं युनक्त (5)

¹¹ उभे धुरौ वह्निः (1), आपिब्दमानोऽन्तर्योनेव चरति द्विजानिः (2), अनस्पतिं वन आस्थापयध्वं (3), नि षू दधिध्वम् (4), अखनन्त उत्सम् (5)

¹² कपृन्नरः कपृथमुद्धातन (1), चोदयत खुदत वाजसातये (2), निष्टिग्रः पुत्रमा च्यावय (3), ऊतय इन्द्रं सबाध इह सोमपीतये (4)

102: Recovery of the lost knowledge (Ray-cows)

Riṣhi: Mudgala Bhārmyashva

- 10.102.1: Full of inspiration
 10.102.2: Mudgalānī is the charioteer
 10.102.3: The secret weapon
 10.102.4: Actions of Indra
 10.102.5: Recovered the ray-cows (knowledge)
 10.102.6: Indra aids Mudgalānī
 10.102.7: Unslayable Ray-cow
 10.102.8: Indra gives the might to the devotees
 10.102.9: See the work of Indra
 10.102.10: Bull needs no fodder or water
 10.102.11: Gain of Ray-cow to Mudgalānī
 10.102.12: Indra is the eye of the eye
 [Metre: 1,3,12, Bṛhatī; 2,4-11, Triṣṭup (11, 4)]

10.102.1: O One invoked by many and full of inspiration (4), may you protect us (6), in this battle (3), for the recovery of our riches (ray-cows) (5). The car which has no supports (*mīthu*) (1), is protected by Indra, the violent overthrower (2).¹

[S and Yāska interpret the whole hymn in terms of an anecdote dealing with the recovery of stolen cows of a ṛṣhi. He interprets line 1 as indicating that the ṛṣhi has no horses for yoking the car. He uses a bull as indicated in mantra 7. But mantra 10 clearly states that, “the bull needs no fodder or water”. Thus the bull is symbolic. Note mantra 9 quotes a line from (1.32.10) dealing with Vṛtra-killing.]

10.102.2: In this battle for the recovery of the (lost) ray-cows (knowledge) (4), Mudgalānī was the charioteer (3). With the help of the army of Indra, the recovery was achieved (5). The wind (helped her) by moving the position (*vāso*) of her car (1). She won a thousand cars which were full (2).²

[*adhiratham*: cars which are full, (10.98.4), (10.98.10), (10.98.7)]

¹ प्र ते रथं मिथुकृतम् (1), इन्द्रोऽवतु धृष्णुया (2),

अस्मिन्नाजौ (3), पुरुहूत श्रवाय्ये धनभक्षेभु (4), नोऽव (5)

² उत् स्म वातौ वहति वासौ (1), अस्या अधिरथं यदजयत् सहस्रम् (2),
 रथीरभून्मुद्गलानी (3), गर्विष्ठौ भरे (4), कृतं व्यचेदिन्द्रसेना (5)

10.102.3: Stop (1), the weapon of the malignant foe who wants to hurt us, O Indra (2). Ward off the blow of the secret weapon (of our foe) (4), whether he be Ārya or dasyu, O opulent one (3).³

10.102.4: Overcoming the foe, Indra smashed the hills (hiding the ray-cows) (2). Rejoicing, he drank the deep (*hradam*) waters (*udno*) (1). Endowed with vigour and desiring the inspired knowledge (3), he seized the swift foe (*ajiram*) with his two hands (4).⁴

[The actions of Indra are described and not that of a bull. S assigns word meanings based on an anecdote.

hradam: deep, (10.71.7, 1.52.7); *shrava*: inspired knowledge]

10.102.5: Coming there (*upayanta*), Indra roared (1), in the midst of the battle, showering riches (*amehayan*) like a bull (2). Mudgala in this battle obtained (3), a hundred thousand voracious ray-cows (4).⁵

[*sūbharva*: voracious (10.94.3); *mehayan*: being bounteous (5.38.3)]

10.102.6: The bull (Indra) was yoked for the destruction of the enemy (1). The charioteer (Mudgalānī) of long hair roared (looking for victory) (2). The foe-warriors on their feet (running away) rushed towards Mudgalānī (4), (seated) in the swiftly moving car yoked to the inviolate (*dudher*) (Indra) (3).⁶

[Here the car is yoked to Indra indicating that the car is not physical.]

10.102.7: The sage (*vidvān*) Mudgala has prepared the car (1). The bull has been yoked to the car (2). Indra protects the lord of the unslayable ray-cows (3). The bull (*kakudmān*) forcefully rushed forward (4).⁷

³ अन्तर्यच्छ (1), जिघांसतो वज्रमिन्द्राभिदासतः (2),

दासस्य वा मघवन्नार्यस्य (3), वा सनुतर्यवया वधम् (4)

⁴ उद्रो हृदमपिवज्रहृषाणः (1), कूटं स्म तृहदभिमातिमेति (2),

प्र मुष्कर्भारः श्रवं इच्छमानो (3), अजिरं बाहू अभरत् सिषासन् (4)

⁵ न्यक्रन्दयन्नुपयन्तं (1), एनममैहयन् वृषभं मध्यं आजैः (2),

तेन सूभर्वं शतवन्तं सहस्रं गवां (3), मुद्रलः प्रधने जिगाय (4)

⁶ ककर्द्वे वृषभो युक्त आसीत् (1), अवावचीत् सारथिरस्य केशी (2),

दुर्धैर्युक्तस्य द्रवतः सहानस (3), ऋच्छन्तिष्मा निष्पदो मुद्रलानीम् (4)

⁷ उत प्रथिमुदहन्नस्य विद्वान् (1), उपायुनग्वंसंगमत्र शिषेन् (2),

इन्द्र उदावत् पतिमघ्यानाम् (3), अरंहत् पद्याभिः कुकुबान् (4)

10.102.8: Indra with his braided hair holding the goad proceeded happily (1). He secures firmly the car (2). Giving the ray-cows to many persons (3), he endowed them with might (*taviṣhī*) caressing them (4).⁸

[*aṣhtrāvi*: holding the goad (occurs only once)]

10.102.9: Look here at the work of Indra (1). He made the (foe) to sleep on the hard (floor) amidst the waters (2). After he (the Vṛtra foe) was conquered (3), Mudgala won hundreds of thousands of ray-cows in battles (4).⁹

[*drughaṇa*: hard and hurting (floor); club (S),

druha: doer of harm, (4.4.15), *kāṣhṭha*: waters (1.32.1), battle (S)

Line 2: echo: (*kāṣhṭhānām madhye nihitam sharīram*), (1.32.10)

Lines 1 & 2: 'see the club which is sleeping in the midst of battles' (S)]

10.102.10: Who has beheld the evils nearby (1)? This bull needs no fodder or water (3). One who yokes it becomes established in his work (of destruction of evil) (2). Being above, he makes the car (*dhuro*) announce the victory (*pradedisha*) (4).¹⁰

[Line 1: We cannot see or recognise the evil in our midst. We need the divine to fight the evil.]

10.102.11: As an abandoned wife rejoices to find her husband (1), (as the earth) with the rain rejoices (3), so the charioteer (Mudgalāni) rejoices (2). With the charioteer very eager, we will get victory (4). The gain (of ray-cows) may be auspicious to us like nourishment (5).¹¹

[*sinam*: nourishment (2.30.2, 3.62.1)]

⁸ शुनमष्ट्राव्यचरत् कपर्दी (1), वरत्रायां दार्वानिहमानः (2),

नृम्णानि कृण्वन् बहवे जनाय गाः (3), पस्पशानस्तविषीरधत् (4)

⁹ इमं तं पश्य वृषभस्य युञ्जं (1), काष्ठाया मध्ये दुघ्णं शयानम् (2),

येन जिगाय (3), शतवत् सहस्रं गवां मुद्गलः पृतनाज्येषु (4)

¹⁰ अरे अघा को न्वित्था ददर्श (1), यं युञ्जन्ति तम्बा स्थापयन्ति (2),

नास्मै तृणं नोदकमा भरन्ति (3), उत्तरो धुरो बहति प्रदेदिशत् (4)

¹¹ परिवृक्तेव पतिविद्यमानट् (1), पीप्याना (2), कूचक्रेणेव सिञ्चन् (3),

एषैर्घ्या चिद्रथ्या जयेम (4), सुमङ्गलं सिनवदस्तु सातम् (5)

10.102.12: O Indra, you are the eye of the eye (2), of the whole world (1). By impelling your two yoked vigorous steeds (4), you shower the strength on us in battle and make us to take possession of peace (3).¹²

[*siṣhāsasi*: take possession of peace, (5.62.9)]

103: Symbolic Battles

Riṣhi: Apratiratha Aindra

- 10.103.1: Swift Indra
- 10.103.2: Unwinking
- 10.103.3: Conquers all
- 10.103.4: Fly around
- 10.103.5: Wins Ray-cows
- 10.103.6: Recovers knowledge
- 10.103.7: Place of rays
- 10.103.8: Discernment
- 10.103.9: Varuṇa
- 10.103.10: Encourage us
- 10.103.11: Victory
- 10.103.12: Cover the foes with darkness
- 10.103.13: Forward

[Metre: 1-12, Trīṣṭup (11, 4); 13, Anuṣṭup (8, 4)]

[Battles in the Veda are symbolic of the confrontations between the gods who are the powers of truth and light and the titans (or demons) who are the power of darkness and ignorance and who struggle to maintain the foundation of the falsehood in which we dwell. Vṛtras and Paṇis are the leaders of these demons. The aim of the battles is the recovery of herds of light (*gāh*, Ray-cows), the waters (*āpah*) and the Sun or the solar world (*svah*) which has been conquered by the titans (or demons). These battles are not physical, occurring between clans, the so-called Āryans and Dravidians. See the book by K.D. Sethna listed in the appendix 6.

gāh, the herds of light (Ray-cows) are the illuminations from the higher consciousness which have their origin in the Sun of light, the sun of truth.

¹² त्वं विश्वस्य जगत्: (1), चक्षुरिन्द्रासि चक्षुषः (2),

वृषा यदाजिं वृषणा सिषाससि (3), चोदयन् बध्निणा युजा (4)

āpah, the waters, the divine energies are the floods of the higher consciousness pouring on the mortal mind from the plane of immortality (*svar*).

svar, the solar world, is the world or plane of immortality governed by that light or truth of the all-illuminating Sun, called in the Veda, the vast truth (*satyam ṛtam bṛhat*) and the true light (*satya jyoti*).]

10.103.1: The sole one, hero, Indra at once conquered a hundred hosts together (*sākam*) (4). He is swift, like a bull sharpening his horns, and fierce (1). He is the destroyer of evil (*aghana*), one who makes uneasy (*kṣhobhaṇa*) the strivers (to make them progress) (2). He makes the foes cry and is unwinking (3).¹

[*ghana*: destroyer (1.4.8)]

10.103.2: (Indra) makes the foes cry, (he is) unwinking and conquering (1), (he is) the fighter, is hard to overthrow, and is violent (2). With Indra do you conquer (3), do overcome in the battle the foe (4), with the mighty one with the arrow in his hands (5).²

10.103.3: Along with the arrow-bearing Maruts he, armed with swords (*niṣhanggibhiḥ*), conquers all (*vashī*) (1). Indra joins (*samsṛṣhṭā*) with his followers in the battle (2). With his might of arms, he conquers the foes who come near him; he is the drinker of Soma (3). With the uplifted bow he destroys (*astā*) the foes, with the (arrows) aimed against them (4).³

10.103.4: O Bṛhaspati, fly around with your chariot (1), slaying the foe, driving away the enemy (2), defeating the harming hosts (the foes) and becoming the victor in the battle (3). May you be the protector of our chariots (4).⁴

¹ आशुः शिशानो वृषभो न भीमो (1), घनाघनः क्षोभणश्चर्षणीनाम् (2), संक्रन्दनोऽनिमिष (3), एकवीरः शतं सेनां अजयत् साकमिन्द्रः (4)

² संक्रन्दनेनानिमिषेण जिष्णुना (1), युत्कारेण दुश्चयवनेन धृष्णुना (2), तदिन्द्रेण जयत् (3), तत् सहध्वं युधौ नर इषुहस्तेन वृष्णां (4)

³ स इषुहस्तैः स निषङ्गिभिर्बशी (1), संस्रष्टा स युधु इन्द्रो गणेन (2), संसृष्टजित् सौमपा बाहुशर्धि (3), उग्रधन्वा प्रतिहिताभिरस्तां (4)

⁴ बृहस्पते परि दीया रथेन (1), रक्षोहामित्रा अपबाधमानः (2), प्रभञ्जन्तेनाः प्रमृणो युधा जयन् (3), अस्माकमेध्यविता रथानाम् (4)

10.103.5: (You are) immovable (solid) with your knowledge of strength and a well-known hero (1). (You are) enduring, mighty, steadfast, forceful (2). Surpassing heroes and warriors born of strength (3), you win the Ray-Cows and mount your victorious chariot, O Indra (4).⁵

[*sthaviraḥ*: dense or solid (10.51.1, 6.1.11)]

10.103.6: (He is) the cleaver of the places where the knowledge is hidden (1). (He is the) discoverer of knowledge, has the Vajra in his arm (2). (He is) victorious, crushes in might a host (3). O brothers, become heroes like him (4). O comrades, follow in the footsteps of Indra (5).⁶

10.103.7: Penetrating the place of the rays with his might, he is impetuous (1). The hero Indra with a hundredfold wrath (2), is hard to resist (3). He is enduring in battle and unconquerable (4). May he guard our armies in the battles (5).⁷

10.103.8: May Indra (be) their leader (1), let Bṛhaspati be the light of discernment (2). The sacrifice and Soma go in front (3). Let the Maruts precede (5), the hosts divine that overthrow and conquer (4).⁸

10.103.9: (May) the mighty force of the showerer Indra (1), of the royal Varuṇa, of the Ādityas (2), and of the forceful hosts, Maruts (be ours) (3). Their voice of victory has ascended (5), as the magnanimous (*mahāmanasa*) (Gods) shake the worlds (as they conquer) (4).⁹

⁵ बलविज्ञायः स्थविरः प्रवीरः (1), सहस्वान् बाजी सहमान उग्रः (2), अभिवीरो अभिसत्त्वा सहोजा (3), जैत्रमिन्द्र रथमा तिष्ठ गोवित् (4)

⁶ गोत्रभिदं (1), गोविदं वज्रबाहुं (2), जयन्तमज्मं प्रमृणन्तमोजसा (3), इमं संजाता अनु वीरयध्वम् (4), इन्द्रं सखायो अनु सं रभध्वम् (5)

⁷ अभि गोत्राणि सहसा गाहमानोऽद्यो (1), वीरः शतमन्युरिन्द्रः (2), दुश्चय्वनः (3), पृतनाषाळयुध्यो (4), अस्माकं सेना अवतु प्र युत्सु (5)

⁸ इन्द्र आसां नेता (1), बृहस्पतिर्दक्षिणा (2), यज्ञः पुर एतु सोमः (3), देवसेनानामभिभञ्जतीनां जयन्तीनां (4), मरुतो यन्त्वग्रम् (5)

⁹ इन्द्रस्य वृष्णो (1), वरुणस्य राज्ञ आदित्यानां (2), मरुतां शर्ध उग्रम् (3), महामनसां भुवनच्यवानां (4), घोषो देवानां जयतामुदस्थात् (5)

10.103.10: O Bounteous One, inspire our weapons (1);
 (inspire) (*ut*) the might of my warriors (2);
 (inspire) the strength of the steed, O Slayer of Vṛtra (3).
 Let the sound of the conquering chariots arise (4).¹⁰

[*uddharṣhaya* = *ut* + *harṣhaya*, rise up, inspire]

10.103.11: May Indra be ours when the banners are intermingled
 (i.e., when the battle begins) (1). May our arrows be victorious (2);
 may our heroes be the victors (3). O Gods, you aid us at our call
 (*hava*) (4).¹¹

10.103.12: O Apīva, depart (3), after bewildering the mind of our
 foes (1), and seizing their limbs (2). Proceed against them (4); burn
 in their hearts with sorrow (5). Let our enemies be covered with
 darkness (6).¹²

[According to Yāska, Apīva is a power connected with sin (*pāpa*).]

10.103.13: Go forward, O heroes, conquer (1). May your arms be
 fierce (2). May Indra accord you happiness (3), by making you
 unassailable (*anādhṛshya*) (4).¹³

[In TS (4.6.4.12), the lines 2 and 3 are interchanged with *sthira*
 instead of *ugra*]

¹⁰ उत् हर्षय मंघवन्नायुधानि (1), उत् सत्त्वंनां मामकानां मनांसि (2),
 उत् वृत्रहन् वाजिनां वाजिनानि (3), उत् रथानां जयतां यन्तु घोषाः (4)

¹¹ अस्माकमिन्द्रः समृतेषु ध्वजेषु (1), अस्माकं या इषवस्ता जयन्तु (2),
 अस्माकं वीरा उत्तरे भवन्तु (3), अस्माँ उ देवा अवता हवेषु (4)

¹² अमीषां चित्तं प्रतिलोभयन्ती (1), गृहाणाङ्गानि (2), अप्ये परेहि (3),
 अभि प्रेहि (4), निर्देह ह्रत्सु शोकैः (5), अन्धेनामित्रास्तमसा सचन्ताम् (6)

¹³ प्रेता जयता नर (1), इन्द्रो वः शर्म यच्छतु (2),
 उग्रा वः सन्तु बाहवो (3), अनाधृष्या यथास्थ (4)

104: Indra

Riṣhi: Aṣṭaka Vaishvāmītra

10.104.1: Come swiftly to yajña

10.104.2: Increase with bliss with us

10.104.3: Rejoice in our utterances

10.104.4: Uphold the knowers of the truth

10.104.5: Lustre of perfect peace

10.104.6: Giver of conscious perception

10.104.7: He has all the purities

10.104.8: Seven divine rivers

10.104.9: The sole one (*ekah*) and universal life

10.104.10: Manifested the world of light

10.104.11: Full of inspiration

[Metre: Triṣṭup ((11, 4))]

10.104.1: O one called by many, the Soma has been pressed for your use (1). Come swiftly to the yajña with your horses (2).

The words (of praise) addressed by the wise-heroes approach you with the words set in you (3).

O Indra, may you drink the prepared Soma (4).¹

10.104.2: O one with the horses, drink the all-pervading waters (1).

Fill your belly here with the Soma offered by sages and gods (2).

The Soma is released by the pressing stones for you, Indra (3).

Increase with bliss within us, O one carried by the chants (4).²

[*adrayaḥ*: pressing stones; mind and body]

10.104.3: O one with shining horses, for your coming, this Soma

(2), I offer, which is truly intense, for your drink, O showerer (1).

Rejoice here in our utterances (3), and all the thoughts, O Indra who is hymned by us with power (*shachyā*) (4).³

[*dhenāḥ*: speech (1.2.3)]

¹ असावि सोमः पुरुहूत तुभ्यं (1), हरिभ्यां यज्ञमुप याहि तूयम् (2),

तुभ्यं गिरो विप्रवीरा इयाना (3), दधन्विर इन्द्र पिबा सुतस्य (4)

² अप्सु धूतस्य हरिवः पिब (1), इह नृभिः सुतस्य जठरं पृणस्व (2).

मिमिक्षुर्यमद्रय इन्द्र तुभ्यं (3), तेभिर्वर्धस्व मदमुक्थवाहः (4)

³ प्रोग्रां पीतिं वृष्ण इयमि सत्यां (1), प्रयै सुतस्य हर्यश्च तुभ्यम् (2),

इन्द्र धेनाभिरिह मादयस्व (3), धीभिर्विश्वाभिः शच्यां गृणानः (4)

10.104.4: O powerful Indra, by your powers and protections (1), uphold the strength (*vaya*) of your worshippers, the knowers of truth (2). O Indra, the human beings along with their successors stand in their dwellings (3), praising you with hymns and sharing in the ecstasy (4).⁴

10.104.5: The singers hymn you with true words (5). They widely hold your ample protection (4), (given) by your leading them (1). O Indra, lord of shining horses, you are well-affirmed by our lauds (2). You have persons with the excellent lustre of keepers of perfect peace (3).⁵

[*sushumna*: keepers of perfect peace (5.75.2); in the tantra, it is the central channel for the energy Kuṇḍalini with Iḍa and Pingala on the two sides.

praṇīti: by your leading, (4.4.14); *vitire*: widely or vast (occurs only once); *vitiram*: vastly, (5.29.4)]

10.104.6: O lord of the horses, with your horses (2), come to the drink of the pressed Soma (3); and also (to hear) the mantra chants (1). You approach the yajña which shapes the earth (4). You are the giver of the conscious perception of this yajña journey (5).⁶

[*kṣhamamānām*: shaping the earth; *kṣhama* means earth everywhere in RV. S renders the word as, 'patiently'. Patience is a purely human quality.]

10.104.7: The worshipper praises the irresistible Indra with obeisance (4), and approaches with reverence and words (3). Maghavan grants numerous plenitudes, he overcomes all the hostile forces (1). He is blissful with the pressed Soma and he has all the purities (*suvṛkti*) (2).⁷

⁴ ऊ॒ती श॑चीव॒स्तव॑ वी॒र्ये॑ण॒ (1), व॒यो द॑धा॒ना उ॒शिज॑ ऋत॒ज्ञाः (2),

प्र॒जाव॑दिन्द्र॒ मनु॑षो दुरो॒णे त॒स्थुः (3), गृ॒णन्तः॑ स॒धमा॑द्यासः (4)

⁵ प्र॒णीति॑भिः (1), ते ह॒र्यश्च॑ सु॒ष्टोः (2), सु॒ष्ठुस्य॑ पुरु॒रुचो॑ जना॒सः (3),

मं॒हिष्ठा॑मू॒तिं वि॒तिरे॑ द॒धा॒नाः (4), स्तो॒तार॑ इन्द्र॒ तव॑ सू॒नृता॑भिः (5)

⁶ उप॒ ब्र॒ह्मा॑णि (1), हरि॒वो हरि॑भ्यां (2), सोम॑स्य याहि पी॒तये॑ सु॒तस्य॑ (3),

इन्द्र॑ त्वा य॒ज्ञः क्ष॑ममाण॒मान॑ इ॒ (4), दा॒श्वौ अ॑स्यध्व॒रस्य॑ प्र॒केतः॑ (5)

⁷ स॒हस्र॑वाजमभिमाति॒षाह॑ (1), सु॒तेर॑णं म॒घवा॑नं सुवृ॒क्तिम् (2),

उप॑ भूष॒न्ति गि॒रो (3), अप्र॑तीत॒मिन्द्रं॑ नम॒स्या ज॑रि॒तुः प॑नन्त (4)

[*upabhūṣanti*: approach with reverence (as in 3.3.9); to adorn (S).

Epithets like 'adorning', 'decorating' are inappropriate for gods. They are cosmic forces.]

10.104.8: The seven divine rivers flow joyfully unimpeded (1). With them, Indra, the destroyer of cities, filled the ocean (2). You discovered the path for gods and for men (4), (made) by the ninety-nine flowing rivers (dynamical energies) (3).⁸

10.104.9: You released the great waters from the assailant (1). You, the sole one, watched over them (2). O Indra, you employed them in the killing of Vṛtra (3). O Universal Life, with them may you nourish your bodies (in us) (4).⁹

10.104.10: Indra is the foremost among heroes, with his will-power (1). (He is praised with) perfect utterances (2). The speech lauds (*īṭte*) him who is invoked by many (3). He slew Vṛtra and manifested the world of light (*u-loka*) (4). Shakra is victorious in the battles involving the attacks by hostiles (5).¹⁰

[*u-lokam* is same as *svar* discussed in (10.43.4).]

10.104.11: We invoke the blissful and opulent Indra (1), the foremost among leaders, in his battle for the gain of plenitude (2). He is fierce in his protection and hears our word (4). In battles, he kills the Vṛtrās and recovers the riches (4).¹¹

⁸ स॒सा॒पो॒ दे॒वीः सु॒र॒णा॒ अमृ॑त्ता (1), याभिः॑ सि॒न्धु॒म॒तर॑ इन्द्र॒ पूर्भि॑त् (2), न॒व॒तिं स्रो॑त्या न॒वं च॒ स्र॒व॒न्तीः (3), दे॒वेभ्यो॑ गा॒तुं म॒नु॒षे च॒ वि॒न्दः (4)

⁹ अ॒पो म॒हीर॑भि॒शस्ते॑रमु॒ञ्चो (1), अ॒जा॒गरा॑स्वधि॒ दे॒व एकः॑ (2), इन्द्र॒ यास्त्वं वृ॑त्र॒तू॒र्ये च॒क॒र्त्थं (3), ताभि॑र्वि॒श्वायु॑स्त॒न्वं पु॒ष्याः (4)

¹⁰ वी॒रेण्यः॑ क्र॒तु॒रिन्द्रः॑ (1), सु॒श॒स्तिः (2), उ॒तापि॑ धे॒नां पु॒रु॒हू॒तमी॑द्रे (3), आ॒र्द॒य॒द्वृ॒त्रम॑कृ॒णो॒दु लो॒कं (4), सं॒सा॒हे श॒क्रः पृ॒त॒ना अ॒भि॒ष्टिः (5)

¹¹ शु॒नं हु॑वे॒म म॒घवा॑न॒मिन्द्र॑म् (1), अ॒स्मिन् भ॑रे नृ॒त॒मं वा॒ज॒सा॒तौ (2), शु॒ण्वन्त॑मु॒ग्र॒मू॒त॒र्ये (3), स॒म॒त्सु घ्न॑न्तं वृ॒त्राणि॑ सं॒जितं॑ ध॒नाना॑म् (4)

105: Indra

Riṣhis: Sumitraḥ Kautsaḥ, Durmitraḥ Kautsaḥ

10.105.1: Stay with us like a river between banks

10.105.2: Swift and shining horses

10.105.3: Indra helped by Maruts

10.105.4: Indra does what has to be done

10.105.5: Lustrous and all-pervading steeds

10.105.6: The hero crafted the Vajra

10.105.7: Easy killing of Vṛtra

10.105.8: Yajñas (of demons) which has no mantrās

10.105.9: Ascend the boat of self-glory

10.105.10: Soma is poured for raising your form

10.105.11: You give hundred-fold riches

[Metre: 1, Uṣṇīk Gāyatrī; 2, 7, Pipīlikamadhya; 3-6, 8-10, Uṣṇīk; 11 Triṣṭup (11, 4)]

10.105.1: O Shining One, O joyful one, when will our hymns (1), make you stay with us just as a stream (*vāḥ*) stays within the banks (2)? Will the Soma pressed over a long time with the expectation of the downpour of energies (make you stay with us) (3)?¹

[*vāḥ*: stream (10.12.3); *anu rudhyase*: to limit, besiege (8.43.9) *vaso*: shining one (5.3.10) & others]

10.105.2: The horses are well yoked and know the laws of working (1). They are swift and energetic for journeying (2). They are brilliant like the two worlds and lustrous (3). May you the Lord give us the gifts (*dan*) (4).²

[*arvanta*: swift (horses)

veh: bird; coming; journeying, (in all RV); to desire (S, no justification)]

¹ कदा वंसो स्तोत्रं हर्यत (1), आर्व इमंशा रुधद्वाः (2),

दीर्घं सुतं वाताप्याय (3)

² हरी यस्य सुयुजा बिब्रता (1), वेरवन्तानु शेपा (2),

उभा रजी न केशिना (3), पतिर्दन् (4)

10.105.3: While fighting the being of evil (Vṛtra) (2), Indra became tired and frightened as if he were a mortal (3). When yoked with the mighty and auspicious (Maruts) (4), he chased away (Vṛtra) (1).³

10.105.4: The hero Indra with his neighing horses which know the laws of their work (3), comes to the worshipper (*saparyan*) in his car (2). Indra, the friend of man knows what has to be done (*chakṛṣha*) (1).⁴

[*charkṛtyāni*: that which have to be done (8.103.3),
sachyāyoh: friend of man, (10.105.9)]

10.105.5: Indra mounted (the car) with the two lustrous and all pervading steeds (1), for nourishing the yajamāna (2). He, the one full of the light, desires (the Soma) for his two devouring jaws (*shiprābhyām*) (3).⁵

[*shipi*: ray of light (Nirukta, S); *shipriṇīvān*: one full of light;
shipra: jaws]

10.105.6: He was well-lauded for his great (*ṛṣhva*) vigour (*ojā*) (1). The hero with his great might crafted (the vajra) (2), in the midworld just as Ṛbhus do with their great will-power (3).⁶

10.105.7: He made the Vajra for easy killing of the *dasyu* (Vṛtra) (1), he, having the shining hair (lustres) and the shining steeds (2). He is wonderful like the midworld and has irresistible jaws (3).⁷

³ अप॒ योः (1), इन्द्रः॒ पाप॑ज् (2), आ म॒र्तो न श॑श्र॒माणो बि॑भी॒वान् (3),
शु॒भे यद्यु॑युजे त॒र्विषी॑वान् (4)

⁴ स॒चायो॑रिन्द्रश्च॒र्कृष॑ (1), औ॒ उ॒पान॑सः संप॒र्यन् (2),
न॒दयो॑र्वि॒ब्रत॑योः शूर॒ इन्द्रः॑ (3)

⁵ अधि॑ यस्त॒स्थौ के॑श॒वन्ता॒ व्यच॑स्वन्ता॒ (1), न पु॒ष्ट्यै (2),
ब॒नोति॑ शि॒प्राभ्यां॑ शि॒प्रिणी॑वान् (3)

⁶ प्रा॒स्तौ दृ॒ष्वाजा॑ (1), ऋ॒ष्वेभि॑स्त॒तक्ष॑ शूरः श॒र्वसा॑ (2),
ऋ॒भुर्न क्र॑तु॒भिर्मा॑ति॒रिश्वा॑ (3)

⁷ वज्रं॑ यश्च॒क्रे सु॑ह॒नाय॑ दस्य॒वे (1), हि॒रीम॒शो हि॒रीमा॑न् (2),
अरु॑त॒हनुर॑द्भु॒तं न रजः॑ (3)

10.105.8: Destroy (the effects of) our crooked acts (1). May those who are opposed to the mantrās be destroyed by the rik mantrās (2). The yajña which has no mantrās (*brahma*) is quite different and it does not please you (3).⁸

10.105.9: When the *tretinī*-rite happens (1), and is harnessed to the yoke of yajña (2), then you ascend (*urdhvā*) the boat of self-glory with Maruts (3), O friend of man (4).⁹

[*dhūrṣhu*: harnessed to the yokes, (1.100.16)]

10.105.10: May the cow of a variety of powers (*prshnī*) give the milk of riches (*shriye*) (1). May the ladle for this milk be free from defect (2). (With this ladle) the Soma is poured for raising (*ut*) your own form (*pātre*) in us (3).¹⁰

[The intake of Soma gives delight and makes one become aware of the form or presence of Indra. The raised ladle symbolises aspiration.]

10.105.11: O mighty one (*asurya*), you gave hundred-fold riches (1). Sumitra lauded you (2). Durmitra lauded you (3).

In the killing of the dasyu, you protected the son of Kutsa (4). You indeed gave special protection to the son of Kutsa during the killing of the dasyu (5).¹¹

⁸ अव॑ नो वृ॒जिना॑ शि॒शीहि॑ (1), ऋ॒चा व॑नेमा॒नृचः॑ (2),

नाब्र॑ह्मा य॒ज्ञ ऋध॑ग्जोषति॒ त्वे (3)

⁹ ऊ॒र्ध्वा यत् ते॑ त्रे॒तिनी॑ भूत् (1), य॒ज्ञस्य॑ धूर्षु॒ सन्न॑न् (2),

स॒जूर्ना॑वं स्वय॑शसं॒ (3), सचा॑योः (4)

¹⁰ श्रि॒ये ते॒ पृ॒श्नि॒रु॒प॒से॒चनी॑ भूत् (1), श्रि॒ये द॒र्वि॒रे॒पाः (2),

यया॑ स्वे पात्रे॑ सि॒ञ्च॒स॒ उत् (3)

¹¹ श॒तं वा॑ यद॑सुर्य॑ (1), प्र॒ति॒ त्वा सु॑मि॒त्र इ॒त्थास्तौ॑त् (2), दु॒र्मि॒त्र इ॒त्थास्तौ॑त् (3), आ॒वो यद॑स्यु॒हत्यै॑ कु॒त्सपु॒त्रं (4), प्रा॒वो यद॑स्यु॒हत्यै॑ कु॒त्सव॑त्सम् (5)

106: Ashvins

Riṣhi: Bhūtāmśaḥ Kāshyapaḥ

10.106.1: You spread the thoughts like the weavers of cloth

10.106.2: Like oxen longing (for pastures)

10.106.3: Perform yajñās in many places

10.106.4: You are like parents towards their sons

10.106.5: Awake all the time

10.106.6: Render my body free from decay

10.106.7: The decaying body reaches the shore like a boat

10.106.8: Attaining success with mind

10.106.9: You find the fording place

10.106.10: You deposit milk in the udder

10.106.11: The inner desires

[Metre: Triṣṭup (11, 4)]

10.106.1: You two seek the offerings (*artha*) now (1).

You spread your thoughts like the weavers of the cloth (2).

The striver praises you who have come together (3).

As in good days, you give us satisfaction (4).¹

[*prkṣha*: things which give us satisfaction, not merely food as S implies]

10.106.2: Like two oxen longing (for pastures) you lodge with those who give offerings (1). You approach (like two horses) strengthened to reach the meeting (promptly) (2). You are like two messengers among people of renown (3). Turn not from us like buffaloes from the drinking trough (4).²

[*shvātrya*: to strengthen; *ā shrayetam*: to lodge, (7.2.6)]

10.106.3: Connected together like two wings of a bird (1), you come to the wonderful yajña like two persons of insight (*pashva*) (2). Radiant as Agni among the gods (3), you come to perform the yajña in many places like priests who encircle (4).³

¹ उ॒भा उ॒ नूनं॑ तदि॒दर्शये॑थे (1), वि त॒न्वाथे॑ धि॒यो ब॒स्त्राप॑सैव (2),
स॒ध्री॒चीना॑ यात॒वे प्रेम॑जीगः (3), सु॒दिनै॑व पृ॒क्ष आ त॑सयेथे (4)

² उ॒धरै॑व फ॒रैषु॑ श्रयेथे (1), प्रा॒योगे॑व श्वा॒त्र्या शा॑सुरेथः (2),
दू॒तेव॑ हि ष्ठो य॒शसा॑ (3), जने॑षु मा॒प॒ स्थातं॑ म॒हिषे॑वा॒वपाना॑त् (4)

³ सा॒कंयु॑जां शकु॒नस्यै॑व प॒क्षा (1), प॒श्वेव॑ चि॒त्रा य॑जुरा ग॒मिष्ट॑म् (2),
अ॒ग्नि॒रिव॑ दे॒वयो॑दी॒दिवांसा॑ (3), परि॒ज्माने॑व यजथः पुरु॒त्रा (4)

[*parijmāṇaḥ*: which goes around, encircle, (8.72.10), (5.10.5), (1.127.2)]

10.106.4: You come to our invocation like those having inspiration (4). You are kin to us, like parents to sons (1), like two fierce shining fires, like two princes hastening (to give protection) (2), like two bestowers of nourishment, like two luminaries for enjoyment (3).⁴

[*shrushṭīvānam*: one who has inspiration (3.27.2); (two quick horses, S) 'shru' is associated with hearing or inspiration. According to S, 'shrushṭi' is swift.]

10.106.5: You are like two bulls, graceful and well-nourished (1). Like Mitra-Varuṇa, you are true; you give (*rā*) generously and are widely-praised (2). You stay in the midworld (*gharma*) like two birds of plenitude flying high (3). You are two impellers (*iśha*) like those awake all the time (*meṣha*) and serve (*saparyā*) with riches (4).⁵

[*vāyaḥ*: birds, (8.74.14, 10.80.5)]

10.106.6: May you render my decaying and mortal body free from decay (4). You are like two (mad) elephants bending their bodies to smite the foe (1). You are like the two sons of Nitosha for destroying the foes (2). You are bright as water-born gems, you are victorious (*jemaṇā*) and blissful (*maderu*) (3).⁶

10.106.7: Like two powerful heroes (1), this moving decaying mortal body (2), is enabled to reach the goal, crossing the intermediate regions like a boat on water, O fierce ones (3). Extremely strong like the Ṛbhus, this car (*kharajrur*) (4), all-pervading like the wind (5), recovers the riches from the dwelling (of hostiles) (5).⁷

[*kṣhadma*: water (S)]

⁴ आपी वौ अस्मे पितरैव पुत्रा (1), उग्रैव रुचा नृपतीव तुर्यै (2),

इयैव पुष्ट्यै किरणैव भुज्यै (3), श्रुष्टीवानैव हवमा गमिष्टम् (4)

⁵ वंसगेव पूषर्या शिम्बाता (1), मित्रैव क्रता शतरा शातपन्ता (2),

वाजैवोच्चा वयसा घर्म्येष्ठा (3), मेषैवेषा सपर्या पुरीषा (4)

⁶ सृण्यैव जर्भरी तुर्फरीतू (1), नैतोशेव तुर्फरी पर्फरीका (2),

उदन्यजेव जेमना मदेरू (3), ता मे जराय्वजरं मरायु (4)

⁷ पञ्जैव (1), चर्चरं जारं मरायु (2), क्षत्रेवार्थेषु तर्तरीथ उग्रा (3),

ऋभू नार्पत् खरमज्रा खरजुः (4), वायुर्न पर्फरत् क्षयद्रयीणाम् (5)

10.106.8: Full of Soma like the digestive Agni (belly with the blaze) (1), you protect (*avitā*) the riches (or portions). You completely (*aram*) destroy foes, being endowed with weapons (*pharivā*) (2).

Moving like birds, delightful like the moon (3), attaining success with the mind (4), you approach (the yajña) like two thinkers (5).⁸

[belly with blaze, *jathara + gharma*: the reference is to *jatharāgni*, the digestive Agni which destroys all;

gharma: blaze (everywhere in RV) see (10.16.10); vessel (S); *mananya*: thinkers]

10.106.9: Like two tall (men), you find a place (to stand) in deep waters (1). You find the fording place (to cross a river) like the two feet (2). You recognise a person by his voice like the two ears (3). You enjoy the wonderful yajña (*apnaḥ*) like the two shoulders (4).⁹

10.106.10: You send sweet (rain) like the two loud-sounding clouds (1). You deposit the milk in the downturned udder of cow, like two bees (2). You are dripping with perspiration like two labourers (3). You come to the yajña (eagerly) like a tired cow eating sweet herbage (4).¹⁰

10.106.11: May we increase the affirming laud (stoma) and enjoy the plenitude (1).

Come together in the same chariot for hearing the mantra (2).

Accept the sweet and ripe (milk) of the cow as if it is glorious (3).

O Ashvins, Bhūtamsha has fulfilled the inner desires (4).¹¹

[Line 1: second half occurs in (1.100.19, 1.101.11 and 1.102.11) with the meaning given here. *sanuyāma*: enjoy]

⁸ घ॒र्मे॒व॒ म॒धुं॒ ज॒ठ॒रै॒ स॒ने॒रू॒ (1), भ॒र्गे॒वि॒ता॒ तु॒र्फ॒री॒ फा॒रि॒वा॒र॒म् (2),
प॒त॒रे॒व॒ च॒च॒रा॒ च॒न्द्र॒नि॒र्णि॒ङ् (3), म॒न॒ऋ॒ङ्गा॒ (4), म॒न॒न्या॒ न॒ ज॒ग्मी॒ (5)

⁹ बृ॒ह॒न्तै॒व ग॒म्भ॒रै॒षु प्र॒ति॒ष्ठां॒ (1), पा॒दै॒व गा॒धं तर॑ते वि॒दाथः॒ (2),
कर्णै॒व शा॒सु॒रनु॒ हि स्म॒रा॒थो॒ (3), अंशै॒व नो॒ भज॑तं चि॒त्रम॒ग्रः॒ (4)

¹⁰ आ॒र॒ङ्ग॒रे॒व म॒ध्वे॒रये॒थे॒ (1), सा॒र॒घे॒व ग॒र्वि॒ नी॒ची॒न॒वा॒रे॒ (2),
की॒ना॒रै॒व स्वे॒द॒मा॒सि॒ष्वि॒दा॒ना॒ (3), क्षा॒मै॒वो॒र्जा॒ सू॒य॒व॒सा॒त् स॒ंचे॒थे॒ (4)

¹¹ ऋ॒ध्या॒म॒ स्तो॒मं॒ स॒नु॒याम॒ वा॒ज॒म् (1), आ॒ नो॒ म॒न्त्रं॒ स॒र॒थे॒हो॒ष॒ या॒त॒म् (2).
यशो॒ न प॒क्वं म॒धु गो॒षु॒ (3), अ॒न्त॒रा भू॒तांशो॑ अ॒श्वि॒नोः॒ का॒म॒म॒प्राः॒ (4)

107: Discrimination and discernment (*dakṣhiṇā*)

Riṣhis: Divya Āngirasa, Dakṣhiṇā Prājāpatyā

10.107.1: Life released out of ignorance

10.107.2: Givers prolong their life

10.107.3: Nourishing power of discrimination

10.107.4: Seven mothers

10.107.5: Goes to the highest station

10.107.6: Who is a riṣhi?

10.107.7: Dakṣhiṇā gives everything

10.107.8: No injury or death

10.107.9: Surabhi, the source of all food

10.107.10: Residence is wonderful

10.107.11: Gods protect the enjoyer

[Metre: 1-3,5-11, Triṣṭup (11, 4); 4, Jagatī (12, 4)]

10.107.1: The great splendour of Indra has become manifest (1).

All life has been released out of the darkness and ignorance (2).

The great light bestowed by the ancient fathers has come (3).

The wide path of discrimination (*dakṣhiṇā*) is visible (4).¹

[Discrimination (*dakṣhiṇā*) in the Veda refers to the power to distinguish the paths of truth from those of falsehood. The ordinary meaning of discrimination or discernment is the power of careful mental observation.

Line 2: Recall (5.1.2): A great god has been released out of the darkness. (*mahān devaḥ tamaso niramochi*)]

10.107.2: The persons with the power of discrimination have mounted the heaven (1). They, who give prāṇa energy (*ashva*) to others, dwell with the Sun (2). The givers of the golden lustre enjoy immortality (3). The givers of the powers of growth (*vāsa*) prolong their life, O Soma (4).²

[*vāsaḥ*: commonly means clothing; it has also the meaning of growth as in (5.43.14). This meaning is appropriate in line 4 since

¹ आविरभून्महि माघौनमेषां (1), विश्वं जीवं तमसो निरमोचि (2),
महि ज्योतिः पितृभिर्दत्तमागात् (3), उरुः पन्था दक्षिणाया अदर्शि (4)

² उच्चा दिवि दक्षिणावन्तो अस्थुः (1), ये अश्वदाः सह ते सूर्येण (2),
हिरण्यदा अमृतत्वं भजन्ते (3), वासोदाः सोमं प्र तिरन्त आयुः (4)

only a person who gives the powers of growth to others will get that power from the divine, resulting in the increase of life.]

10.107.3: The divine nourishing power of discrimination is for the worship to the gods (1). It is not for the enemies of the seers who do not satisfy the gods (2). But the persons who journey in the path of discrimination (3), fill (or satisfy) the many gods (*naraḥ*) and hence are free from the fear of guilt (*avadya*) (4).³

10.107.4: A person of vision sees the offerings (*havi*) as reaching (2), Vāyu with a hundred streams, the Sun and the knowers of the Sun-world (*svar*) (1). For those persons who bring such offerings and satisfy the gods in the yajña-meeting (3), the seven mothers pour (or give) the power of discrimination (4).⁴

[Line 3: bring the offerings with vision as in line 1 and 2.]

10.107.5: The person with discrimination is called first and goes to the higher stations (1). The person with discrimination goes ahead in the assembly of the village (2). I regard him as the king of all persons (3), who first illumines and follows the path of discrimination (4).⁵

[*āvivāya*: follow (10.6.2), *āvivāsaḥ*: to illumine (4.11.5)]

10.107.6: Him they call as the Rshi, knower of mantra (1), who brings the yajña to the singer of the Sāma chant and the speaker of the (potent) word (2). He knows the three bodies of light (3). He worshipped with the supreme power of discrimination (4).⁶

[*yajnanyam*: bringer of yajña; (occurs only once);

yajnanīḥ: bringer of yajña (Agni), (1.15.12) (KS)]

³दैवीं पूर्तिर्दक्षिणा देवयज्या (1), न कंवारिभ्यो नहि ते पृणन्ति (2),

अथा नरः प्रयतदक्षिणासो (3), अवद्यभिया बहवः पृणन्ति (4)

⁴शतधारं वायुमर्कं स्वर्विदं (1), नृचक्षस्ते अभि चक्षते हविः (2),

ये पृणन्ति प्र च यच्छन्ति संगमे (3), ते दक्षिणां दुहते सप्तमातरम् (4)

⁵दक्षिणावान् प्रथमो हूत एति (1), दक्षिणावान् ग्रामणीरग्रमेति (2),

तमेव मन्ये नृपतिं जनानां (3), यः प्रथमो दक्षिणामाविवायं (4)

⁶तमेव ऋषिं तमु ब्रह्माणमाहुः (1), यज्ञन्यं सामगामुक्थशासम् (2),

स शुक्रस्य तन्वो वेद तिस्रो (3), यः प्रथमो दक्षिणया रराधं (4)

10.107.7: Dakṣhiṇā gives the strength; Dakṣhiṇā gives the knowledge (1). Dakṣhiṇā gives the delight (*chandra*) and the golden lustre (2). Dakṣhiṇā gives food to them (3), who knowing well of their souls (*vijānan ātma*), make the power of discrimination as their armour (4).⁷

[*bhojate*: enjoys, (1.72.8), *bhojanāni*: enjoyment, (5.4.5, 7.5.3)]

10.107.8: The goddess of discrimination gives to her followers everything (4), all this universe and the Sun-world (*svar*) (3). These enjoyers (*bhoja*) do not die; they do not go to the lowly state (1). They do not suffer injury, suffer no pain (2).⁸

10.107.9: The enjoyer wins first Surabhi, the source (*yonim*) of all food (1). The enjoyer obtains a beautiful robed bride (2). The enjoyer wins the wine which nourishes the deeper parts (*antaḥ*) (3). The enjoyer goes forward (*prayanti*) with the offerings. (4).⁹

[*suvāsāḥ*: a person with both inner and outer nobility]

10.107.10: For the enjoyer, the life-energies are purified quickly (1). For the enjoyer, shining powers are waiting to be manifested (*kanyā*) (2). The residence (*veshma*) of the enjoyer is perfect like a lotus pond (3).

It is wonderful like those built (*mānā*) for the gods (4).¹⁰

[*pariṣhkr̥tam*: well-done (*kṛtam*) all around (*pari*), perfect; In such a residence there is the beauty of physical objects and environment, beauty of emotions, beauty of thoughts, beauty of human relationship.]

⁷ दक्षिणाश्वं दक्षिणा गां ददाति (1), दक्षिणा चन्द्रमुत यद्विरण्यम् (2),

दक्षिणान्नं वनुते (3), यो न आत्मा दक्षिणां वर्म कृणुते विजानन् (4)

⁸ न भोजा ममूर्न न्यर्थमीयुः (1), न रिष्यन्ति न व्यथन्ते ह भोजाः (2),

इदं यद्विश्वं भुवनं स्वः (3), च एतत् सर्वं दक्षिणैभ्यो ददाति (4)

⁹ भोजा जिग्युः सुरभिं योनिमग्रे (1), भोजा जिग्युर्वध्वं या सुवासाः (2),

भोजा जिग्युरन्तःपेयं सुराया (3), भोजा जिग्युर्ये अहूताः प्रयन्ति (4)

¹⁰ भोजायाश्वं सं मृजन्त्याशुं (1), भोजायास्ते कन्या शुम्भमाना (2),

भोजस्येदं पुष्करिणीव वेदम् परिष्कृतं (3), देवमानेव चित्रम् (4)

10.107.11: Horses capable of carrying valuable things carry the enjoyer (1). A well-constructed car rolls along for the man of discrimination (2). The gods protect the enjoyer in combats (3). The enjoyer is the victorious over his foes in battles (4).¹¹

108: Saramā, the power of intuition and the Paṇis

Riṣhis: Paṇayaḥ Asurā, Saramā Devashunī Riṣhikā

[Saramā is a power of the truth that seeks and discovers, that finds a divine faculty of insight, the hidden light, and the denied immortality. She is the intuition, hound of heaven, who descends into the cavern of the subconscious and finds there the concealed illuminations. She is the forerunner of the dawn of truth in the human mind.

Action of Saramā: It is precisely that of the intuition which goes straight to the truth by the straight path of the truth and not through the crooked paths of doubt and error and which delivers the truth out of the veil of darkness and false appearances; it is through the illuminations discovered by her that the seer-mind can attain to the complete revelation of the truth.

Saramā and Sarasvatī: Sarasvatī gives the full flood of the knowledge of truth; Saramā is the traveler and seeker on its path who does not herself possess the knowledge, but rather finds that which is lost.

In (10.14.10), there is the phrase, the hounds of Saramā, *sārameyau shvānau*. In (1.62.3), S regards Saramā as a dog.]

10.108.1: (Paṇis): Why has Saramā come by this difficult road

10.108.2: (Saramā) I am the messenger of Indra

10.108.3: (Paṇis): Let her come and manage the ray-cows

10.108.4: (Saramā): You cannot kill Indra

10.108.5: (Paṇis): Who will give the ray-cows without combat

10.108.6: (Saramā): Your embodiments are evil

10.108.7: (Paṇis): You have come in vain to the lonely spot

10.108.8: (Saramā): Riṣhis come here in the rapture of Soma

10.108.9: (Paṇis): O Saramā, we will make you our sister

¹¹ भोजमश्वाः सुष्ठुवाहौ वहन्ति (1), सुवृद्धयो वर्तते दक्षिणायाः (2), भोजं देवासोऽवता भरेषु (3), भोजः शत्रून्त्समनीकेषु जेतो (4)

10.108.10: (Saramā): Indra comes, depart to a better place

10.108.11: (Saramā): Release the hidden ray-cows

[Metre: Triṣṭup (11, 4)]

10.108.1: With what desire has Saramā come here (1)? The way is long and difficult to be traversed even by the presevering ones (2). What is the reason (for your coming) (3)? How did you come here (4)? Have you crossed the milk of the *rasa* (5)?¹

10.108.2: (Saramā): I have come here as the messenger, impelled by Indra (1), who desires the great treasure, hidden by you, O Paṇis (2). I have been protected from the fear of trespassing by That (*tat*) (3). Thus I have crossed the milk of the *rasa* (4).²

[Line 3: *tat*: That, the force of Indra]

10.108.3: (Paṇis): O Saramā, what is Indra like? What is his appearance (1), that you have come as his messenger from afar (2)? (Among themselves): Let her come (4); let us make friends with her (3); let her be the lord of the cows (5).³

10.108.4: (Saramā): I do not believe that you can kill him (Indra) (1). He subdues his enemies (2). His messenger I am, come from a place afar (3). The deep rivers do not conceal him (4). You Paṇis will sleep, slain by him (5).⁴

10.108.5: (Paṇis): O Saramā, these are the cows you desire (1), coming from a borders of the heaven, O auspicious one (2)). Who will give them up without a combat (3)? Our weapons are sharp (4).⁵

¹ किमिच्छन्ती सरमा प्रेदमानङ् (1), दूरे ह्यध्वा जगुरिः पराचैः (2), कास्मेहिहिः का परितक्म्यासीत् (3), कथं रसायां अतरः पयांसि (4)

² इन्द्रस्य दूतीरिषिता चरामि (1), मह इच्छन्ती पणयो निधीन् वः (2), अतिष्कदो भियसा तन्न आवत् (3), तथा रसायां अतरं पयांसि (4)

³ कीदृङ्इन्द्रः सरमे (1), का इङ्गीका (2), यस्येदं दूतीरसरं पराकात् (3), आ च गच्छान् (4), मित्रमेना दधाम (5), अथा गवां गोपतिर्नो भवाति (6)

⁴ नाहं तं वेद दभ्यं (1), दभत् स (2), यस्येदं दूतीरसरं पराकात् (3), न तं गूहन्ति स्रवतौ गभीरा (4), हुता इन्द्रेण पणयः शयध्वे (5)

⁵ इमा गावः सरमे या ऐच्छः (1), परि दिवो अन्तान् सुभगे पतन्ती (2), कस्त एना अव सृजादयुध्वी (3), उतास्माकमायुधा सन्ति तिग्मा (4)

10.108.6: (Saramā): You will be unable to attain the goal in your words (1). Your embodiments are evil and inauspicious (2). You cannot profane the path by your travel (3). May Bṛhaspati not give you the happiness of the two worlds (divine and human) (4).⁶

10.108.7: (Paṇīs): O Saramā, this treasure is secured in the mountain (1); (it consists of) cows, horses and riches (2).

The Paṇīs who are good guards protect it (3).

You have come, in vain, to this lonely spot (4).⁷

10.108.8: (Saramā): In the keen intensity of Soma rapture, the ṛishis will come here (1), along with the sage Ayāśya, Navagva, Angirasa seers (2). They will enjoy the wide herds (3).

Paṇīs will retract their words (4).⁸

[*ayāśya*: see (10.67.1);]

10.108.9: (Paṇīs): O Saramā, you have indeed come here (1), constrained by the divine power (2). We will make you our sister (3). Do not return (4).

We will share with you the cows, O auspicious one (5).⁹

10.108.10: (Saramā): I know not brotherhood and sisterhood (1). Indra knows and also the dread Angirasas (2). Desiring the cows, they protected me, so I (came) (3). O Paṇīs, depart from here to a better (safer) place (4).¹⁰

⁶ असेन्या वः पणयो वचांसि (1), अनिष्व्यास्तन्वः सन्तु पापीः (2),

अधृष्टो व एतवा अस्तु पन्था (3), बृहस्पतिर्व उभया न मृळात् (4)

⁷ अयं निधिः संरमे अद्रिबुध्नो (1), गोभिरश्वैर्भिर्वसुभिर्नृष्टः (2),

रक्षन्ति तं पणयो ये सुगोपा (3), रेकु पदमलकमा जगन्थ (4)

⁸ एह गमन्नृषयः सोमं शिता (1), अयास्यो अङ्गिरसो नवंग्वाः (2),

त एतमूर्व वि भजन्त गोनाम् (3), अथैतद्वचः पणयो वमन्नित् (4)

⁹ एवा च त्वं संरम आजगन्थ (1), प्रबाधिता सहसा दैव्येन (2),

स्वसारं त्वा कृण्वै (3), मा पुनर्गा (4), अप ते गवां सुभगे भजाम (5)

¹⁰ नाहं वैद भ्रातृत्वं नो स्वसृत्वम् (1), इन्द्रो विदुरङ्गिरसश्च घोराः (2),

गोकांमा मे अच्छदयन् यदायम् (3), अपात इत पणयो वरीयः (4)

10.108.11: (Saramā): O Pañīs, depart from here to a better place far away (1). Let the cows you confine go upwards by the truth (2), by Bṛhaspati who finds the hidden (cows) (3), by the Soma, stones, riṣhis and the illumined seers (4).¹¹

[The release of the hidden ray-cows and riches is the result of the joint work of several forces such as truth, Bṛhaspati, Soma riṣhis etc., mentioned in lines 2, 3 and 4. The joint work of Saramā and other powers is mentioned in (5.45) and (3.31).

5.45.7: Saramā going to the truth found the ray-cows.

5.45.8: By the path of truth, Saramā found the ray-cows.

For a detailed discussion of all these hymns and the work of Saramā, see chap 20, 'The Hound of Heaven' pp. 203-214 in (SA, SV). A detailed translation of (5.45) is in the SAKSI book, 'Divinizing Life: The path of Atri riṣhi', (all mantrās of Maṇḍala 5 of RV).]

109: Erroneous perception of mantra and the remedy

Riṣhis: Juhū Brāhmajāyā, Ūrdhvanābhā Brahmaḥ

[In the Veda, *brahma* means mantra. There is no mention in the Veda of the creator-deity Brahma with four faces, mentioned frequently in the Purāṇās. Sāyaṇa interprets the entire hymn according to the anecdote in which the Purāṇic Brahma is reunited with his wife. This is a fundamental mistake.

'*brahmakilbiṣha*' is the sin occurred by reciting the mantra (*brahma*) wrongly or grossly misinterpreting the meaning. A human being commits this sin because he has no access to the power which makes one recite and understand correctly; this is the power of *brahmajāyā* (spouse of brahma). RV utilizes the Puruṣha-Prakṛti formalism.

The gods reunite the recitation of mantra with the lord Brahmanaspati, the power of understanding the mantra in a human being.]

10.109.1: The great sin of wrong recitation (of mantra)

10.109.2: Soma restored the power of Brahma's spouse

10.109.3: Brahmajāyā

¹¹ दूरमित पणयो वरीय (1), उद्भावो यन्तु मिन्तीर्कृतेन (2),

बृहस्पतिर्या अविन्दन्निगूळहाः (3), सोमो ग्रावाण ऋषयश्च विप्राः (4)

10.109.4: Seven ṛiṣhis seated within speak of her

10.109.5: Brahmachāri, the seeker of mantra

10.109.6: The gods gave her back again

10.109.7: The mantra becomes free of error

[Metre: 1-5, Triṣṭup (11, 4); 6-7, Anuṣṭup (8, 4)]

10.109.1: The Sun, the ocean (Varuṇa) Vāyu (2), the fierce and wide-consuming Agni (3), the bliss-giving Soma and the goddesses of waters (4), are all first-born of truth (5). They spoke of the greatest sin of wrong recitation and understanding of mantra (*brahmakilbiṣha*) (1).¹

[*prathamā*: first; greatest]

10.109.2: First, king Soma (1), devoid of passion (3), restored again the power of brahma's spouse (to Brahmanaspati) (2). Varuṇa and Mitra consented to this plan (4). The invoker Agni brought her holding her by the hand (5).²

10.109.3: The (Gods) said (to Brahmanaspati) (3); "This is Brahmajāya (2), her pledge (*ādhir*) is to be taken by the hand (in marriage) (1). She has not sent a messenger (on her behalf) (4). Her reticence is like that of a well-protected kingdom of a Kṣatriya (5)."³

10.109.4: The ancient gods spoke of her (1); also (spoke) the seven ṛiṣhis seated within themselves, and engaged in askesis (*tapas*) (2). The terrible wife has been brought near the knower of *brahma* (*brāhmaṇa*) (3). The Supreme ether (the place of mantra) establishes the erroneous mantra in its proper place (4).⁴

[Terrible wife: The mantra not correctly pronounced and chanted; *sapta ṛṣayaḥ*: seven ṛiṣhis; see the essay Rīṣhi in 'The Basics of RV';

¹ तैऽवदन् प्रथमा ब्रह्मकिल्बिषे (1), अकूपारः सलिलो मातरिश्वा (2), वीळुहरास्तप उग्रो (3), मंयोभूरापो देवीः (4), प्रथमजा ऋतेन (5)

² सोमो राजा प्रथमो (1), ब्रह्मजायां पुनः प्रायच्छत् (2), अहंणीयमानः (3), अन्वर्तिता वरुणो मित्र आसीत् (4), अग्निर्होता हस्तगृह्या निनाय (5)

³ हस्तैर्नैव ग्राह्यं आधिरस्या (1), ब्रह्मजायेयमिति (2), चेदवौचन् (3), न दूताय प्रह्ये तस्थ एषा (4), तथा राष्ट्रं गुपितं क्षत्रियस्य (5)

⁴ देवा एतस्यामवदन्त पूर्वे (1), सप्तऋषयस्तपसे ये निषेदुः (2),

भीमा जाया ब्राह्मणस्योपनीता (3), दुर्धा दधाति परमे व्योमन् (4)

parame vyoman (vi-oman): Supreme Station;]

10.109.5: The one (seeker) moving in mantra (brahma) moves entering (*vevishad*) the gods (1). He becomes a limb of the gods (2). Bṛhaspati sought (and found) his wife (3), brought by Soma (4), just as gods accept the offering (5).⁵

[*brahmachārī*: one who moves amidst brahma, the mantra

In line 5, the mantra mentions Bṛhaspati who is (almost) same as Brahmanaspati.]

10.109.6: The gods gave her back again (1); so also the human beings (2). The kings, who follow the truth (3), gave also again the spouse of brahma (4).⁶

10.109.7: After giving back the spouse of Brahma (1), the gods made the mantra free of error (2).

Dividing the powers (*ūrjam*) of earth appropriately (3), they worship the wide one (Brahmanaspati) (4).⁷

110: Āpri hymn (the powers that fill)

Riṣhis: Jamadagni Bhārgava, Rāma Jāmadagnyah

10.110.1: Friendly light who has knowledge

10.110.2: Son of the body (*tanū-napāt*)

10.110.3: O Agni, perform the sacrifice

10.110.4: Seat for the mother Aditi

10.110.5: Divine doors in the subtle body

10.110.6: The goddesses day and night

10.110.7: Direction to the ancient light

10.110.8: Bhārati, Ilā and Sarasvatī

10.110.9: Earth and heaven

10.110.10: Reveal the goal of the gods

10.110.11: Agni measured the yajña

[Metre: Triṣṭup (11, 4)]

⁵ ब्रह्मचारी चरति वेविषद्विषः (1), स देवानां भवत्येकमङ्गम् (2), तेन जायामन्वविन्दद्बृहस्पतिः (3), सोमैर्न नीतां (4), जुह्वं न देवाः (5)

⁶ पुनर्वै देवा अददुः (1), पुनर्मनुष्या उत (2), राजानः सत्यं कृण्वाना (3), ब्रह्मजायां पुनर्ददुः (4)

⁷ पुनर्दाय ब्रह्मजायां (1), कृत्वी देवैर्निकिल्बिषम् (2), ऊर्जं पृथिव्या भक्तवाय (3), उरुगायमुपासते (4)

[For details, see (10.70) which is also an āpri hymn]

10.110.1: High-kindled today in the house of the human being (1), you do sacrifice, a god to the gods, O Agni (2). Bring them to us as one who has knowledge, O friendly Light (3), for you are the messenger, the seer, the thinker (4).¹

[Line 2: *jātavedaḥ*: Agni, knower of all things born;
mitramahaḥ: friendly light]

10.110.2: O son of the body, revealing the paths of our journeying to the Truth (1), make them sweet with the delight of Soma, O one with the high tongue of flame (2). Enriching with our thoughts, the mantrās and the sacrifice (3), set our pilgrim-sacrifice in the gods (4).²

[*tanūnapāt*: son (*napāt*) of body; since Agni is born in the subtle body of the aspirant (or seer), he is termed as his/her son. Agni grows in man. Again carries our yajña to the gods.]

10.110.3: One prayed and adored, O Agni (2), arrive companioned by the Shining Ones (3), calling them to us (1). O mighty One, you are the summoner of the gods (4); so, missioned (*iṣhita*), strong to sacrifice, perform for them the sacrifice (*yakṣhi*) (5).³

10.110.4: An ancient seat of sacred grass (1), is plucked this morn (3), in the direction of this earth, in front of the days (2). Wide it spreads beyond a supernal seat (*varīya*) (4), of happy ease (*syonam*) for the gods and the mother infinite (Aditi) (5).⁴

10.110.5: O Divine Doors (4), vast and all-pervading (5), be easy of approach to the gods (6). Widely expanding (1), may they spring apart (2), making themselves beautiful for us as wives for their lords (3).⁵

¹ समिद्धो अद्य मनुषो दुरोणे (1), देवो देवान् यजसि जातवेदः (2),

आ च बह मित्रमहश्चिकित्वान् (3), त्वं दूतः कविरसि प्रचेताः (4)

² तनूनपात् पथ ऋतस्य यानान् (1), मध्वा समञ्जन्त्स्वदया सुजिह्व (2),

मन्मानि धीभिरुत यज्ञमुन्धन् (3), दैवत्रा च कृणुह्यध्वरं नः (4)

³ आजुह्वान् (1), ईड्यो वन्यश्चा (2), यांह्यग्रे वसुभिः सजोषाः (3),

त्वं देवानामसि यह्व होता (4), स एनान् यक्षीषितो यजीयान् (5)

⁴ प्राचीनं बर्हिः (1), प्रदिशा पृथिव्या वस्तोरस्या (2), वृज्यते अग्रे अहाम्

(3), व्यु प्रथते वितरं वरीयो (4), देवेभ्यो अदितये स्योनम् (5)

⁵ व्यचस्वतीरुर्विया (1), वि श्रयन्तां (2), पतिभ्यो न जनयः शुम्भमानाः (3),

देवीर्द्वारो (4), बृहतीर्विश्वमिन्वा (5), देवेभ्यो भवत सुप्रायणाः (6)

[See (10.70.5), for more on Divine Doors]

10.110.6: Let night and day sit close together in their place of session (2). Let the (queens of) sacrifice come gliding to us (1). (They are) the two divine women, great and golden (3), holding a supreme glory of brilliant form (4).⁶

[See (10.70.6)]

10.110.7: (May) the two divine priests of the call, also, the first and perfect in speech (come) (1), building the sacrifice of man so that he may do worship (2). They are the doers of the work (*kāru*), impelling to the discoveries of knowledge (3), pointing by their direction to the ancient Light (4).⁷

10.110.8: May Bhārati come swiftly to our sacrifice (1). (Also comes) Iḷā, awakening to knowledge here like a human thinker (2), and also Sarasvatī (5). (May) the three goddesses (3), sit, perfect in their works (6), on this sacred seat of happy ease (4).⁸

[See (10.70.8)]

10.110.9: O missioned Priest of the call, you are strong for sacrifice (5); (you) fashioned in their forms (2), this earth and heaven, the Parents (1), and (fashioned) all the worlds (3). (Worship) him today and here (4). Do worship, having the knowledge, even the divine maker of forms (6).⁹

10.110.10: Revealing by your self-power the goal of the gods (2), release towards it (1), our offerings in the order of the Truth (3). Let Vanaspati and the divine accomplisher of the work and the Agni (4), take the taste of the offering with the sweetness and the light (5).¹⁰

⁶ आ सुष्वयन्ती यजते (1), उपाके उषासानक्ता सदतां नि योनौ (2), दिव्ये योषणे बृहती सुरुक्मे (3), अधि श्रियं शुक्रपिशं दधाने (4)

⁷ दैव्या होतारा प्रथमा सुवाचा (1), मिमांसा यज्ञं मनुषो यजध्वै (2), प्रचोदयन्ता विदधेषु कारू (3), प्राचीनं ज्योतिः प्रदिशा दिशन्ता (4)

⁸ आ नो यज्ञं भारती तूयमेतु (1), इळा मनुष्वदिह चेतयन्ती (2), तिस्रो देवीः (3), बर्हिदं स्योनं (4), सरस्वती (5), स्वपंसः सदन्तु (6)

⁹ य इमे द्यावापृथिवी जनित्री (1), रूपैरपिशत् (2), भुवनानि विश्वा (3), तमय (4), हौतरिषितो यजीयान् (5), देवं त्वष्टारमिह यक्षि विद्वान् (6)

¹⁰ उपावसृज (1), त्मन्यां समञ्जन् देवानां पार्थ (2), ऋतुथा हवींषि (3), वनस्पतिः शमिता देवो अग्निः (4), स्वदन्तु हव्यं मधुना घृतेन (5)

[*devo shamitā*: divine accomplisher of work;

shamitāra: performer of work (5.43.4) (SA);

S renders *shamitu* (1.162.9) and *shamitāra* (1.162.10) as 'butcher'.

tmanyā: by self-power, *tman* is the forerunner of *ātman* in Upaniṣhad. *vanaspati*: lord of the woodland of delight (5.7.4), lord of the earthly growths; Soma, the lord of delight, (*vana*)]

10.110.11: As soon as he was born (1), Agni measured out the shape of the sacrifice (2), and became the leader who goes in front of the gods (3). In the speech of this Priest of the call which points out by its direction the Truth (4), may the gods partake of the offering made with (the sound) *svāhā* (5).¹¹

[Yāska in (Ni 8-21) gives 4 meanings for *svāhā*. Its basic meaning is 'that which is spoken well or auspiciously' (*su āhā iti*). This sound is uttered at the end of a chant of a mantra.

'*agnaye svāhā*' means that an offering is being made to Agni in the rite.]

111: Indra

Riṣhi: Aṣṭādamṣhṭra Vairūpa

10.111.1: Thoughts agreeable to thinking mind

10.111.2: Pervaded worlds with his greatness

10.111.3: Indra has inspired knowledge

10.111.4: Laws of working (*vrata*) of the ocean

10.111.5: Speeds the great heaven

10.111.6: Demon Shūshuvān

10.111.7: Acquires great beauty

10.111.8: Where is the root and center?

10.111.9: Rivers longing for release

10.111.10: The lover Indra

[Metre: Triṣṭup (11, 4)]

¹¹ सद्यो जातो (1), व्यमिमीत यज्ञमग्निः (2), देवानामभवत् पुरोगाः (3), अस्य होतुः प्रदिश्युतस्य वाचि (4), स्वाहाकृतं हविरदन्तु देवाः (5)

10.111.1: O thinkers (1), offer to Indra the thoughts agreeable to thinking mind (understanding) (*manīṣhām*) of men (2). Let us impel Indra towards the acts of truth (3). He is the hero and distributor (of knowledge) and he is the seeker of joy in the word (*girvaṇasyuḥ*) (4).¹

[*matayaḥ*: thoughts; *manīṣhām*: thinking mind, mind of wisdom]

10.111.2: He shines in the abode of the thinkings of truth (*ṛtasya dhītiḥ*) (1). He the bull comes with the ray-cows and the products of ray-cows (2). He manifests himself with a mighty sound (3).

He has pervaded the worlds with his greatness (*mahantī*) (4).²

10.111.3: Indra has the inspired knowledge and he knows (1). He, the victorious, makes a path for the Sun (2). He, the undecaying, made himself Mena, and he came (*āt*) (to the yajña) (3).

He is the lord of the ray-cows and heaven, he is inviolable and eternal (*sanajā*) (4).³

[Mena: a name of female Shakti, mentioned in (1.51.13) and (1.121.2); (not a human being). Indra becomes the Mena for the sage Vṛshanashva (1.51.13). *ashvasya menām* in (1.121.2) means the mother of life-energies]

10.111.4: Indra, by his greatness (*mahna*) (1), impairs not (*aminat*) the greatness of the law of workings of ocean (2). He destroys the cities in the midworld (belonging to hostiles) (4). He holds the foundation (*dhāruṇam*) which spreads (or builds) the truth (5).⁴

[*amināt*: impair not (4.5.6);

S, translates, *aminat* here as 'destroy' to force the meaning he desires; however '*aminataye*' in (4.5.6) is translated as 'one who does not give up'.

¹ मनीषिणः (1), प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम् (2), इन्द्रं सत्यैरेरयामा कृतेभिः (3), स हि वीरो गिर्वणस्युर्विदानः (4)

² ऋतस्य हि सदसो धीतिरद्यौत् (1), सं गार्ष्ट्यो वृषभो गोभिरानद् (2), उदतिष्ठत् तविषेणा रवेण (3), महान्ति चित् सं विव्याच्चा रजांसि (4)

³ इन्द्रः किल श्रुत्या अस्य वेद (1), स हि जिष्णुः पथिकृत् सूर्याय (2), आन्मेना कृण्वन्नच्युतो भुवत् (3), गोः पतिर्दिवः संनजा अप्रतीतः (4)

⁴ इन्द्रो महा (1), महतो अर्णवस्य ब्रतामिनात् (2), अङ्गिरोभिर्गृणानः (3), पुरुणि चिन्नि तंताना रजांसि (4), दाधार यो धरुणं सत्यताता (5)

10.111.5: Indra is the counterpart of heaven and earth (1). He knows all about the pressing of Soma (2). He kills Shuṣṇa (3). He spreads the great heaven towards the Sun (4). Among those who give refuge (*skabhīyān*) he supported the heaven (*chāskambha*) with his pillars or energies (*skambhanena*) (5).⁵

10.111.6: O slayer of Vṛtra, you have killed Vṛtra with your Vajra weapon (1). O inviolable, you have destroyed with the inviolable (Vajra) (3), the magic (crooked) knowledge of demon Shūshuvān, opposed to the gods (2). O Maghavan, your arms are full of vigour (*ojah*) (4).⁶

10.111.7: When the (rays of) dawn joined the Sun (1), his wonderful rays acquired great beauty (*rām*) (2). When the travel-stars are not seen in the heaven (3), no one surely (*addhā*) knows his (rays) as he moves (4).⁷

10.111.8: On being released by Indra (2), the first of the waters which flowed (3), went very far (1). (O Waters), where is your beginning? Where is the root (4)? Where is the center? Where is your termination indeed (5).⁸

10.111.9: The rivers swallowed by Ahi were released (1).

At once they rushed forth swiftly (2).

The rivers, longing for liberation, were set free (3).

These pure (waters) are not happy being in one place (4).⁹

⁵ इन्द्रो दिवः प्रतिमानं पृथिव्या (1), विश्वा वेद सर्वना (2),

हन्ति शुष्णम् (3), महीं चिद् द्यामातनोत् सूर्येण (4),

चास्कम्भं चित् स्कम्भनेन स्कभीयान् (5)

⁶ वज्रेण हि वृत्रहा वृत्रमस्तः (1), अदेवस्य शूशुवानस्य मायाः (2),

वि धृष्णो अत्र धृषता जघन्था (3), अथाभवो मघवन् बाह्वौजाः (4)

⁷ सचन्त यदुषसः सूर्येण (1), चित्रामस्य केतवो रामविन्दन् (2),

आ यन्नक्षत्रं ददर्शो दिवो न (3), पुनर्यतो नकिरद्धा नु वेद (4)

⁸ दूरं किल प्रथमा जग्मुः (1), आसामिन्द्रस्य याः प्रसवे (2), ससुरारपः (3),

कं स्विदग्रं कं बुध्न (4), आसामापो मध्यं कं वो नूनमन्तः (5)

⁹ सृजः सिन्धूरहिना जग्रसानौ (1), आदिदेताः प्र विविधे जवेन (2),

मुमुक्षमाणा उत या मुमुत्रे (3), अधेदेता न रमन्ते नितित्ताः (4)

10.111.10: These rivers linked together join the ocean like wives (their husbands) (1). Their impeller of old is the ancient lover (*jāram*), destroyer of cities (of hostiles) (2). May our riches obtained from earth (in the form of offerings) come (4), to your abode (3), and also our many (or ancient) lauds of truth, O Indra (5).¹⁰

[*jārah*: lover (everywhere in Veda) used especially for Agni; destroyer of foes (S); *sūnṛtā*: true words (8.19.22), words of happy truth (1.48.2), laud of truth (1.8.8).

The translation of lines (3) and (4) follow S. Note that in the Veda, the meanings assigned to the *vibhaktis* are not rigid.

asme: from us (mainly), to us (10.6.6), for us (3.1.23)

te: thee, to thee, they (mainly), from thee (1.68.3, 7.1.22)

Hence (3) and (4) can also be interpreted as 'may riches come to us from your abode'.]

112: Indra

Riṣhi: Nabhaḥ Prabhedaṇa Vairūpa

10.112.1: Soma for Indra

10.112.2: Steeds swifter than mind

10.112.3: Touch our body with the Sun's lustres

10.112.4: Heaven and earth together not equal to Indra

10.112.5: Many-thoughted mind

10.112.6: Body full of Soma calling you

10.112.7: Men call you all over

10.112.8: The supreme acts of Indra

10.112.9: Gaṇapati mantra

10.112.10: Know what is inside in persons seeking relief

[Metre: Triṣṭup (11, 4)]

10.112.1: O Indra, drink the pressed Soma as per your desire (1), it was prepared in the morn (2). It is to be drunk by you first (3). O hero, rejoice in the killing of the (demon) foes (4). We declare your mighty acts by our hymns (5).¹

[*vīryā*: mighty acts (5.29.13); *prabavāma*: to declare]

¹⁰ स॒ध्रीचीः सि॒न्धुमु॒शतीरि॑वायन् (1), त्स॒नाज्जार आ॑रितः पू॒र्भिदा॑साम् (2), अस्त॒मा ते (3), पा॒र्थिवा॒ वसू॑न्यस्मे जंग॒मुः (4), सू॒नृता॑ इन्द्र पू॒र्वीः (5)

¹ इन्द्र॑ पिबं प्रति॒कामं॑ सु॒तस्य॑ (1), प्रा॒तःसा॒वस्तव॑ हि पू॒र्वपी॑तिः (2),

हर्ष॑स्व हन्त॒वे शू॒र श॒त्रून् (3), उ॒क्थेभि॑ष्टे वी॒र्या॑ प्र ब्र॒वाम॑ (4)

10.112.2: O Indra, come to drink the Soma in your car (2), which is swifter than the mind (1). May the steeds come here quickly (3). They are mighty and rejoicing (4).²

10.112.3: With the excellent forms of the Sun's golden lustres (1), may you touch (our) body (2). O Indra, called by our friends (3), may you sit with us and enjoy together (with the Maruts) (4).³

[*sparshayasva*: translated (by S) as 'decorate yourself'; it occurs only once. This translation is not correct. Gods do not need decoration. We have rendered it as 'to touch' suggested by *sparsha*; 'touch' indicates the exchange of energy between the two persons or powers.]

10.112.4: The great earth and heaven cannot do separately (2), the greatnesses manifested in your blissful actions (1). Come to our dwelling in your car yoked with your dear shining horses (3), and accept the food dear to you in our midst (4).⁴

10.112.5: O Indra, continuously drinking the Soma-delight (1), you have destroyed the foes with the inimitable and delightful (vajra) (2). That (Soma) impels your many-thoughted (*puramdhi*) might (3). May that Soma be pressed and released for the joy of Indra (4).⁵

10.112.6: O Indra, this body (vessel) has been obtained from ancient days (1). O doer of thousand deeds, drink the Soma released by the body (2). (The body) which is full of the sweet and blissful (Soma) is calling (3). All the gods rejoice in it (drinking the Soma) (4).⁶

² यस्ते रथो मनसो जवीयान् (1), इन्द्र तेन सोमपेयाय याहि (2),

तूयमा ते हरयः प्र द्रवन्तु (3), येभिर्यासि वृषभिर्मन्दमानः (4)

³ हरित्वता वर्चसा सूर्यस्य श्रेष्ठै रूपैः (1), तन्वं स्पर्शयस्व (2),

अस्माभिरिन्द्र सखिभिर्हुवानः (3), सङ्घीचीनो मादयस्वा निषद्य (4)

⁴ यस्य त्यत् ते महिमानं मदेष्विमे (1), मही रोदसी नाबिबिक्ताम् (2),

तदोक आ हरिभिरिन्द्र युक्तैः प्रियेभिर्याहि (3), प्रियमन्नमच्छ (4)

⁵ यस्य शश्वत् पपिवाँ इन्द्र (1), शत्रूननानुकृत्या रण्या चकर्थ (2),

स ते पुरंधिं तविंषीमियर्ति (3), स ते मदाय सुत इन्द्र सोमः (4)

⁶ इदं ते पात्रं सनवित्तिमिन्द्र (1), पिवा सोममेना शतक्रतो (2),

पूर्ण आहावो मंदिरस्य मध्वो (3), यं विश्व इदमिहयन्ति देवाः (4)

10.112.7: O Indra, men in several places (1), call you to accept the things of delight (*prayasaḥ*) placed there, O showerer of gifts (2). Our Soma-yajña is full of the most-sweet Soma (3). May you be delighted in them (4).⁷

10.112.8: I will now proclaim the supreme (*prathamā*) acts of heroism (2), performed by Indra in ancient times (1). Being full of wrath (*manyu*), you destroyed the mountain (and released the waters) (3). You made the ray-cows easily discoverable by Brahmanaspati (*brahmaṇe*) (4).⁸

[Line 4: Alternate: You made the knowledge of the mantra easily discoverable.

manyu: a force of mind; passion; see (10.83)]

10.112.9: O lord of the hosts (Gaṇapati), sit within us (*ni sīda*) along with the hosts (1). You are known as the most-wise among the seers (2). Without you (*tvat*), no work can be done either near or far (*āre*) (3). O Maghavan, I am chanting (*archa*) this great and wonderful ṛk mantra (4).⁹

[This well known mantra for Gaṇapati states that no action is possible without you.

ṛte: in the truth (5.44.2, 6.7.1, 7.16.6 & others)

ṛte: without, (1.18.7, 7.11.1, 10.86.12); also Bhagavad Gīta (11.32);

ṛte tvat: without you

Related mantra (7.11.1) is given below:

The immortals have no rapture without you. *na ṛte tvat amṛtā mādayante* (7.11.1) (addressed to Agni)

See the essay 14 in 'The Basics of RV'.]

⁷ वि हि त्वामिन्द्र पुरुधा जनांसो (1), हितप्रयसो वृषभ ह्वयन्ते (2), अस्माकं ते मधुमत्तमानीमा भुवन्त्सर्वना (3), तेषु हर्य (4)

⁸ प्र त इन्द्र पूर्याणि (1), प्र नूनं वीर्यो वोचं प्रथमा कृतानि (2) सत्तीनमन्युरश्रथायो अद्रिं (3), सुवेदनामकृणोर्ब्रह्मणे गाम् (4)

⁹ नि षु सीद गणपते गणेषु (1), त्वामाहुर्विप्रतमं कवीनाम् (2), न ऋते त्वत् क्रियते किं चनारे (3), महामर्कं मघवश्चित्रमर्च (4)

10.112.10: O Maghavan, know inside (*khya*) the persons begging for relief or favours (1). Teach them as a friend to friends, O lord of riches (2). O one whose might is the truth, and who causes bliss, make us joyful (3). Give us a share in the riches which have not yet been enjoyed (4).¹⁰

[*raṇa*: to be delightful, rapturous, (in most places); battle (occasionally, 6.16.15). *abhaktam*: that not yet enjoyed (1.127.5)

nāḍhamānān: begging for relief (5.78.5,6)]

Persons not interested in the details about the words of the Veda casually render '*vidyut-ratha*' appearing in (3.14.1) as 'an electric car' or 'vehicle drawn by electricity or lightning'. It is this obsession with the mechanical gadgets that prevents us from appreciating the deep knowledge of Veda which has the potential of enriching our lives more than any mechanical gadget, by several orders of magnitude.

Since Sri Aurobindo wrote an essay, highly appreciative of Swami Dayananda of Arya Samaj, it is assumed that (SA) endorsed the opinion of Swāmi Dayānanda on the topic of the mechanical devices in the Veda. This is not true. Sri Aurobindo's own view on the mechanical devices and the Veda is given below:

"It is probable that this ancient culture (Vedic) had none of those material conveniences on which we vaunt ourselves—but it may have had others of a higher, possibly even of a more potent kind".

[Sri Aurobindo in, 'India's Rebirth', pp. 97]

¹⁰ अ॒भि॒ख्या नो॑ म॒घव॑न् ना॒र्धमा॑ना॒न् (1), त्स॒खे ब्र॑ोधि व॒सुप॑ते स॒खीना॑म् (2), र॒णं कृ॑धि र॒णकृ॑त् स॒त्यशु॑ष्मा (3), अ॒भक्ते॑ चि॒दा भ॑जा रा॒ये अ॒स्मान् (4)

Anuvāka 10: Sūktās (113-128)**113: Indra****Riṣhi: Shataprabhedana Vairūpa****10.113.1: Conscious earth****10.113.2: All-pervading (Viṣṇu) rays****10.113.3: Your self-expression****10.113.4: Released the waters and sought perfect work****10.113.5: Bliss to yajamāna, Mitra and Varuṇa****10.113.6: Rushed forth in passion****10.113.7: Ignorance was shattered****10.113.8: With the death of Ahi, food manifested swiftly****10.113.9: Chant friendly mantrās****10.113.10: Utterances speak out the secret sense****[Metre: 1-9, Jagatī (12, 4); 10, Triṣṭup (11, 4)]**

10.113.1: May the conscious (*sachetasā*) heaven and earth (1), along with all the gods, protect the strength (of Indra) (2). By this (Soma), great actions appropriate to Indra were done (3). By drinking the Soma, he (Indra), with his will of works, increased (in us) (4).¹

10.113.2: The great rays of the vigour which are all-pervading and (1), supported by the sweet Soma, overflowed (*virapshate*) (2). The opulent Indra, along with his associates and gods (3), killed Vṛtra and became adorable (4).²

[*amshu:* rays,
viṣṇu: all-pervading]

10.113.3: Against Vṛtra, you wielded the indestructible weapon (vajra) (1), your self-expression became well-known when you stood up in the battle (2). By their own accord, all the associated Maruts (3), increased the great strength appropriate to Indra (4).³

¹ तमस्य द्यावापृथिवी सचेतसा (1), विश्वेभिर्देवैरनु शुष्ममावताम् (2), यदैत् कृण्वानो महिमानमिन्द्रियं (3), पीत्वी सोमस्य क्रतुमाँ अवर्धत (4)

² तमस्य विष्णुर्महिमानमोजसांऽशुं (1), दधन्वान् मधुनो वि रंषाते (2), देवेभिरिन्द्रो मघवा स्यावभिः (3), वृत्रं जघन्वाँ अभवद्वरेण्यः (4)

³ वृत्रेण यदहिना बिभ्रदायुधा (1), समस्थिता युधये शंसमाविदे (2), विश्वे ते अत्र मरुतः सह त्मना (3), अवर्धन्तु महिमानमिन्द्रियम् (4)

[*shamsam*: self expression (3.18.2, 5.3.4)

ahina: indestructible; S uses this epithet for Vṛtra;

samasthita: stood up forcefully]

10.113.4: As soon as he was born, he hurt the demon foes (1). He contemplated on his manly might in the battle (2). He shattered Vṛtra (the hill, *adri*) (3). He released the waters (4).

Seeking for perfect work, he upheld the wide heaven (5).⁴

[*sasyadah*: that which flows, waters;

svapasyayā: seeking for perfect work (10.110.8)]

10.113.5: Indra advanced continuously with his mighty (army) (1).

He destroyed (the foes) in heaven and earth by his superior (or supernal) might (2). He wielded violently the powerful thunderbolt (3), to give bliss to Mitra, Varuṇa and the giver (*yajamāna*) (4).⁵

[*shevam*: bliss; *dr̥ṣṭa*: violently, (4.4.2); *varīya*: superior, (10.70.5), supernal, (10.110.4); *āyasam*: strong; made of iron]

10.113.6: The might of Indra (1), rushed forth in passion (3), (with Indra) exuberant in strength and standing formidable (2).

The fierce Indra cut Vṛtra to pieces with his vigour (*ojas*) (4), and brought (released) the waters which were encompassed by darkness (ignorance) (5).⁶

[*aramhayanta*: rushed forth (*rahi*, motion (S)); *manyave*: see (10.83);

virapshinam: exuberant in strength]

10.113.7: When the supreme exploits were being done (1), by the two, labouring with their (apparently) equal might (2), the ignorance was scattered with the death of Vṛtra (3). Indra, who was always challenged first, moved with his greatness (to other tasks) (4).⁷

⁴ जज्ञान एव व्यबाधत स्पृधः (1), प्रापश्यद्वीरो अभि पौंस्यं रणम् (2), अवृश्चदद्रिम् (3), अव सस्यदः सृजत् (4), अस्तंभान्नाकं स्वपस्यया पृथुम् (5)

⁵ आदिन्द्रः सत्रा तर्विषीरपत्यत (1), वरीयो द्यावापृथिवी अबाधत (2), अवाभरद्धृषितो बज्रमायसं (3), शेवं मित्राय वरुणाय दाशुषे (4)

⁶ इन्द्रस्यात्र तर्विषीभ्यो (1), विरप्शिनं ऋघायतो (2), अरंहयन्त मन्यवे (3), वृत्रं यदुग्रो व्यवृश्चदोजसा (4), अपो बिभ्रतं तमसा परीवृतम् (5)

⁷ या वीर्याणि प्रथमानि कर्त्वा (1), महित्वेभिर्यतमानौ समीयतुः (2), ध्वान्तं तमोऽव दधसे हत (3), इन्द्रो मृहा पूर्वहृतावपत्यत (4)

[*yātamāna*: labouring; *samīyatuḥ*: equal (*samī*) mights (*yatuḥ*)
apatyata: moved; *patyate*: walks on the way (6.13.14); travels
 (8.102.9, 6.2.1); *prathamāni*: supreme (common meaning)
 'Vṛtra, the Ahi', means 'Vṛtra who can assume any form like the
 snake'.]

10.113.8: Then all the gods increased your masculine might (1),
 accompanied by the Soma-offering and the hymns of praise (2).
 When Vṛtra, the Ahi, was wounded and killed by Indra (3), the food
 (*annam*) manifested swiftly (*tṛṣhu*) (5), like the flames of Agni (4).⁸

[Lines 4 & 5: Just as the energy in the wood becomes transformed
 by the flames of Agni, the energies obstructed by Ahi became
 manifested as food or that on which all depends.

āviḥ: manifested, (4.4.5, 4.3.11, 4.1.16), *tṛṣhu*: swiftly, (7.3.4, 10.79.5,
 10.91.7) etc., *vṛṣṇyam*: masculine might, (6.8.3)]

10.113.9: (O Singers), chant with your friends the friendly rik
 mantrās (2), along with the many words of discerning knowledge (1).
 Overcoming the foes Dhuni and Chamuri (3), for the sake of (Riṣhi)
 Dabhīti (5), Indra hears the praise full of faith (4).⁹

10.113.10: (O Indra), you bring me a multitude of skilled horses
 (life-energies) (1), with which I worship you (*mamsai*) with the
 utterances that speak out their secret sense (*nivachanāni*) (2).

May we cross all calamities by appropriate paths (3).

Establish us (*suvida*) in the Supreme state of wideness (4).¹⁰

[*gādhām*: supreme state (5.47.7), *nivachana*: that speak out their
 (secret) sense, (4.3.16); praise (S); *urviyā*: widely, (10.45.8)]

⁸ विश्वे देवासो अध वृष्ण्यानि तेऽवर्धयन् (1), सोमवत्या वचस्यया (2),
 रद्धं वृत्रमहिमिन्द्रस्य हन्मना (3), अग्निर्न जम्भैः (4), तृष्वन्नमावयत् (5)

⁹ भूरि दक्षेभिर्वचनेभिः (1), ऋक्भिः सख्येभिः सख्यानि प्र वीचत (2),
 इन्द्रो धुनिं च चुमुरिं च दम्भयन् (3), श्रद्धामनस्या शृणुते दभीतये (4)

¹⁰ त्वं पुरूण्या भरा स्वश्या (1), येभिर्मसै निवचनानि शंसन् (2),
 सुगेभिर्विश्वा दुरिता तरिम (3), विदो षु ण उर्विया गाधमद्य (4)

114: That One, Rhythm and Suparṇa

Riṣhis: Sadhri Vairūpa, Gharma Tāpasa

10.114.1: Gods upheld the divine knowledge with mantrās

10.114.2: Agni hears the truth from afar

Suparṇa (3-5)

10.114.3: Puruṣha-Prakṛti relation

10.114.4: Suparṇa, the sole one

10.114.5: Formulate the one in many ways

10.114.6: Twelve ways and metres

10.114.7: The work of crossing the fords

10.114.8: That (*tat*) established in many ways

10.114.9: Unite the Rhythm of chant with the universal Rhythm

10.114.10: Horse or life energies and Yama

[Metre: 1-3,5-10, Triṣṭup (11, 4); 4, Jagatī (12, 4)]

10.114.1: The blaze (Agni) in the wholeness pervaded the three-fold world (1). Mātarishvan came to make the two happy (2). When the gods attained the riks accompanied by the powerful Sāman (mantrās) (4), they upheld in thought the divine knowledge (3).¹

[*paya*: milk, knowledge; *samantam*: wholeness (5.1.11);

didhiṣhāṇā: uphold in thought (1.73.2); *didhiṣhva*: understanding (1.71.3); *gharma*: see (10.16.10)]

10.114.2: Agni, who hears the truth from afar, knows (2), the (nature of) worship offered by ordinary persons to the three deities (*deṣhtrā*) (1). The seers know very well the (mental) bondage (*nidānam*) of these persons (3), and also the deep and secrets laws of working of gods (4).²

[*nirṛtīḥ*: Persons engaged in ordinary sensual pleasures; *deṣhtrā*: the deities to whom such people pray for the fulfilment of their desires; *vahnayah*: one that carries, Agni; *nidānāḥ*: bondage, (4.5.12)]

¹ घर्मा समन्ता त्रिवृतं व्यापतुः (1), तयोर्युष्टिं मातरिश्वा जगाम (2),

दिवस्पयो दिधिषाणा (3), अवेषन् विदुर्देवाः सहसामानमर्कम् (4)

² तिस्रो देष्ट्राय निर्ऋतीरूपांसते (1), दीर्घश्रुतो वि हि जानन्ति बह्वयः (2),

तासां नि चिक्वुः कवयो निदानं (3), परेषु या गुह्येषु ब्रूतेषु (4)

10.114.3: The youthful one (Prakṛti) (nature) with four braids of hair of beautiful form (1), with luminous front is clothed in the discoveries of knowledge (2). With it, the Supreme one, beautiful of plumage, mighty one, sits (3), where the gods support the apportioning of shares (4).³

[Here is the Prakṛti-Puruṣa relation. Lines 1 and 2 refer to Prakṛti or nature. Line 3 refers to Puruṣa. Puruṣa is the one who sees and ordains, Prakṛti executes.

kaparda: braided hair, (1.114.5), (10.102.8); *bhāgadheyam*: the holding (*dheyam*) of the portions (*bhāga*); *dheyām*: holding (5.64.4); *bhāga*: portions (everywhere in RV);]

Suparṇa means the bird with wide wings or with beautiful wings. The word occurs in more than twenty verses in the TS and also in 35 verses of Rig Veda.

Sri Aurobindo connects the recurring images of the modes of swift movement such as horse, Suparṇa, the hawk (*shyena*), the swan (*hamsa*) etc., in the following passage:

“Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds; the liberated powers of the mind are wide-winged birds; the mental being or this soul is the upsoaring swan or the Falcon (*shyena*) that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realization and puissant fulfilment. We seek for the shining gold of truth.” (SA)

“It is the symbol of soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life-energy, Horse.” (SA)

Suparṇa figures prominently in several Rig Vedic mantrās. We give quotes from RV explaining the nature of Suparṇa.

³ चतुष्कपर्दा युवतिः सुपेशा (1), घृतप्रतीका वयुनानि वस्ते (2), तस्यां सुपर्णा वर्षणा नि षेदतुः (3), यत्र देवा दधिरे भागधेयम् (4)

“The higher regions are lighted up by the happy winged ray of the Sun (*suparṇa*), profound of sight, powerful and leading (our life) with the felicities of Light”. (RV (1.35.7), (first half)).

“That Sarasvan we call for growth the bird (*vāyasam*) divine, beautiful of wings which is the vast (*bṛhantam*) womb of the waters, which is mighty among the growths of earth (*oṣhadhī*), giving satisfaction by its showers all round.” RV (1.164.52)

“Your flaming rays (*Suparṇa*) gather strength with their speed, the dark showerer (Indra) thunders; as the work progresses, the streams of light (consciousness), like water currents, come down drop by drop as though smiling; the clouds roar and the rain comes down.” RV (1.79.2.)

TS (4.1.10.14), (4.1.10.15) and RV (1.164.46) identify *suparṇa* with *garutmān*, which is translated by Yāska as ‘the Great Soul’ (*mahān-ātma*). This identification of *suparṇa* and *garutman* is the origin of the numerous myths about Garuḍa, the bird-vehicle of Viṣṇu in the Purāṇa.

See also (10.144) for some more information on *Suparṇa* and Soma.

10.114.4: The bird, the Sole One, entered the ocean (of existence) (1). He looks at the entire universe (2). By ripe mind, I see him within (*antitaḥ*) (3). Him the mother licks, he licks the mother (4).⁴ [Here is the continuation of the Puruṣha-Prakṛti relation. The bird is the Puruṣha and the *mātā* is Prakṛti, as in the later tāntric texts.]

10.114.5: The one existent (2), beautiful of plumage, the illumined seers by their words (1), formulate in many ways or forms (3). Holding the metres in the pilgrim-rites (4), they form (*mimate*) the delight of Soma in the twelve holdings (5).⁵

[The twelve holdings are the details of the 12 metres. The chants of the mantrās in different metres release different streams of Ānanda. The metres indicate the rhythms in the yajña-work. Line 5 states that the ṛishis form the delight released by work in 12 different ways indicated by the metres.]

⁴ एकः सुपर्णः स समुद्रमा विवेश (1), स इदं विश्वं भुवनं वि चष्टे (2), तं पाकेन मनसापश्यमन्तितः (3), तं माता रेळ्हि स उ रेळ्हि मातरम् (4)

⁵ सुपर्णं विप्राः कवयो बर्चोभिः (1), एकं सन्तं बहुधा कल्पयन्ति (2), छन्दांसि च दधतो अध्वरेषु (3), ग्रहान्तसोमस्य भिमते द्वादश (4)

Lines 1, 2 and 3: These lines and mantrās such as (1.164.46) clearly state that the wise persons (*viprā*) describe the one existence in various ways. We must remember that the one existence is beyond the conception of our mind. It cannot be described in detail in any language. Even a sage can experience only some aspects of its infinite power and expresses that experience in a language. He gives these powers—vast in themselves—names such as Agni, Yama etc. Note that the mantrās refer to the wise persons, not to ordinary persons. For the sages, a name is not a mere identifier. Each name of the One has an infinite power, known to adepts. Note that line 1, 2, 3 do not state that all religions lead to the same goal.]

10.114.6: They made with thirty six (letters) and four (letters or *pādās*, feet) and the metres (1), to hold the delight in twelve ways (2). The seers construct the yajña with understanding (3).

They move the chariots with the ṛk and sāman mantrās (4).⁶

[Twelve refers to the twelve metres. One such metre *bṛhatī* has 36 syllables. By adding or subtracting 4 syllables successively from 36, we get the number of syllables in all the metres. Most have 4 *pādās*. *vimāya*: constructed (S, *nirmāya*); *rajaso vimāna*: measurer (*māta*) of the midworld, (3.26.7); creators of the waters (S, 10.139.5). See (3.3.4, 6.7.6, 9.62.14) (quoted by CWKS, vol. 1)

Moving chariots: all the movements connected with work;]

10.114.7: There are fourteen other greatnesses (1). The seven hero-sages lead by the words (2). Who can describe with words the work of crossing the fords (*tīrtha*) (3), by which paths they released the Soma which was drunk (4)?⁷

[*tīrtha*: ford (shallow patch of water), (8.72.7); *āpna*: work, labour, *apnavāṇaḥ*: doer of works, 4.7.1, 8.102.4

14 greatnesses: seven steps of ascent and seven steps of descent; the seven steps are in the seven-tiered hill of existence. See the 'The Basics of RV'.]

⁶ षट्त्रिंशं च तुरः कल्पयन्तः छन्दांसि च (1), दधत आद्वादशम् (2), यज्ञं विमाय कवयो मनीष (3), क्रक्सामाभ्यां प्र रथं वर्तयन्ति (4)

⁷ चतुर्दशान्ये महिमानो अस्य (1), तं धीरा वाचा प्र णयन्ति सप्त (2), आप्रानं तीर्थं क इह प्र वोचत् (3), येन पथा प्रपिबन्ते सुतस्य (4)

10.114.8: The fifteen forms (of this vast one) are found in many (thousand) places (1). As heaven and earth (are wide), so is That (*tat*) (2). The thousands of its greatnesses are in a thousand ways (3). Just as Brahma is established firmly, so is the speech of man (4).⁸

[Fifteen: The five powers of macrocosm namely *pṛthvī*, *āp*, *tejas*, *vāyu* and *ākāsha*; their corresponding five powers in microcosm namely sight, hearing, mind, speech and *prāṇa*; and the five gross sense organs namely eyes, ears, nose, tongue and skin. These are not mentioned in RV.

Thousands: The same idea in this mantra is in other Veda mantrās. *sarvāni rūpāni vichitya dhīraḥ namāni kṛtvā* TA (3.12.16).

He, the wise thinker, created all forms by giving names.]

10.114.9: Who was the thinker who knows how to unite the rhythm (of his chant) with the universal rhythms (1)? Who can describe the masters of knowledge with the words (2). Which of the ṛtvik (priests) is called as the eighth hero (3). Who can know the (powers) of Indra's horses (4)?⁹

[Recall the symbolism of Indra's horses mentioned earlier in (10.96). Line 1: alternate: Which wise thinkers knows the union of the rhythm (of the mantrās) (with the supreme being)?

chhandasām: rhythm (metre); *dhīraḥ*: wise thinkers (all occurrences in RV); *diṣṇyam*: masters of knowledge, (3.22.3) or gods of planes]

10.114.10: Some (horses) proceed to the limits of the sole one (*eka*) (1). Some others stand still yoked to the car (2). The gods share with the *prāṇa* the energies which will remove their fatigue (3), when the controller (Yama) is placed in the house (ready to start) (4).¹⁰

[Here horses signify the life-energies or *prāṇa*.]

⁸ सहस्रधा पञ्चदशान्युक्था (1), यावद् यावापृथिवी तावदित् तत् (2), सहस्रधा महिमानं सहस्रं (3), यावद्ब्रह्म विष्टितं तावन्ती वाक् (4)

⁹ कश्छन्दसां योगमा वेद धीरः (1), को धिष्ण्यां प्रति वाचं पपाद (2), कमृत्विजामष्टमं शूरमाहुः (3), हरी इन्द्रस्य नि चिकाय कः स्वित् (4)

¹⁰ भूम्या अन्तं पर्येकं चरन्ति (1), रथस्य धूर्षु युक्तासौ अस्थुः (2), श्रमस्य दायं वि भजन्त्येभ्यो (3), यदा यमो भवति हर्म्ये हितः (4)

115: Agni

Riṣhi: Vārṣṭīhavya Upastuta

10.115.1: The infant god does not drink the mother's milk

10.115.2: Mighty doer of works

10.115.3: Like a bird settled on a tree

10.115.4: Powers like unsinking winds

10.115.5: Agni, the friend, guards

10.115.6: Help in the waterless desert

10.115.7: Well-established friends

10.115.8: Holding an ever-longer life

10.115.9: Extolled by Upastutha riṣhis

[Metre: 1-7, Jagatī (12, 4); 8, Triṣṭup (11, 4); 9, Shakvarī]

10.115.1: Marvelous is (the power) which upholds this young, this infant god (1), for he goes not to his two mothers to drink their milk (2), even though one without teats of plenty (*anūdhā*) brought him to birth then as now (3). From the first he did his carrying (the offering to the gods), performing his mighty embassy (4).¹

[*adhā*: now; *vavakṣha*: carrying; *anūdhā*: without teats (*an*: negation)]

10.115.2: Certainly, Agni is established, a giver and mighty doer of works (1). He clings to the trees with his blazing tusks (2), achieving the pilgrim-sacrifice with his besieging tongue of flame (3). He is like a snorting bull, master in his pasturage (4).²

[*ina*: master; *protha*: the related words in the Veda have the meanings of 'neighing', 'clamoring' etc. However S translates '*prothamāna*' as, well-fed.]

¹ चित्र इत् शिशोः तरुणस्य वक्षथो (1), न यो मातरावप्येति धातवे (2),

अनूधा यदि जीजनदधा च (3), नु ववक्षं सद्यो महिं दूत्यं चरन् (4)

² अग्निर्ह नाम धायि दन्नपस्तमः (1), सं यो वना युवते भस्मना दता (2),

अभिप्रमुरा जुह्वा स्वध्वर (3), इनो न प्रोथमानो यवसे वृषा (4)

10.115.3: He is to you like a bird settled on a tree (1), like the divine moon-flow of the Soma-plant (2), like a clamorous spreading ocean (3). He is as one who carries the flaming light (*shochiṣhā*) in his mouth (4). (He is) exuberant in strength, mighty in the way of his works, rushing on his paths (5).³

[*vrata*: the way of his works, the law of his workings]

10.115.4: O ageless Agni, when you range the spaces in your will to burn (1), there are (powers) all around you like unsinking winds (2). Like joyful fighters (3), they march towards the warrior of the triple world (4), having the command for the seeking (5).⁴

[*satvanam*: warrior, *pra shiṣhanta*: having the command, *sāna*: to range; *jrayasānasya*: range the spaces (rapid in movement, S), *jrayasā*: wide-spaces (5.8.7);]

10.115.5: This is Agni, friend of the seer, himself the greatest of seers (1). He delivers (us) from the inner foe (2). May Agni guard the speakers of the word (3). (May) Agni (guard) the illumined seers (4). May he give his protection to them and to us (5).⁵

[*aryaḥ*: foe, (5.2.12), *parasya*: from beyond (the earth), (see 10.20.4) *kaṇva*: seer, name of a particular seer; *kanvatāma*: most-*kaṇva*, greatest of seers]

10.115.6: O high-born, who is forceful and most full of plenitude (1), you are he who moves swiftly, in the wake of the knower of all things born (2). You are there for him even in the waterless desert (3). O one full of greatness, your bow wins (5), with its violence that being which is supreme (4).⁶

³ तं वो विं न दुषदं (1), देवमन्धस इन्दुं (2), प्रोथन्तं प्रवपन्तमर्णवम् (3), आसा वह्निं न शोचिषां (4), विरप्शिन् महिब्रतं न सरजन्तमध्वनः (5)

⁴ वि यस्य ते जयसानस्य अजर धक्षोः (1), न बाताः परि सन्त्यच्युताः (2), आ रणवासो युयुधयो न (3), संत्वनं त्रितं नशन्त प्र शिषन्त इष्टयै (4)

⁵ स इदग्निः कण्वतमः कण्वसखा (1), अर्यः परस्यान्तरस्य तरुषः (2), अग्निः पातु गृणतो (3), अग्निः सूरीन् (4), अग्निर्देदातु तेषामवो नः (5)

⁶ बाजिन्तमाय सहस्रे सुपित्र्य (1), तृषु च्यवानो अनु जातवैदसे (2), अनुद्रे चिद्यो (3), धृषता वरं सते (4), महिन्तमाय धन्वनेदविष्यते (5)

[*dhṛ̥ṣhata*: violence; *avishyate*: win; *sate*: for the being; *varam*: thing desired, that which is supreme; *anudre*: waterless desert;]

10.115.7: The shining one (Agni) is lauded (*stave*) by men who are strong and glad (*sūnara*) (2); accompanied by mortal illumined seers (1). They are seekers of the Truth, and are like well-established friends (3). Like the heavens with their lights, (they) have power on human beings (4).⁷

[they, in line (4): the men in line 2.]

10.115.8: The mighty speech of Upastuta adores you as (2), 'O son of energy, O forceful One' (1). Thee let us laud (3); by thee may we be armed with the heroes (4), holding, more and more, an ever-longer life (5).⁸

10.115.9: You are extolled by the Upastuta riṣhis (2), the sons of Vṛ̥ṣ̥ṭ̥ihavya, O Agni (1). Protect them and the illuminates who speak the Word (3). Rising on high they have attained a high state with the cry of *vaṣaṭ*, *vaṣaṭ* (4), and with the cry of obeisance (*nama*) (5).⁹

⁷ ए॒वाग्नि॑ म॒तैः स॒ह सूरि॑भिः (1), ब॒सुः ष॒वे स॒हसः॑ सू॒नरो॑ नृ॒भिः (2), मि॒त्रासो॑ न ये सु॒र्धिता॑ ऋ॒ताय॑वो (3), द्या॒वो न यु॒ष्मैर॑भि स॒न्ति मा॒नुषान्॑ (4)

⁸ ऊ॒र्जो न॑पात् स॒हसा॑व॒न्निति॑ (1), त्वो॒पस्तु॑तस्य॒ वन्द॑ते वृ॒षा वाक् (2), त्वां स्तो॑षाम (3), त्वया॑ सु॒वीरा॑ द्रा॒धीय॑ (4), आ॒र्युः प्र॑तरं द॒धानाः॑ (5)

⁹ इति॑ त्वाग्ने॒ वृष्टि॑हव्यस्य पु॒त्रा (1), उ॒पस्तु॑तास् ऋ॒षयोऽवो॑चन् (2), ताँश्च॑ पा॒हि गृ॑ण॒तश्च॑ सू॒रीन् (3), व॒षड् व॒षळि॑त्यूर्ध्वासौ॑ अन॒क्षन् (4), नमो॑ नम॒ इत्यूर्ध्वासौ॑ अन॒क्षन् (5)

116: Indra

Riṣhis: Agniyuta Sthaura, Agniyūpa Sthaura

10.116.1: Greaten the Indra-powers in us

10.116.2: Mind which gives Happiness

10.116.3: Grant the supreme good

10.116.4: Go without obstructions

10.116.5: I give strength by aspiration

10.116.6: Spread out the inspired knowledge in our bodies

10.116.7: Soma

10.116.8: May desires become true

10.116.9: Words launched like a ship

[Metre: Triṣṭup (11, 4)]

10.116.1: O Indra, drink the Soma for greatening the Indra-powers (in us) (1). O mighty one, drink the Soma for killing Vṛtra (2). O one who is invoked, drink (the Soma which gives) the might and riches (3). O Indra, drink sweet Soma for satisfaction and shower (the riches) (4).¹

10.116.2: O Indra, drink the pressed Soma in an opulent (*kṣhumataḥ*) condition readied in your front (*prasthita*) and which is supreme (*varam*) (1). Enjoy, O one with a mind which gives happiness (2). Be in our front for the opulence and enjoyment of bliss (*saubhaga*) (3).²

10.116.3: O Indra, may the Soma in heaven make you blissful (1). May the Soma which is released on earth make you blissful (2). May you be blissful to grant us the supreme good (*variva*) (3). May you be blissful so that the foes are scattered (4).³

¹ पि॒वा सोमं॑ मह॒त इन्द्रि॑याय॒ (1), पि॒वा वृ॒त्राय॑ ह॒न्त॒वे श॒विष्ठ॑ (2),
पि॒ब रा॒ये श॒र्वसे॑ हू॒यमा॑नः (3), पि॒ब म॒र्ध्वस्तु॑पदिन्द्रा वृ॒षस्व॑ (4)

² अ॒स्य पि॒ब क्षु॒मतः॑ प्र॒स्थित॑स्येन्द्र॒ सोम॑स्य॒ वर॒मा सु॒तस्य॑ (1),
स्व॒स्ति॒दा म॒र्नसा॑ मा॒दय॑स्व (2), अ॒र्वाची॑नो रे॒वते॑ सौ॒भगा॑य (3)

³ म॒मत्तु॑ त्वा दि॒व्यः सोमं॑ इन्द्र (1), म॒मत्तु॑ यः सू॒यते॑ पा॒र्थि॒वेषु॑ (2),
म॒मत्तु॑ येन॒ वरि॑वः च॒कर्थं॑ (3), म॒मत्तु॑ येन॒ निरि॑णासि॒ शत्रू॑न् (4)

10.116.4: O Indra, two-fold in greatness, may you go everywhere without obstructions (1). O showerer, come with your horses to the Soma poured on all sides (2). Bring forward (*prabhṛta*) the pressed sweet Soma which is mixed with knowledge (*gavya*) (3). O killer of foes, go forcefully like a bull (*ṛṣhasva*) against the dispirited foes (4).⁴

10.116.5: Brandishing your shining weapons (1), pierce the firm bodies of the demons (2). O Fierce One, I give you (by aspiration) the strength to overcome the foes (3). Rushing the foes, cut them into pieces in the midst of the commotion (4).⁵

[Line 3: Note that the human ṛṣhi wants to help Indra.]

10.116.6: O master Indra, spread out the inspired knowledge (in our bodies) (1). Make your vigour (*ojas*) firm like a raised bow against the foes (2). Increasing the strength of the people around us (3), you have increased in our body, O one who is not afflicted (4).⁶
[*tanu*: body; to spread]

10.116.7: O opulent one, this offering is given by us exclusively to you (1). O king, O confident one, accept it (2). O Maghavan, it is pressed for you (3); it is matured for you (4). O Indra, eat and drink the Soma readied in front (5).⁷

10.116.8: O Indra, eat the offering readied in front (1). Bear the delight of the matured Soma (2). We make you joyful with offerings full of delight (3). May the desires of the yajamāna become true (4).⁸
[*haryāmasi*: we make you joyful; *chana*: rapture, delight (6.4.2, 6.10.6, 8.19.11); *prasthitā*: readied in front, (1.93.7, 10.116.2)]

⁴ आ द्विबर्हो अमिनो यात्विन्द्रो (1), वृषा हरिभ्यां परिषिक्तमन्धः (2), गव्या सुतस्य प्रभृतस्य मध्वः (3), सत्रा खेदामरुशहा वृषस्व (4)

⁵ नि तिग्मानि भ्राशयन् भ्राश्यानि (1), अब स्थिरा तनुहि यातुजूनान् (2), उग्राय ते सहो बलं ददामि (3), प्रतीत्या शत्रून् विगदेषु वृश्च (4)

⁶ व्यर्य इन्द्र तनुहि श्रवांसि (1), ओजः स्थिरेव धन्वनोऽभिमांतीः (2), अस्मद्यक् वावृधानः सहोभिः (3), अनिभृष्टस्त्वं वावृधस्व (4)

⁷ इदं हविर्मधवन् तुभ्यं रातं प्रति (1), सम्राळहणानो गृभाय (2), तुभ्यं सुतो मधवन् (3), तुभ्यं पक्वो (4), अक्षीन्द्र पिबं च प्रस्थितस्य (5)

⁸ अक्षीदिन्द्र प्रस्थितेमा हवींषि (1), चनो दधिष्व पचतोत सोमम् (2), प्रयस्वन्तः प्रति हयामसि त्वा (3), सत्याः संन्तु यजमानस्य कामाः (4)

10.116.9: I direct these auspicious words to Indra and Agni (1). Like launching a ship in the ocean, I direct my ṛk mantrās of illumination (2). The gods move around us as if they are marching (*ayā*) (3). May they grant us riches and destroy the foes (4).⁹

[*ayāsa*: marching, (3.18.2); *ayaḥ*: iron (4.2.17)]

line 3: gods who are firm like iron (S)]

117: The gift of food and riches

Riṣhi: Bhikṣhu Āngirasa

10.117.1: Hunger not given to be our death

10.117.2: No happiness for non-giver

10.117.3: He who gives becomes enjoyer and sufficient

10.117.4: The non-giver has no joyful home

10.117.5: Riches come and go like revolving wheels

10.117.6: He is all-sin who eats alone

10.117.7: Effort

10.117.8: One, two, three and four footed

10.117.9: Even twins are different

[Metre: 1-2, Jagatī (12, 4); 3-9, Triṣṭup (11, 4)]

10.117.1: The gods have not given hunger to be our death (1). Even to the well-fed man death comes in many shapes (2). The wealth of the one, who gives, never wastes away (3). He who gives not finds none who gives him happiness (4).¹

10.117.2: He who, possessed of food (2), hardens his heart (4), against the weak and suffering man, craving nourishment (1), and (against) the person who is ill who comes to him for help (3). He who serves himself before serving (*purāchit*) the (indigent) guest (5), finds none who gives him happiness (6).²

[Line 5 (alt.): The one, indigent now has helped the other earlier.]

⁹ प्रेन्द्राग्निभ्यां सुवचस्याम् ईयमि (1), सिन्धाविव प्रेरयं नावमकैः (2), अयां इव परि चरन्ति देवा (3), ये अस्मभ्यं धनदा उज्जिदश्च (4)

¹ न वा उ देवाः क्षुधमिद्वधं ददुः (1), उताशितमुप गच्छन्ति मृत्यवः (2), उतो रयिः पूणतो नोप दस्यति (3), उतापृणन् मर्दितारं न बिन्दते (4)

² य आध्राय चकमानाय पित्वो (1), अन्नवान् (2), सन् रफितायौपजग्मुषे (3), स्थिरं मनः कृणुते (4), सेवते पुरतो चित् (5), स मर्दितारं न बिन्दते (6)

10.117.3: He is the enjoyer (1), who gives to one who comes to the house (2), in his wandering, seeking food, in distress (3). He (the giver) becomes sufficient (*aram*) in the needs of journeying (4). The adversaries cultivate friendship with him (5).³

[*yāma*: in the journeying, (10.46.10),

Line 4: When he needs food during his journey, in unknown roads, he gets the food with ease.

aram: sufficient, (1.66.3), (2.5.8) etc]

10.117.4: He is no friend who does not give to a friend (1), to an associate or comrade who comes (imploring) for food (2). One should go far away from (the dwelling of) that person (3). His is not a home (4). One should seek another person who is ready to give (*araṇam*) (5).⁴

10.117.5: Let the rich man fulfil one who voices his needs (1). Let him took upon a longer pathway (2). Revolving like the wheels of a chariot (3), riches come now to one, now to another (4).⁵

[Line 2: One should consider an extended time horizon when things can change drastically as indicated in lines 3 and 4.]

10.117.6: In vain does the foolish man acquire food (1); it is verily his death (3). I speak the truth (2). He does not cherish a comrade or a friend (4). He is all sin (*agha*) who eats all alone (5).⁶

³ स इन्द्रो॒जो (1), यो गृ॒हवे॒ ददा॒ति (2), अन्न॑कामाय॒ चर॑ते कृ॒शाय॑ (3),
अर॑मस्मै भवति॒ याम॑हूता (4), उ॒ताप॑रीषु॒ कृणु॑ते सखा॒यम् (5)

⁴ न स सखा॒ यो न ददा॑ति सख्यै॒ (1), सचा॒भुवे॒ सच॑मानाय॒ पित्वः॑ (2),
अपा॑स्मात् प्रेया॒न् (3), न तदो॑क्तौ अ॒स्ति (4), पू॒णन्त॑मन्यमरणं॒ चिदि॑च्छेत् (5)

⁵ पू॒णीया॑दिन्ना॒र्धमा॑नाय॒ तव्या॑न् (1), द्राघी॑यांस॒मनु॑ पश्येत् पन्था॒म् (2),
ओ हि॒ वर्त॑न्ते रथ्यै॒व च॑क्रा (3), अ॒न्यम॑न्यमुप॒ तिष्ठ॑न्त॒ रायः॑ (4)

⁶ मोघ॑मन्नं॒ विन्द॑ते अप्र॒चेताः॑ (1), स॒त्यं ब्र॑वीमि (2), व॒ध इत् स तस्य॑ (3),
ना॒र्यम॑णं पु॒ष्यति॑ नो सखा॒यं (4), के॒वला॑घो भवति के॒वला॑दी (5)

10.117.7: Only the plow which cuts the furrow produces food (1). A person rambling on the road is not productive (2). The expounder of the mantra is superior to one who is ignorant of the meaning (3). Let the generous person become a kinsman to the non-giver (*apṛṇantam*) and (thus teach him) (4).⁷

10.117.8: The Sun makes the two-footed to move again and again (1). The two-footed overtakes the three footed (2). The four-footed makes the two-footed to flow (move swiftly) (3). (The Sun) abiding above watches all the people (4).⁸

[*abhisvara*: to flow (1.164.21);

upatishṭhante: abiding above, (3.22.3)

ekapād: Sun (2.31.6), (6.50.14), (10.64.4), (10.65.13), (10.66.11). In all of them the phrase *aja ekapād* (the unborn Sun) occurs.

Here two-footed means human beings; the three footed means a human being with a plow (or wheel barrow); the four footed means the animals. Line 2 means that the human being (by himself) moves faster than one with plow or a wheel barrow. But animals make the human go faster (lit: to flow) by his riding them. (Line 4) states that the Sun supports all the different activities.

The explanation given above also appears appropriate since the earlier verse 7 mentions both the plow and the the man on the road. The verse 9 mentions the inequalities among persons. The translations by Wilson or Griffith introduce words not in the text of mantra. G translates line 4 as, 'beholding their traces as he passes by'. Where is the word for 'traces'?

10.117.9: Two hands are alike but their works are not alike (1). Two sister cows do not give milk alike (2). The powers of twins are not similar (3). Two persons of the same family are not equally generous (4).⁹

⁷ कृषन्नित् फाल् आशितं कृणोति (1), यन्ध्वानमपं वृङ्गे चरित्रैः (2), वदन् ब्रह्मावदतो वनीयान् (3), पुणन्नापिः अपृणन्तमभिष्यात् (4)

⁸ एकपाद्भ्यो द्विपदो वि चक्रमे (1), द्विपात् त्रिपादमभ्येति पश्चात् (2), चतुष्पादेति द्विपदामभिस्वरे (3), संपश्यन् पङ्क्तीरुपतिष्ठमानः (4)

⁹ समौ चित् हस्तौ न समं विविष्टः (1), संमातरां चिन्नं समं दुहाते (2), यमयोश्चिन्नं समा वीर्याणि (3), ज्ञाती चित् सन्तौ न समं पृणीतः (4)

118: Agni, the killer of foes

Riṣhi: Urukṣayaḥ Āmahīyavaḥ

[The deity of the sūkta is Agni Rakṣohā, the killer of demons. The suktās (10.87) (with 25 mantrās) and (4.4) (with 15 mantrās) have the same deity. Since the riṣhis are different, their ways of handling the subject are also different. In ordinary or classical Sanskrit, *rakṣha* as a verb means to protect and this word is used in all prayers. However in RV, according to Yāska, it literally means, 'that from which we need protection', or 'that which moves at night'. It refers to the nonphysical forces which want to harm or kill human beings.]

10.118.1: Foes within mortals

10.118.2: Our aspiration for you is firm

10.118.3: Adored with lauds

10.118.4: He is with the riches of light shining in beauty

10.118.5: You are kindled by gods

10.118.6: Mortals serve Agni by means of light

10.118.7: Illumine the protector of truth

10.118.8: Burn the demon sorcerers (*yātudhāna*)

10.118.9: He is most strong in sacrifice

[Metre: Gāyatrī (8, 3)]

10.118.1: O Agni, pure in the law of your workings, shining in your abode (2), destroy the foes within the mortals (1).¹

[*shuchivrata*: (6.16.24)

Six among these inner foes are: lust, anger, greed, delusion, arrogance and jealousy. These six are mentioned symbolically in (7.102.22) by the relevant animals and birds.

10.118.2: May you stand up to accept the auspicious offerings (1). You enjoy with the light (*ghṛta*) all around (2). Our aspiration (*srucha*) for you is firm (3).²

[*srucha*: aspiration (5.21.2), ladles (S);

(5.21.2) declares, *sruchaḥ tvā yanti anuṣhak*, the aspiration goes unceasing to you.]

¹ अग्ने हंसि न्यत्रिणं दीद्यन्मर्त्येष्व (1), स्वे क्षये शुचिब्रत (2)

² उत्तिष्ठसि स्वाहुतो (1), घृतानि प्रति मोदसे (2), यत् त्वा स्रुचः समस्थिरन् (3)

10.118.3: Agni who is adored with the lauds (2),
shines brilliantly on receiving the offerings (1).

Agni is driven in front by the lustres of aspiration (3).³

[*pratīkam*: front, (7.3.6), (7.8.1); lustres (10.118.8); *ajyase*: you are driven (6.2.8)]

10.118.4: Agni is driven (to the yajamāna) by the light (1). He is offered the sweet Soma in front (2). He is with the riches of the light, shining in beauty (3).⁴

[*rochamāna*: shining in beauty (7.3.9, 4.1.7)

vibhāvasu: riches of light (3.2.2)

Line 3 (alt): shining in your lustres]

10.118.5: O bearer of the offerings (2), you are kindled by the gods and adored by all (1). You are invoked by the mortals (3).⁵

[*jaramāṇaḥ*: adored, worshipped (10.91.1)]

10.118.6: The mortals serve (*saparyata*) the immortal Agni by the light (*ghṛta*) (1). He is the lord of the house and inviolable (2).⁶

[*adābhyah*: inviolable (3.11.5, 5.5.2) etc.

saparyata: to serve, (10.20.2)]

10.118.7: O Agni, you burn the demons (*rakṣha*) with your inviolable lustres (1). You illumine the protector of the truth (2).⁷

10.118.8: O Agni, burn the demon-sorcerers with your flames (*pratīka*) (1), (which are) shining in the wide (*uru*) dwellings (2).⁸

10.118.9: Agni is in wide dwellings and is the carrier of offerings (2). He is well-kindled (3), by the lauds (1). For the human beings, you are the most strong for sacrifice (4).⁹

³ स आहुतो वि रोचते (1), अग्निः ईळेन्यो गिरा (2), सुचा प्रतीकमज्यते (3)

⁴ घृतेनाग्निः समज्यते (1), मधुप्रतीक आहुतः (2), रोचमानो विभावसुः (3)

⁵ जरमाणः समिध्यसे देवेभ्यो (1), हव्यवाहन (2), तं त्वा हवन्त मर्त्याः (3)

⁶ तं मर्ता अमर्त्यं घृतेनाग्निं संपर्यत (1), अदाभ्यं गृहपतिम् (2)

⁷ अदाभ्येन शोचिषाऽग्ने रक्षस्त्वं दह (1), गोपा ऋतस्य दीदिहि (2)

⁸ स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः (1), उरुक्षयेषु दीद्यत् (2)

⁹ तं त्वा गीर्भिः (1), उरुक्षया हव्यवाहं (2), समीधिरे (3),

यजिष्ठं मानुषे जनै (4)

119: Identification with Indra

Riṣhi: Labarūpāpannaḥ Aindraḥ

[This sūkta is uttered by the riṣhi when he was in complete identification with Indra. In the traditional index *anukramaṇi*, the deity is labelled as *ātma*.]

10.119.1: I will give the life-energies

10.119.2: Soma has enthused me

10.119.3: Soma lifts to higher levels

10.119.4: Thoughts of devotees reach me

10.119.5: I perfect the thoughts from the heart

10.119.6: Five peoples

10.119.7: The two worlds together do not equal me

10.119.8: Excel in greatness and vastness

10.119.9: Can place earth anywhere

10.119.10: Throw the burning (Sun)

10.119.11: My two wings

10.119.12: The navel centre of the world

10.119.13: I go ready to heaven

[Metre: Gāyatrī (8, 3)]

[All the 13 mantrās have the same ending pāda, line 3 in most verses.]

10.119.1: Thus indeed has my mind resolved (1): “I will give the Ray-cows and Life-energies (to the worshippers)” (2). I have often drunk the Soma-delight (3).¹

[*apām* (अपाम्): to drink; The same letters with different accent marks (अपाम्) indicates ‘waters’. In the saṃhita, the accent on पा is पा. In *padapāṭha* it is पा]

10.119.2: Just as the wings shake (the trees) (1),
the drink (of Soma) has enthused me (2).
I have often drunk the Soma-delight (3).²

¹ इति वा इति मे मनो (1), गामश्च सनुयामिति (2),

कुवित् सोमस्य अपाम् इति (3)

² प्र बाता इव दोधत् (1), उन्मा पीता अयंसत (2),

कुवित् सोमस्यापामिति (3)

10.119.3: The drink (of Soma) lifts me up (to higher levels of consciousness) (1), like car lifted up by the swift horses (2). I have often drunk the Soma-delight (3).³

[*āshavaḥ*: swift]

10.119.4: The thoughts of my devotees reach me swiftly (1), like a loving cow to her calf (2). I have often drunk the Soma-delight (3).⁴

10.119.5: I perfect the thoughts coming from the heart (2), just as the carpenter perfects the seat in the car (1). I have often drunk the Soma-delight (3).⁵

10.119.6: The five striving peoples (the peoples of the five realms) (2), cannot escape coming under my observation (1). I have often drunk the Soma-delight (3).⁶

10.119.7: Both the two worlds, (heaven and earth) (1), are not equal to one half of me (2).

I have often drunk the Soma-delight (3).⁷

[*anyam pakṣham chana*: at least one half;
prati nahi: not equal]

10.119.8: I excel the heaven in greatness (1). I excel this earth in vastness (2). I have often drunk the Soma-delight (3).⁸

[*abhi bhuvam*: excel]

10.119.9: Lo! I can place this earth, either here or there (1). I have often drunk the Soma-delight (2).⁹

³ उन्मा पीता अयंसत् (1), रथमश्वा इवाशवः (2), कुवित् सोमस्यापामिति (3)

⁴ उप मा मतिरस्थित (1), वाश्वा पुत्रमिव प्रियम् (2),

कुवित् सोमस्यापामिति (3),

⁵ अहं तष्टेव बन्धुरं (1), पर्यचामि हृदा मतिम् (2), कुवित् सोमस्यापामिति (3)

⁶ नहि मे अक्षिपच्चनाञ्छान्तुः (1), पञ्च कृष्टयः (2),

कुवित् सोमस्यापामिति (3)

⁷ नहि मे रोदसी उभे (1), अन्यं पक्षं च न प्रति (2), कुवित् सोमस्यापामिति (3)

⁸ अभि द्यां महिना भुवम् (1), अभीमां पृथिवीं महीम् (2),

कुवित् सोमस्यापामिति (3)

⁹ हन्ताहं पृथिवीमिमां नि दधानीह वेह वा (1), कुवित् सोमस्यापामिति (2)

10.119.10: I can throw the burning (Sun) or the earth, either here or there (1). I have often drunk the Soma-delight (2).¹⁰

[*janghanāni*: to destroy (6.16.34)]

10.119.11: One of my wings is in heaven (1). I have dragged the other below (2). I have often drunk the Soma-delight (3).¹¹

10.119.12: I am the greatest among the great (1), who have ascended into the navel (*nabhi*) of the midworld (2). I have often drunk the Soma-delight (3).¹²

10.119.13: I go to the house (of heaven) with all things ready (1), carrying the offerings to the gods (2).

I have often drunk the Soma-delight (3).¹³

[*aramkṛtya*: has made all ready, (10.51.5)]

aramkṛte: to one who makes it ready and sufficient, (2.1.7)

aramkṛta is usually translated as 'to decorate'. There is no basis for it. Heaven has no need for decorations.]

120: Indra

Riṣhi: Brhaddivah Ātharvaṇah

10.120.1: The Most Supreme

10.120.2: Inanimate and animate

10.120.3: Unite us with sweet persons

10.120.4: Make the body firm

10.120.5: Weapons and potent words

10.120.6: Seven demon foes

10.120.7: The nether world and the world beyond

10.120.8: Doors to the world of light

10.120.9: Indra within the body of the seer

[Metre: Triṣṭup (11, 4)]

¹⁰ ओषमित् पृथिवीमहं जङ्घनानीह वेह वां (1), कुबित् सोमस्यापामिति (2)

¹¹ दिवि में अन्यः पक्षो (1), अधो अन्यमचीकृषम् (2),

कुबित् सोमस्यापामिति (3)

¹² अहमस्मि महामहौ (1), अभिनभ्यमुदीषितः (2), कुबित् सोमस्यापामिति (3)

¹³ गृहो याम्यरकृतो (1), देवेभ्यो हव्यवाहनः (2), कुबित् सोमस्यापामिति (3)

10.120.1: That (*tat*) is the most supreme in the worlds (1). From this was born he, the fierce one with the blazing might (2). As soon as he was born he destroys the (demon) foes (3). All who are helpful delight in him repeatedly (*anu*) (4).¹

[*tat*: That, That One, the Supreme Brahman of Vedānta.

tveṣha: burning (5.8.6), blazing (6.3.8);

umāh: those helpful, (3.6.6, 3.6.8, 10.6.7)]

10.120.2: Waxing in might, with abundant vigour (*ojaḥ*) (1), Indra implants fear in the dasyu foes (2). Both the inanimate and the animate (worlds) become purified (by him) (3). All move together supported by his bliss (4).²

[*sam navanta*: all move together, (4.3.11); come together (1.66.7)]

10.120.3: Everyone obtains the will-power from you (1). The helpers become two, become three (2). (O Indra), you are most sweet among sweet beings (3). Unite us with the sweet persons (4). Unite the honey with honey (5).³

[Line 5: (alternate) make the honey play with honey.

vr̥ṇjate: pluck, (7.2.4), obtain; *abhi yodhiḥ*: to play (S)]

10.120.4: The wise persons become blissful (2), in the repeated exhilaration of Indra who recovers the (stolen) riches (1). O violent overthrower, O one full of *ojas*, make the body firm (3). May the Yātudhāna demons with bad gaze never harm you (4).⁴

[*tanu*: body; *durevāḥ*: those whose gaze is bad, i.e., inauspicious;

dhṛṣṇoḥ: violent overthrower (10.69.5)]

¹ तदिदास भुवनेषु ज्येष्ठं (1), यतौ जज्ञ उग्रस्त्वेषनृम्णः (2),

सद्यो जज्ञानो नि रिणाति शत्रून् (3), अनु यं विश्वे मदन्त्यूमाः (4)

² बावृधानः शर्वसा भूर्योजाः (1), शत्रुर्दासाय भियसं दधाति (2),

अव्यनच्च व्यनच्च सस्मि (3), सं तै नवन्त प्रभृता मदेषु (4)

³ त्वे क्रतुमपि वृञ्जन्ति विश्वे (1), द्विर्यदेते त्रिर्भवन्त्यूमाः (2), स्वादोः

स्वादीयः (3), स्वादुना सृजा सम् (4), अदः सु मधु मधुनाभि योधीः (5)

⁴ इति चिद्धि त्वा धना जयन्तं मदमदे (1), अनुमदन्ति विप्राः (2),

ओजीयो धृष्णो स्थिरमा तनुष्व (3), मा त्वा दभन् यातुधाना दुरेवाः (4)

10.120.5: By your grace, we destroy (foes) in battles (1), (even though we) behold the numerous hosts we have to fight (2). I impel the weapons with the (potent) words (3). I sharpen your expanding powers with the hymns of praise (*brahmaṇā*) (4).⁵

[*vayāmsi*: your expanding powers (10.46.1, 3.3.7)

samshishāmi: I whet you to sharpness, (10.87.24)]

10.120.6: (I laud Indra) who is most laudable, has many forms, is glorious (*ṛbhvam*) (1), most masterful of all, most intimate ally among intimate ones (2). He assails with might the seven (demon) (*dānu*) foes (3). He overpowers many opposing hosts (4).⁶

[*pra sākshate*: overpower (S), (occurs once); *ina*: master;

seven: foes such as Vṛtra, Namuchi, Shuṣhṇa, Kuyava etc., or the (demonic) ego and the six inner foes mentioned in (10.118.1). Each foe like Vṛtra has a psychological quality also.]

10.120.7: You establish the nether realm (*avaram*) and the realm beyond (*para*) (1), in the gated house in your safe keeping in which you manifest (2). You stabilise the two wandering mothers (3). You accomplish many works (*karvarā*) (4).⁷

[Lines 1,2: When Indra manifests in the body of each person, he creates the graded worlds with their limits namely nether realm and the realm beyond.

karvarā: works; (occurs only twice in RV), *karvaram* in (6.24.5)]

10.120.8: (The seer) Bṛhaddiva utters this word (of praise) to Indra (1), who is pure and happy (*shūsham*), who is supreme (*agriya*) and possesses the Sun-world (*svar*) (2). He rules over the great herd of Ray-cows and is the self-ruler (3). He opens (*apa avṛṇot*) the doors to the world of light (4).⁸

⁵ त्वया वयं शाशद्ब्रहे रणेषु (1), प्रपश्यन्तो युधेन्यानि भूरि (2),
चोदयामि त आयुधा वचोभिः (3), सं ते शिशामि ब्रह्मणा वयांसि (4)

⁶ स्तुषेय्यं पुरुवर्षसमृभ्वम् (1), इनतमम् आस्यम् आस्यानाम् (2),
आ दर्षते शर्वसा सप्त दानून् (3), प्र साक्षते प्रतिमानानि भूरि (4)

⁷ नि तद्दधिषेऽवरं परं च (1), यस्मिन्नाविथावसा दुरोणे (2),
आ मातरां स्थापयसे जिगत्सू (3), अतं इनोषि कर्वरा पुरूणि (4)

⁸ इमा ब्रह्म बृहद्विवो विवक्तीन्द्राय (1), शूषमग्रियः स्वर्षाः (2),
महो गोत्रस्य क्षयति स्वराजो (3), दुरेश्च विश्वा अवृणोदप स्वाः (4)

[*svarājam*: self-ruler (1.31.6), *agriyam*: Supreme 6.16.48; *svarshām*: possesses or gives the light of Sun-world (*svar*), (1.61.3, 1.100.13, 5.45.11), see (10.20.4).]

10.120.9: Thus the great seer Bṛhaddiva, son of Atharva (1), uttered the praise to Indra who is within his own body (2).

The great unsullied sisters abiding in the energy streams in the midworld (*mātari*) urge Indra (3), and increase his might (4).⁹

121: Hiranyagarbha Sūkta

Riṣhi: Hiranyagarbha Prajāpatyah

10.121.1: Beginning

10.121.2: Soul-force

10.121.3: Sole king

10.121.4: Mountains

10.121.5: Measurer

10.121.6: Expression of thanks

10.121.7: Waters

10.121.8: Discernment

10.121.9: Protection

10.121.10: Prajāpati gives existence

[Metre: Triṣṭup (11, 4)]

[This sūkta is one of several dealing with the subject of creation. At the end of this sūkta we have given extended paraphrases of the thoughts of creation in the two ancient books, Shatapatha Brāhmaṇa (belonging to Shukla Yajurveda) and Taittirīya Aranyaka (belonging to Kriṣhṇa Yajur Veda).

‘Hiranyagarbha’ means ‘the golden womb from which all powers manifest’. RV (10.121) has ten mantrās. The mantra (10) specifically indicates that Prajāpati is the Creator. The entire hymn is in the Kriṣhṇa Yajur Veda Taittirīya Samhitā. The first 8 are in TS (4.1.8). Ninth is TS (4.2.7.1). Tenth is TS (1.8.14.12). Several mantrās of this hymn are in VS (25) and other chapters of VS.]

⁹ ए॒वा म॒हान् बृ॒हद्दि॒वो अथ॒र्वा (1), अवो॑च॒त् स्वां त॒न्वमिन्द्र॑मे॒व (2),
स्वसा॑रो मा॒तरि॒भ्वरी॑रि॒प्रा हि॒न्वन्ति॑ (3), च॒ शर्व॑सा ब॒र्धय॑न्ति च (4)

10.121.1: In the beginning (*agre*) arose the golden seed (1); born, he was the sole lord of every creature (2). He upheld this earth and heaven (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?¹

[*hiraṇya*: gold; note that the common meaning is gold. But *hi* stands for *hita*, 'placed' or 'hidden' and *raṇya* means 'delight' in many RV mantrās. Hence *hiraṇya* is that 'in which the delight is hidden'. It is the concrete image of the higher light, the gold of the Truth. Gold is the symbolic colour of the light of the Sun. (SA)

kah: the pronoun 'who'; Prajāpati. Many translations of line (4) read, 'who is the deity we shall worship?', reflecting a doubt. The sages had no such doubts. They were struck by a sense of wonder at the entire creation. (10.121.10) clearly states that Prajāpati is the creator.]

10.121.2: It is he who bestows the soul-force (*ātmadā*) and vigour (1); upon his bidding (*prashīṣha*) all, even the Gods, approach (him) with worship (*upāsate*) (2); his shadow is immortality and death is also his (shadow) (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?²

[*bala*: vigour]

10.121.3: He alone became by his greatness (*mahitvā*), the sole (*eka*) king of the breathing and seeing in this dynamic universe (*jagataḥ*) (1). He is the lord of all beings with two states (of consciousness) (*dvipade*) and four states (of consciousness) (*chatuṣhpade*) (2). Who else other than this deity shall we worship (*vidhema*) with our offerings (3)?³

[*dvipade*: two states such as giving and taking; matter and mind; here and hereafter etc.]

¹ हिरण्यगर्भः समवर्तताग्रे (1), भूतस्य जातः पतिरेक आसीत् (2),

स दाधार पृथिवीं द्यामुतेमां (3), कस्मै देवाय हविषा विधेम (4) TS (4.2.8.5)

² य आत्मदा बलदा यस्य (1), विश्वं उपासते प्रशिषं यस्य देवाः (2), यस्य छायामृतं यस्य मृत्युः (3), कस्मै देवाय हविषा विधेम (4) TS (7.5.17.1)

³ यः प्राणतो निमिषतो महित्वा (1), एक इद्राजा जगंतो बभूव (2), य ईशे अस्य द्विपदश्चतुष्पदः (3), कस्मै देवाय हविषा विधेम (4) TS (7.5.16)

10.121.4: These snowy mountains (arose) through his greatness (*mahitvā*) (1). They call the oceans and their essence (*rasa*) as his (2). These quarters are his arms (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁴

10.121.5: It is He, through whom the heaven is forceful (*ugra*) and the earth firm (1); by him the world of Light (*svaḥ*) and the heaven (*nāka*) were supported (or propped) (2). He is the measurer (*vimāna*) of the region of the midworld (3); Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁵

10.121.6: (The Heaven and Earth) which sound their thanks (*krandasī*) to him (*yam*, Prajāpati) for his propping them up (*tastabhāne*) and for his protection (*avasā*) (1), and they look (*abhi aikṣhetām*) upto him gratefully by their illumined (*rejamāna*) minds (2), while the sun, rising, brightly shines over them (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁶

10.121.7: When the mighty waters (energies) enveloped the universe (*vishvam*) (1), bearing the child in birth (*garbha*) and gave birth to Agni (2), then (Prajāpati), the sole breath (*ekaḥ asuḥ*) of the Gods, arose (*samavartata*) (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁷

10.121.8: He in his might beheld the energies (waters) (1), bearing the discernment (*dakṣha*) and gave birth to yajña (2). He was the sole God above (*adhi*) all the Gods (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁸

⁴ यस्येमे हिमवन्तो महित्वा (1), यस्य समुद्रं रसया सहाहुः (2),

यस्येमाः प्रदिशो यस्य बाहू (3), कस्मै देवाय हविषा विधेम (4)

⁵ येन द्यौरुग्रा पृथिवी च हृब्हा (1), येन स्वः स्तभितं येन नाकः (2),

यो अन्तरिक्षे रजसो विमानः (3), कस्मै देवाय हविषा विधेम (4)

⁶ यं क्रन्दसी अवसा तस्तभाने (1), अभ्यैक्षतां मनसा रेजमाने (2),

यत्राधि सूर उदितो विभाति (3), कस्मै देवाय हविषा विधेम (4)

⁷ आपो ह यत् बृहतीर्विश्वमायन् (1), गर्भं दधाना जनयन्तीरग्निम् (2),

ततो देवानां समवर्ततासुः (3), एकः कस्मै देवाय हविषा विधेम (4)

⁸ यश्चिद्रापो महिना पर्यपर्यद् (1), दक्षं दधाना जनयन्तीर्यज्ञम् (2),

यो देवेष्वधि देव एक आसीत् (3), कस्मै देवाय हविषा विधेम (4)

10.121.9: May he who is the father of earth protect us (1). He created the heaven, his law of being is Truth (2). He created the great delightful Waters (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?⁹

[line 1: *mā no himsīt*: may no harm come to us, i.e., may we be protected. Keith translates it, 'may not he (Prajāpati) harm us', which is completely different.]

10.121.10: O Prajāpati, none other than you (1), has given existence to all these beings (2). That object of our desires for which we call you (3), may that be ours (4). May we become the masters of felicities (5)?¹⁰

[This mantra clearly states that Prajāpati is the creator who should be worshipped.]

Creation, Puruṣha and Prajāpati (Some ideas from two ancient texts)

Shatapatha Brāhmaṇa (6.1.1.1-5)

In the beginning, the non-existent (viz. unmanifest) alone was there. What indeed was this non-existent? The ṛishis verily were that. They were in the beginning as non-existent. Who then were these ṛishis? The vital currents or energies are the ṛishis. They were the ones who wore themselves out (*riṣhan*) by effort (*shrama*) and austerity (*tapas*). They are called as ṛishis because of this.

That which was in the centre (or midst) of these vital currents (viz. the chief vital current, *mukhyaprāṇa*) is verily like Indra.

It was called Indra, because it activates (*inddhayat*) all other vital currents from there by its extraordinary power (*indriyēṇa*, by its energy); it makes them all alive. Indra is its hidden name. Thus seven puruṣhās came into being from the (seven) vital currents.

Then the seven vital currents deliberated: "We cannot create, with the puruṣhās being like this (viz. multiple and disparate). Let us make one puruṣha out of these seven". Then they fashioned one

⁹ मा नो हिंसीज्जनिता यः पृथिव्या (1), यो वा दिवं सत्यधर्मा जजान (2),
यश्चापश्चन्द्रा बृहतीर्जजान (3), कस्मै देवाय हविषा विधेम (4)

¹⁰ प्रजापते न त्वत् (1), एतान्यन्यो विश्वा जातानि परि ता बभूव (2),
यत् कामास्ते जुहुमः (3), तन्नो अस्तु (4), वयं स्याम पतयो रयीणाम् (5)

Puruṣha out of the seven. From above the navel (*nābhi*), two Puruṣhās were located at the sides (*pakṣha*). And the remaining Puruṣha was to serve as the very foundation (*pratiṣṭhā*) for the other six.

Whatever now was the wealth and glory (*śrīḥ*) and essence (*rasa*) of each of the seven Puruṣhās, was gathered upwards, and that became the head (*śirah*); and all the vital currents sought refuge in this part. The body is thus known as 'locus of all' (*śarīra*).

This composite Puruṣha became the Prajāpati, the creator and protector of all beings; and it is this Prajāpati that is Agni, who presides over the sacrificial rites.⁺

Taittirīya Āraṇyaka:

TA (1.23)^{*} calls the Puruṣha by the expression Prajāpati, and describes how he became responsible for creation. At the beginning there was only water, and Prajāpati took shape and floated on its surface on the leaf of a lotus plant (*pushkara-parṇa*). In his interior, in his mind, there then arose a desire (urge, impetus, primordial will) to create all this (what we see now). Whatever now a Person desires, he gives expression to it in speech and in action. This is the bridge between what exists not and what exists. The passage is accomplished by what is known as '*tapas*', which word means austerity, askesis, reflection, brooding, intense heat. Creation proceeds only through '*tapas*'.

In the exhilaration of *tapas*, Prajāpati shook his form vigorously. From the flesh-like constituents of his form came forth the sages known as Aruṇās, Ketus and Vātarashanas; from his nail-like parts, the sages known as Vaikhānasas; and from his hair-like parts Vālakhilyās. However, the essential aspect of the watery mass solidified in the form of a tortoise and issued out. Prajāpati inquired if this was the offspring of his own skin and flesh. The tortoise replied: 'No, I have been there all the time, even prior to all these beings that have now come out'. The tortoise-form was what

⁺ For the relevant text of SB, see the commentary on RV (10.90.7) in the book, 'Puruṣha Sūkta' by S. K. Ramachandra Rao, published by SAKSI. The material here is from this book.

^{*} For the text of TA (1.23), see chapter 1, section 9, *ibid*

appeared now, but the spirit of it was always there, and this was Puruṣha. This indeed is the Puruṣha nature of the Puruṣha; the expression 'Puruṣha' signifying 'what was there earlier' (*pūrvam samabhūt*). The Puruṣha, to demonstrate his power, arose then with a thousand heads, with a thousand eyes and a thousand feet. The number 'thousand' indicates vastness and immeasurable immensity of creation.

This account appears to be an introduction to Puruṣha Sūkta. The first words of the mantra of the sūkta are repeated here, with the suggestion of the context; illustrating the Puruṣha nature of the Puruṣha (*puruṣhasya puruṣhatvam*). The innumerable forms of creation are all emanations from a common foundation: the *kāma* of Prajāpati (viz. Puruṣha). The text of Puruṣha sūkta presupposes this. The primeval tortoise, which is but the essence (*rasa*) of the waters on which Prajāpati floated, represents Prakṛti; and Prakṛti, in the presence of Puruṣha, unfolds its manifold power and evolves into the entire universe. This is called the 'Virāt' (illuminating itself in different and multiple forms), an aspect of Prakṛti, which also is referred to in the sūkta. Here is the text of the Āraṇyaka passage.

The same text further identifies Prajāpati as the first born of the universal order (*prathamajā ṛtasya*); and the word *ṛta* used in this context signifies not only the order that is universally relevant and operative, but also reality that is unaltered by space and time. The first expression of this *ṛta* is the desire (*kāma*) which distinguished Prajāpati. The tortoise as the essence of the primeval water is itself the articulation of 'desire'.

Consider the continuation of the above account, where a mantra is cited in support (Taittiriya Āraṇyaka 1.23.9).^{*} The cited mantra (said to be from Rig Veda, but not traceable in the present Samhitā

* तदेषाभ्यनूक्ता विधाय लोकान्विधाय भूतानि विधाय सर्वाः प्रदिशो दिशश्च । प्रजापतिः प्रथमजा ऋतस्य आत्मनात्मानमभिसंविशे ॥ इति सर्वमेवेदमाप्त्वा सर्वमवरुध्य तदेवानु प्रविशति य एवं वेद ॥

tadeśhābhyānūktā vidhāya lokānvidhāya bhūtāni vidhāya sarvāḥ pradisho dishashcha prajāpatiḥ prathamajā ṛtasya ātman ātmānam abhisamvivesha iti sarvam evedam āptvā sarvam avarudhya tad eva anu pravishati ya evam veda

text) explains that Prajāpati, the first-born of *ṛta*, constituted (viz. created) all the worlds, all the beings and all space, out of the material provided by the primordial waters, or by their essence in the form of the tortoise. And, having created all things out of himself, he himself enters into all things (*atmanā ātmānam abhisamvivesha*). In other words, he becomes the spirit of all the worlds, all the beings, and of all space. The universe is but an emanation or unfoldment of Prajāpati. The Āraṇyaka-passage adds that by 'entering' is meant pervasion and accommodation. He pervades over all things, in the sense that he obtains all these things (*āptvā*); and he accommodates all these things in himself so that they are all restrained by him, and nothing over-reaches him (*avaruddhya*). The created universe does not exhaust him; in fact, he transcends it and abides in his own nature. This aspect of Prajāpati is known as Puruṣa.

122: Agni

Riṣi: Chitramahāh Vāsiṣṭhaḥ

10.122.1: Gives healing forces

10.122.2: Your joy responds

10.122.3: You encompass seven planes

10.122.4: Ray of intuition

10.122.5: Rapturous for immortality

10.122.6: Force that founds all

10.122.7: Offering of light

10.122.8: Uphold the increasings

[Metre: 1-5, Triṣṭup (11,4), 2-4, 6-8, Jagatī (12, 4)]

10.122.1: I voice the Shining One with its richly varied lights (1), the fair and happy, the guest in whom is nothing hostile (2). Agni, the Priest of the call, the master of the house (4), gives the healing forces that sustain the world (3). He gives us the hero-energy (5).¹

[*mahasam*: lights, greatness;

shurudhaḥ: healing forces, forces of battle, (6.3.3), SA]

¹ वसुं न चित्रमहसं गृणीषे (1), वामं शेवमतिथिमद्विषेण्यम् (2),
स रासते शुरुधौ विश्वधायसो (3), अग्निर्होता गृहपतिः (4), सुवीर्यम् (5)

10.122.2: O Agni, take pleasure in my word (1). Let your joy respond to it, for you know all discoveries of knowledge, O strong will (2). Robed in light, put out a path for the Word (3). The gods have begotten all according to your law of works (4).²
[*ghṛta*: light; *sukratu*: O strong will; *brahmaṇe*: word]

10.122.3: Encompassing the seven planes, O immortal (1), giving to the giver, to the doer of good deeds (2), grow great (3). O Agni, with riches full of hero-strength crowding on him (4), accept the man who has come to you with the aspiration (fuel) (5).³
[Line 3: (alternate): exalt him;]

10.122.4: The seven givers of the offering pray to the lord of plenitudes (2), the supreme Ray of intuition, the priest in front (1). Agni, the Bull with the luminous back, hears our words (3). (He is) the god who bestows fullness of heroic might on the person who satisfies him (4).⁴

10.122.5: You are the first and supreme messenger (1), as such be rapturous for immortality when you are called (2). The lifepowers make you resplendent in the house of the giver (3). With their lauds the Bhṛgu seers make you to shine out wide (4).⁵

10.122.6: O Strong will, for the yajamāna to whom the sacrifice is dear (2), you milk the force (*iśhan*) that is a good milch-cow, the force that founds all (1). O Agni (you are) the thrice pouring light, illumining the Truths (3). Circling round our house and our sacrifice (4), you put forth your strength of will (5).⁶

² जुषाणो अग्ने (1), प्रति ह्य मे वचो विश्वानि विद्वान् वयुनानि सुक्रतो (2), घृतनिर्णिग्ब्रह्मणे गातुमेरेय (3), तव देवा अजनयन्ननु ब्रतम् (4)

³ सप्त धामानि परियन्नमत्यो (1), दाशद्वाशुषे सुकृते (2), मामहस्व (3), सुवीरेण रयिणाग्ने स्वाभुवा (4), यस्त आनद स मिधा तं जुषस्व (5)

⁴ यज्ञस्य केतुं प्रथमं पुरोहितं (1), हविष्मन्त ईळते सप्त वाजिनम् (2), शुण्वन्तमग्निं घृतपृष्ठमुक्षणं (3), पृणन्त देवं पृणते सुवीर्यम् (4)

⁵ त्वं दूतः प्रथमो वरेण्यः (1), स हूयमानो अमृताय मत्स्व (2), त्वां मर्जयन् मरुतो दाशुषो गृहे (3), त्वां स्तोमैर्भिर्भृगवो वि रुरुचुः (4)

⁶ इषं दुहन्त्सुदुघां विश्वधायसं (1), यज्ञप्रिये यजमानाय सुक्रतो (2), अग्ने घृतसुखिर्ऋतानि दीद्यत् (3), वर्तिर्यज्ञं परियन् (4), सुक्रतूयसे (5)

[Agni milks himself to release the milk, the force of impulsion (*iṣham*) to be given to yajamāna. Recall (1.4.1) where yajamāna milks Indra to release the milk of knowledge (*sudugam iva go duhe*).]

10.122.7: Making you their messenger, men have offered sacrifice (2), in the outshining of this dawn (1). The gods have increased you for their growing to greatness (3), making bright the offering of light in the pilgrim-sacrifice, O Agni (4).⁷

[*ājyam*: oblation of light]

10.122.8: The Vasiṣṭhās called you within them (1). Full of plenitude, they voice Agni (2), and are ordainers of works in the discoverings of knowledge (3). Uphold the increasing of the riches in the doers of the sacrifice (4). Do you ever guard us with all kinds of well-being (*svastibhiḥ*) (5).⁸

123: Vena

Riṣi: Vena Bhārgava

10.123.1: Sages nourish the child

10.123.2: Vena impels the waves up

10.123.3: Going around the peaks of truth

10.123.4: Knows the immortal names

10.123.5: Sits on the golden wing

10.123.6: (*Suparṇa*) the bird beautiful

10.123.7: Delightful powers (*nāma*)

10.123.8: The complete law (*vidharma*)

[Metre: Triṣṭup (11, 4)]

[Vena is the master of the mental delight of existence. He is the creator of sense-mind (SA, SV, Ch.10, p.99). This statement is in his notes on (4.58.4): “One Indra (master of thought mind) produced, one Sūrya (supramental light) and one the gods fashioned by natural development out of Vena”.]

⁷ त्वामिदस्या उषसो व्युष्टिषु (1), दूतं कृण्वाना अयजन्त मानुषाः (2), त्वां देवा मह्याय्याय बावृधुः (3), आज्यमग्रे निमृजन्तो अध्वरे (4)

⁸ नि त्वा वसिष्ठा अहन्त (1), वाजिनं गृणन्तो अग्रे (2), विदर्थेषु वेधसः (3) रायस्पोषं यजमानेषु धारय (4), यूयं पात स्वस्तिभिः सदा नः (5)

10.123.1: This Vena impels in the variegated womb (1), the child of light (*jyotir jarāyu*) (the light belonging) to the measurer of midworld (2). The sages with their thoughts (nourish) him (4), like a child of Sun, at the confluence of waters (3).¹

[*vena*: delight, (5.31.2, 5.36.4); *venatam*: delight, (5.75.7)]

10.123.2: This Vena (delight) impels upwards the waves from the ocean (1). Born of heaven (*nabha*), he brings to view the shining top of heaven (2). He shines with his powerful lustres of the peak of the truth (*ṛtasya sānau*) on the top of the Sun-world (*adhi viṣṭapī*) (3). The herds lowed (or voiced) towards the common source (*yonim*) (4).²

10.123.3: The mothers of the child with a common abode (3), desiring him, the ancient one, in common (1), stood facing him (2). Going round the peaks of the truth (4), they lick (or enjoy) the speech of honeyed immortality (5).³

[*pūrvī*: ancient, (7.2.5); manifold, (3.20.3)]

10.123.4: Knowing the form of him (Vena), the illumined seers praise it (2), like the cry of a great animal and approach it (*gman*) (1). Moving by the truth (3), they take their seat firmly on the ocean (4), for he, who holds (or seizes) the light, knows the immortal names (5).⁴

[*akṛpanta*: praise you (10.24.5);

gandharva: one who holds or seizes (*dharva*) the rays or light (*gam*), (*gavām rashmīm dhartā* (8.1.11) (S)). Appears in (10.10.4, 10.177.2).

In (10.177.2), S interprets it as *prāṇavāyu*. In the Veda 'gandharva' has no connection to the demigods of that name in Purāṇa.]

¹ अ॒यं वे॒नश्चो॒दय॒त् पृ॒श्नि॒गर्भा॑ (1), ज्योति॑र्जरायू रज॑सो वि॒माने॑ (2),

इ॒मम॒पां स॑ंग॒मे सूर्य॑स्य शि॒शुं (3), न वि॒प्रां म॒तिभी॑ रि॒हन्ति॑ (4)

² स॒मुद्रा॒दूर्मि॑मु॒दिय॑ति वे॒नो (1), न॒भो॒जाः पृ॒ष्ठं ह॑र्य॒तस्य॑ दर्शि॑ (2),

ऋ॒तस्य॑ सा॒ना॒वधि॑ वि॒ष्टपि॑ भ्रा॒ट् (3), सं॒मानं॑ यो॒निं म॒भ्य॒नूष॑त॒ ब्राः (4)

³ सं॒मानं॑ पू॒र्वीर॑भि वा॒वशा॑नाः (1), ति॒ष्ठन् (2), व॒त्स॒स्य मा॒तरः॑ स॒नी॒ळाः (3),

ऋ॒तस्य॑ सा॒ना॒वधि॑ च॒क्रमा॑णा (4), रि॒हन्ति॑ म॒ध्वो अ॒मृत॑स्य॒ वाणीः॑ (5)

⁴ जा॒नन्तो॑ रू॒पम॑कृ॒पन्त॑ वि॒प्रा (1), मृ॒गस्य॑ घोषं म॒हिष॑स्य॒ हि ग॑मन् (2),

ऋ॒तेन॑ यन्तो॑ (3), अ॒धि सि॒न्धु॑म॒स्थुः (4), वि॒दत् ग॑न्ध॒र्वो अ॒मृता॑नि॒ नाम॑ (5)

10.123.5: The Apsarās smiling as if approaching her paramour (1), support him in the Supreme Ether (2). Moving in the seat of the beloved being (3), Vena himself loved, sits on the golden wing (4).⁵
[*parame vyoman:* Supreme ether; infinity of the super. Conscient being; occurs in (10.5.7, 10.14.8, 10.109.4, 10.129.7) and also in other maṇḍalās.

apsara: those who move in waters; not the beings of the same name in the Purāṇa.]

10.123.6: Those desiring you in their hearts (2), contemplated you (3), as the bird with beautiful wings (*suparna*) flying in the heaven (1). (They view you) as the golden-winged messenger of Varuṇa (4). (It is) the bird which nourishes (the world) in Yama's abode (*yonau*) (5).⁶

[*suparna:* see (10.114), (10.144)]

10.123.7: The Gandharva (*vena*) stood firmly in the midworld above (1), in our front bearing a variety of weapons (2). Clothing himself to reveal his delightful form (3), He generated the delightful powers (*nāma*) like the Sun (4).⁷

[*nāma:* names, each name signifies a special power; *vasānaḥ:* clothing himself, (6.5.15),

surabhi: fragrant, (10.70.4), delightful, (7.1.18)]

10.123.8: When the stream of delight (Vena) goes towards the ocean (1), it sees the complete law (*vidharman*) with the eyes of an eagle (2). Then the Sun, shining with brilliant radiance (3), creates the desired (*chakāna*) powers in the third world (heaven) (4).⁸

⁵ अप्सरा जारमुपसिष्मियाणा (1), योषा बिभर्ति परमे व्योमन् (2),
चरत् प्रियस्य योनिषु (3), प्रियः सन् त्सीदत् पक्षे हिरण्यये स वेनः (4)

⁶ नाकै सुपर्णमुप यत् पतन्तं (1), हृदा वेनन्तो (2), अभ्यर्चक्षत त्वा (3),
हिरण्यपक्षं वरुणस्य दूतं (4), यमस्य योनौ शकुनं भुरण्युम् (5)

⁷ ऊर्ध्वो गन्धर्वो अधि नाकै अस्थात् (1), प्रत्यङ् चित्रा बिभ्रदस्यायुधानि
(2), वसानो अत्कं सुरभिं दृशे (3), कं स्वर्णं नाम जनत प्रियाणि (4)

⁸ द्रप्सः समुद्रमभि यज्जिगाति (1), पश्यन् गृध्रस्य चक्षसा विधर्मन् (2),
भानुः शुक्रेण शोचिषा (3), चकानस्तृतीयै चक्रे रजसि प्रियाणि (4)

[*vidharman*: in his complete law, (5.17.2); in the order and law, (3.2.3); *chakarthā*: created (1.69.4)]

124: Agni

Riṣhis: Agnivarūṇasoma, Agni

10.124.1: Yajña with five movements and seven wefts

10.124.2: I hide in the cave

10.124.3: Planes of truth

10.124.4: Kingdom awaits me

10.124.5: Varuṇa, distinguish Truth from Falsehood

10.124.6: O Soma, this is the world of light

10.124.7: Mitra, Varuṇa and waters

10.124.8: King chosen by people

10.124.9: The Sun as *hamsa* (swan)

[Metre: 1-6, 8-9, Triṣṭup (11, 4), 7, Jagatī (12, 4)]

[For the mantrās 1-4, the riṣhi is Agni, for the remaining, Agni-Varuṇa-Soma, the riṣhi.]

10.124.1: O Agni, come to this sacrifice of ours (1), which has five movements (*yāmam*), seven threads (wefts) and is a triple (2). Be our bearer of the offerings and may you lead us in front (*purogā*) (3). You have been in a long sleep of ignorance (4).¹

[Some ideas here are related to (10.51); The three epithets in line 2 are in (10.52.4).

puroga: leader who goes in front (10.110.1)]

10.124.2: O gods, giving up the work of gods (*adevāt*), I hide in the cave (1). I am contemplating on attaining the immortality (2). When I am inauspicious (*ashīva*), I give up the auspicious sacrifices (3). Then I will seek the friendly tinders (*araṇi*) which is my home (*nābhim*) (4).²

[*pra-chata*: hide, (occurs only once);

guhā chatantam: hide in the cave, (1.65.1)]

¹ इमं नौ अग्र उप यज्ञमेहि (1), पञ्चयामं त्रिवृतं सप्ततन्तुम् (2), असौ हव्यवाळुत नः पुरोगा (3), ज्योगेव दीर्घं तम् आशीयिष्ठाः (4)

² अदैवाद्देवः प्रचता गुहा (1), यन् प्रपश्यमानो अमृतत्वमेमि (2), शिवं यत् सन्तमशिबो जहामि (3), स्वात् सख्यादरणीं नाभिमेमि (4)

10.124.3: Seeing the guest on another branch (*vaya*) (1), I measured out many planes of truth (2). I pray to the mighty father for bliss (3). From those that do not perform yajña correctly with reverence (4), I come to obtain the portion of the yajña (5).³

[*shevam*: bliss (3.7.5), *bhāga*: portion]

10.124.4: I have spent many years within (this inner altar) (1). Choosing Indra, I gave up the fathers (2). Agni, Soma and Varuṇa are all impellers (of action) (3). Returning, I protect the kingdom which awaits me (4).⁴

[*chyavānaḥ*: one who impels, (10.115.6), (to fall from their power (S))]

10.124.5: Those demonic persons (*asura*) become devoid of the power of formation (*nirmāya*) (1). O Varuṇa, if you desire me (2), to distinguish the truth from the falsehood, O king (3), then come to (accept) the overlordship of my domain (4).⁵

[The *asurās* of line 1 refers to those in line 4 of (10.124.3).]

10.124.6: (Agni or Varuṇa): (O Soma), this is the world of light (1), this is certainly beautiful (2). This is the wide (*uru*) light (*prakāsha*), this is the midworld (3). Let us kill Vṛtra; come here, O Soma (4). You are the offering (5), O one benignant (*santam*), we worship you with offerings (6).⁶

³ पश्यन्नन्यस्या अतिथिं वयाया (1), ऋतस्य धाम वि मिमे पुरूणि (2), शंसामि पित्रे असुराय शोबम् (3), अयज्ञियात् (4), यज्ञियं भागमैमि (5)

⁴ बह्वीः समा अकरमन्तरस्मिन् (1), इन्द्रं वृणानः पितरं जहामि (2), अग्निः सोमो वरुणस्ते च्यवन्ते (3), पर्यावर्द्राष्टं तदवाम्यायन् (4)

⁵ निर्माया उ त्वे असुरा अभूवन् (1), त्वं च मा वरुण कामयासे (2), ऋतेन राजन्ननृतं विविश्वन् (3), मम राष्ट्रस्याधिपत्यमेहि (4)

⁶ इदं स्वः (1), इदमिदांस वामम् (2), अयं प्रकाश उर्वन्तरिक्षम् (3), हनाव वृत्रं निरेहि सोम (4), हविष्वद्वा (5), सन्तं हविषा यजाम (6)

10.124.7: The seer (Mitra) with his seer-wisdom has fixed the divine form firmly (1). With a little effort, Varuṇa let loose the waters (2). The rivers, like wives, confer happiness (3). The pure rivers assume all around him (Mitra's) hue (*varṇa*) (4).⁷

10.124.8: They (waters) companion his excellent powers (1). They who are blissful approach him with their self-law (2). Just as the people choose their king (3), the waters, smitten with fear, fled from Vṛtra (and chose Indra) (4).⁸

[*sachante*: to companion;

Line 3 states that the people chose the king. The Yajur Veda TS (3.1.8) states that the subjects can remove the king. But the indologist Altekar (Cultural Heritage of India, Vol. 1, R.K.M. Institute of Culture, 1958) renders the lines 3 and 4 together, 'people coming to elect their king are described as being afraid of him'. This writer does not separate the 2 pādās, lines 3 and 4, he does not notice the word such as 'na' indicating the simile. Note '*bibhutsa*' is also in (10.124.9) indicating the support for our translation.]

10.124.9: The wise call Sun (*hamsa*) as the ally of those in fear (1). He moves in friendship with the divine waters (2).

The seers with their understanding know Indra (4), who moves continuously and is repeatedly (*anu*) hymned (*stubham*) (3).⁹

[*hamsaḥ*: swan, Sun (4.40.5), The epithets to *hamsa* are as in (4.40.5). *hamsāsah*: golden winged swans (4.45.4)]

⁷ कविः कवित्वा दिवि रूपमासजत् (1), अप्रभूती वरुणो निरुपः सृजत् (2), क्षेमं कृण्वाना जनयो न सिन्धवः (3), ता अस्य वर्णं शुचयो भरिभ्रति (4)

⁸ ता अस्य ज्येष्ठमिन्द्रियं सचन्ते (1), ता ईमा क्षैति स्वधया मदन्तीः (2), ता ई विशो न राजानं वृणाना (3), बीभत्सुवो अप वृत्रादतिष्ठन् (4)

⁹ बीभत्सूनां सयुजं हंसमाहुः (1), अपां दिव्यानां सख्ये चरन्तम् (2), अनुष्ठुभमनु चर्चूर्यमाणम् (3), इन्द्रं नि चिक्वुः कवयौ मनीषा (4)

125: Vāk, the inspired word

Riṣhi: Vāk Āmbhrīṇī

10.125.1: I walk with Rudrās, Vasus and All-gods

10.125.2: I uphold Soma, the delight

10.125.3: Queen and conscious

10.125.4: By me, everyone eats and breathes

10.125.5: I announce the truth

10.125.6: Destruction of Veda-hater

10.125.7: My origin in the waters

10.125.8: I have become the vast

[Metre: 1, 3-8, Triṣṭup (11, 4), 2, Jagatī (12, 4)]

[Here, with extraordinary poetic power Vāk, the Word, is exalted beyond the Heavens and beyond this broad Earth. This word of knowledge, of wisdom — the sound of Truth itself — is the source and nourisher of Creation. This is also known as Devī Sūkta.

The name of the riṣhi of this sūkta is Vāk and she is the daughter of the sage Ambhrīṇa. She sees the revealed truths of the Godhead, finds the inspired word to give expression to them in this hymn of eight verses. "We find here for the first time in Rig Veda — also for the last time — thought and spirit and Mantra-Force vying with one another in revealing and making felt the divine afflatus". (CWKS, Vol. 1)

There are many hymns such as this one in the tenth book of RV where we find that the name of the seer, Riṣhi, is also the name of the Devata. This can be explained by the fact that in such hymns the seer is one with the Devata, experiences and lives in conscious union with what he adores; and it is such realizations that account for the identity of names as in the hymns of Vaikunṭha, (RV 10.48, 10.50), Lava (RV 10.119) and others. This is not to say that there are not to be found such realizations in the other Maṇḍalās of RV. But there quite often the Riṣhi's name is addressed in such a way or with a double meaning that it is applicable to the God spoken of in the rik. There are other seers who speak of their realizations of the Supreme Being on the dynamic side and proclaim, "I am Manu, . . . I am Sūrya, . . ." as done by seer Vāmadeva in RV (4.26). But there the seer's name is retained separately.

"Here in the case of Devī Sūkta, the seer's realization of identity with the Supreme Vāk, the creative Word — which in the language

of Tantra is *parāshakti* — may account for the identity of the name (Vāk as applied to the Rīṣhikā as well as to the Devatā); it will be more correct to say that the Female Energy of the Supreme Godhead, *parā-devatā*, realizing Herself in or choosing the embodiment of Vāk Ambhrīṇi, utters the Word, the Mantra.” (CWKS)]

10.125.1: I walk with Rudrās and with Vasūs (1). (I walk) with Ādityās as also with the All-Gods (*vishvedevāḥ*) (2). Mitra and Varuṇa, both I hold aloft (3). Even so Indra and Agni I do and the Ashvin twins too (4).¹

10.125.2: I uphold and cherish the Soma, the Delight that is to be pressed out (for the delight of the Gods) (1). I am the supporter of the Divine sculptor Tvaṣṭṛ, and of Bhaga and Pūṣhan (2). I hold the wealth for the sacrificer (3), who reaches to the Gods the pleasing offerings of Soma and *havis* (4).²

10.125.3: The Queen I am, the dispenser of wealth (1). Conscious I am, the first among the Gods (for whom the sacrifice is meant) (2). Such am I (the One) and the Gods have found me established in the Many (*purutrā*) (3), permeating and taking possession of the Manifold (existence) (4).³

[*bhūri*: many, *bhūristhātrām*: permeating the many.]

10.125.4: It is by Me (by the sole power) that one eats his food (1), one sees, breathes (2), and hears what is said (3). They that ignore me (with their thought not turned to me) run to ruin (4). Hear, I declare to thee, the truth of faith, hear (5).⁴

[*shrudhi*: hear, *shruta*: what is being declared, *shraddhivam*: truth of faith, *shrat*: faith (*shraddha*);]

¹ अहं रुद्रेभिर्वसुभिश्चरामि (1), अहमादित्यैरुत विश्वदैवैः (2),

अहं मित्रावरुणोभा बिभर्मि (3), अहमिन्द्राग्नी अहमश्विनोभा (4)

² अहं सोममाह्नसं बिभर्मि (1), अहं त्वष्टारमुत पूषणं भगम् (2),

अहं दधामि द्रविणं हविष्मते (3), सुप्रव्ये यजमानाय सुन्वते (4)

³ अहं राष्ट्रीं संगमनीं वसूनां (1), चिकितुषीं प्रथमा यज्ञिर्यानाम् (2),

तां मा देवा व्यदधुः पुरुत्रा (3), भूरिस्थात्रां भूर्यावेशयन्तीम् (4)

⁴ मया सो अन्नमत्ति (1), यो विपश्यति यः प्राणिति (2), य ईं शृणोत्युक्तम् (3), अमन्तवो मां त उप क्षियन्ति (4), श्रुति श्रुत श्रद्धिवं तै वदामि (5)

10.125.5: Of my own accord, I announce this (truth) (1), which the Gods as well as men strive to reach (2). One whom I love, I make him mighty (3). (I make) him a Brahman, him a Rishi, him a man of pure understanding (*sumedha*) (4).⁵

10.125.6: For Rudra, I stretch the bow (1), for the destruction of the Veda-hater (*brahma-dvit*) (2). On the people I bestow equal joy in battle (3). I have permeated Heaven and Earth (4).⁶

[*samat*: battle, equal (*samāna*), *mada*: joy, ecstasy.

All these different meanings are combined in translating *samadam* as 'equal joy in battle'.]

10.125.7: In the beginning, I bring forth the Father (1). The womb of my word is in the ocean in the depths of its waters (2). From there I move out toward every creature (3). And with my stature I reach the sky above (4).⁷

[*samudra*: ocean; it is the image of the Infinite Consciousness and Being for the ancients. *antaḥ samudre*: The word 'inner' (*antar*) before the 'ocean' here removes the veil over the Truth indicated by Ocean (*samudra*) and waters (*apsu*).]

10.125.8: I sweep like a tempest (1), while putting forth all existences (2), beyond the Heavens and beyond this broad Earth (3). Such is the magnitude that I have assumed (4).⁸

[Relation to Tantra: Durgā Saptashatī, also known as Chaṇḍī, is a famous litany of 700 verses occurring in the Mārkaṇḍeya Purāṇa. The Purāṇa purports to be a dialogue between the sage Mārkaṇḍeya and Kroṣṭuki. The orthodox hold that Saptashatī is a great *artha*-

⁵ अहमेव स्वयमिदं वदामि (1), जुष्टं देवेभिरुत मानुषेभिः (2),
यं कामये तंतमुग्रं कृणोमि (3), तं ब्रह्माणं तमृषिं तं सुमेधाम् (4)

⁶ अहं रुद्राय धनुरा तनोमि (1), ब्रह्मद्विषे शरवे हन्तवा उ (2),
अहं जनाय समदं कृणोमि (3), अहं द्यावापृथिवी आ विवेश (4)

⁷ अहं सुवे पितरमस्य मूर्धन् (1), मम योनिरप्स्वन्तः संमुद्रे (2),
ततो वि तिष्ठे भुवनानु विश्वा (3), उतामूं द्यां वर्ष्मणोप स्पृशामि (4)

⁸ अहमेव वात इव प्र वामि (1), आरभमाणा भुवनानि विश्वा (2),
परो दिवा पर एना पृथिव्या (3), एतावती महिना सं बभूव (4)

shāstra, i.e., a *shāstra* which teaches us the means of attaining all ends of life, not *artha* restricted in the sense of wealth in economics. It is said that the Devi Sūkta provides the Vedic basis for Chaṇḍi. We get the clue from a line in the closing verses of the Saptashati where it is stated that the Devi Sūkta was being used for *pūja*: '*devīsūktam param japam*'.

But we do not find anything directly in the Rig Veda relating to the story, ritual, or forms of worship mentioned in the Saptashati. Kapāli Sāstry adds, 'the reader could ponder over the mighty words of 'Vāk' and see if it is not in line with the high thought, spirit and purpose of Durga Saptashati'.]

Inspired speech or VĀK

The translation by Jean Le Mee

I move with roaring, howling, and radiant might,
I move with the infinite and nature's powers.
I hold love of the Lord of Lords, I hold
Agni of the soul, I hold life and healing. (1)

I possess the sacred potion and I wield
The power to create, to nourish and give.
Indeed, I strengthen him who sacrifices,
The mindful one, the generous, him who serves. (2)

I am the Queen, gatherer of abundance,
Knowing and wise, always supreme in worship.
Divine powers appointed me in all places;
I have many homes, I enter many forms. (3)

Through my power, the man of judgement may eat
And whoever breathes or hears the spoken Word;
Unknowingly they all abide in me.
In truth, I speak: hear, O holy tradition! (4)

I alone utter the Word of Truth, the Word
That brings enjoyment to Gods and men alike.
The man I love, to him do I give power;
I make him a divine, a seer, and a sage. (5)

I stretch the bow of him who drives out evil
That the arrow may strike wisdom's enemy.
I create among men strife and contention.
I fill both Earth and Heavens with my presence. (6)

In the beginning I bring forth the Father.
 My source is in the waters' ocean deep.
 From there I move out toward every creature.
 And with my stature I reach the sky above. (7)

I blow like the wind; it is I that maintain
 And I that sustain all things in creation.
 Beyond the Heavens and beyond this broad Earth:
 Such is the magnitude that I have assumed. (8)

126: Lead us beyond the foes

Riṣhis: Amhomuk Vāmadevya, Kulmalabarhiṣha Shailūṣha

10.126.1: Gods take pleasure in man

10.126.2: Offer protection from the sin

10.126.3: Gods lead us to the place to which we should go

10.126.4: Protection on all-sides

10.126.5: Those who make us err

10.126.6: Men of vision

10.126.7: Happiness with great wideness

10.126.8: Release us utterly from evil

[Metre: 1-7, Upariṣṭādbṛhatī; 8, Triṣṭup (11, 4)]

10.126.1: O Gods, neither sin nor calamity (1), affect the mortal (2), in whom Aryama, Mitra and Varuṇa, take a common pleasure (3), and lead him beyond the (reach of foes) (4).¹

[Of the 8 mantrās, the first seven end with the phrase 'ati dviṣhaḥ'. The eighth mantra is same as (4.12.6) of Riṣhi Vāmadeva Gotama.]

10.126.2: We choose (implore) Mitra, Varuṇa and Aryaman (1), so that they may offer that (tat) protection to the mortal from the sin (2), and lead him beyond the (reach of) enemies (3).²

¹ न तमंहो न दु॒रितं दे॒वासो (1), अष्ट॒ मर्त्यम् (2),

स॒जोष॑सो॒ यम॑र्यमा मि॒त्रो (3), नय॑न्ति वरु॒णो अति॑ द्विषः (4)

² तद्धि व॒यं वृ॒णीमहे॑ वरु॒ण मि॒त्रार्य॑मन् (1),

येना॒ निर॑हंसो॒ यूयं॑ पाथ (2), ने॒था च॒ मर्त्य॑मति॒ द्विषः॑ (3)

10.126.3: May these gods Varuṇa, Mitra and Aryama protect us now (*nūnam*) (1). May they lead us to spot to which we should be led (2). May they make us cross over (*parṣhiṣṭha*) to the spot to which we should cross over (*parṣhaṇi*) (3), beyond the range of foes (4).³

10.126.4: You, Varuṇa, Mitra and Aryama, protect the universe on all sides (1). May we dwell in your happy peace (2). O gods, who are perfect guides on the way (lead us), beyond the range of foes (3).⁴

10.126.5: May the Ādityās, Varuṇa, Mitra and Aryama lead us across those who make us err (1). We invoke the fierce Rudra along with the Maruts, Indra and Agni for our well-being (2), and for (placing us) beyond the (range of) foes (3).⁵

[*sridhaḥ*: those who make us err, (3.9.4)]

10.126.6: May the leaders Varuṇa, Mitra and Aryama make us easily (*su*) go across (the foes) (1). May the kings of the men of vision carry us across all calamities (2), and also beyond the (range of foes) (3).⁶

[*charṣaṇīnām*: seeing men, men of vision (all occurrences in RV)

Only the non-physical vision gives the knowledge of the possibilities of calamities.]

10.126.7: May Varuṇa, Mitra and Aryama grant us bliss (*shunam*) for the increase (of the divine powers in us) (1). May the Ādityās bring us the happiness with great wideness which we seek (2), and place us beyond the range of foes (3).⁷

³ ते नूनं नोऽयमूतये वरुणो मित्रो अर्यमा (1),
नयिष्ठा उ नो नेषणि (2), पर्षिष्ठा उ नः पर्षणि (1), अति द्विषः (4)

⁴ यूयं विश्वं परि पाथ वरुणो मित्रो अर्यमा (1),
युष्माकं शर्मणि प्रिये स्याम (2), सुप्रणीतयोऽति द्विषः (3)

⁵ आदित्यासो अति सिधो वरुणो मित्रो अर्यमा (1),
उग्रं मरुद्भी रुद्रं हुवेमेन्द्रमग्निं स्वस्तये (2), अति द्विषः (2)

⁶ नेतार ऊ षु णस्तिरो वरुणो मित्रो अर्यमा (1),
अति विश्वानि दुरिता राजानश्चर्षणीनाम् (2), अति द्विषः (3)

⁷ शुनमस्मभ्यमूतये वरुणो मित्रो अर्यमा (1),
शर्म यच्छन्तु सप्रथं आदित्यासो यदीमहे (2), अति द्विषः (3)

[*sapraṭha*: wide-spreading, (6.15.3);
with great wideness, (5.13.4)]

10.126.8: [This verse is identical to (4.12.6). This fact is not noticed by S.]

Even as that was done when the master of riches (*vasavaḥ*) (1), the lords of sacrifice (3), released the bright cow (*gauryam*) tethered (*śhītām*) by her foot (2), so release us utterly from evil (*amhaḥ*) (4). O Agni, may you carry forward (*parataras*) our life and deliver it to the forward march (*pratāri*) (5).⁸

[Cow is the knowledge which has to move around. When it is tethered, its natural power is lost. Hence tethering a cow means bringing the limitation of evil.]

pratāriḥ: meaning in line 5 as in (6.8.7)

S quotes an obscure legend connected with line 2 by interpreting *vasava* as the Vasu-gods. It has little relevance here.]

127: Night (*rātri*)

Riṣhis: Kushika Saubhara, Rātriḥ Bhāradvāji

10.127.1: Divine night looks forth

10.127.2: Pervaded the wide-space, depths and heights

10.127.3: Her sister dawn

10.127.4: We have come home

10.127.5: Villagers, birds, all have gone home

10.127.6: Ward off the wolf and thief

10.127.7: Clears off darkness like debt

10.127.8: Daughter of heaven

[Metre: Gāyatrī (8,3)]

[See the *āpri* mantrās, (10.70.6) and (10.110.6) to Day and Night. See also (10.172).]

10.127.1: The divine night approaching has looked forth (1), in many places with her eyes (2). She has put on all glories (3).¹

⁸ यथा ह त्यद्वंसवो (1), गौर्यं चित् पदि षिताममुञ्चता (2), यजत्राः (3), एवो ष्वस्मन्मुञ्चता व्यंहः (4), प्र तारी अग्ने प्रतरं न आयुः (5)

¹ रात्री व्यख्यदायती (1), पुरुत्रा देव्यक्षभिः (2), विश्वा अधि श्रियोऽधित (3)

10.127.2: The immortal goddess has pervaded (*ā aprā*) the wide space (*uru*) (1), the depths, and the heights (*udvata*) (2).

With light she (the dawn, Ushas) drives away the darkness (3).²

[Clearly '*tamaḥ*' here indicates the forces of ignorance, not merely a condition of lack of physical light.

jyoti: light of the spiritual sun (in Veda)]

10.127.3: The goddess advancing (2), has prepared the way for her sister dawn (1). Away too will go the darkness (3).³

[*ni akṛta*: prepared within]

10.127.4: So to us to-day you (have approached) (1);

at your (night's) approach we have come home (2),

as birds to their nest upon the tree (3).⁴

10.127.5: The villagers have gone home (1), creatures with feet (have gone home) (2), those with wings have gone home (3), even the greedy hawks (have gone home) (4).⁵

10.127.6: Ward off the she-wolf and the wolf (1), ward off the thief, O Night (2). So be easy for us to pass (3).⁶

10.127.7: The darkness, thickly painting, black, palpable (2), has approached me (1). O Dawn, clear it off like debts (3).⁷

[*ṛṇa*: debt; movement]

10.127.8: I have delivered up to you a hymn like the ray-cows (1); choose it, O daughter of heaven (2). O Night (accept this) like a song of praise to a victor (3).⁸

² ओर्वेप्रा अमर्त्या (1), निवतौ देव्युद्वतः (2), ज्योतिषा बाधते तमः (3)

[*orvaprā*: ā + *uru* + *aprā*]

³ निरु स्वसारम् अकृतोषसं (1), देव्यायुती (2), अपेदुं हासते तमः (3)

⁴ सा नो अद्य यस्या बयं नि (1), ते यामन्नविष्महि (2), वृक्षे न वंसतिं वयः (3)

⁵ नि ग्रामांसो अविक्षत (1), नि पद्वन्तो नि पक्षिणः (2),

नि श्येनासंश्चिदर्धिनः (3)

⁶ यावया वृक्यं वृकं (1), यवयं स्तेनमूर्म्ये (2), अथा नः सुतरां भव (3)

⁷ उप मा (1), पेपिशत् तमः कृष्णं व्यक्तमस्थित (2), उषं ऋणेवं यातय (3)

⁸ उप ते गा इवाकरं (1), वृणीष्व दुहितर्दिवः (2), रात्रि स्तोमं न जिग्युषे (3)

128: Invocations and Gods

Riṣhi: Vihavya Āngirasa

10.128.1: Nourish us

10.128.2: Invocation

10.128.3: Completion of our yajña

10.128.4: Aspirations become true

10.128.5: Goddesses

10.128.6: Foresight

10.128.7: Upholders

10.128.8: Happiness

10.128.9: Touching heaven

[Metre: 1-8, Triṣṭup (11, 4); 9, Jagatī (12, 4)]

10.128.1: O Agni, may you bestow on me the splendour (*varcha*) arising from the invocations (*vihava*) (1). Kindling you, may our bodies be nourished (2). To me let the four quarters bow (3). With you as overseer may we conquer the fighters (4).¹

10.128.2: Let all the Gods be at my invocation (1), the Maruts with Indra, Viṣṇu and Agni (2). May the broad midworld be my guardian (3). May the wind blow (to satisfy) this desire of mine (4).²

10.128.3: May the Gods bestow wealth upon me through sacrifice (1). May the blessing (*āshīḥ*) be mine, and may the divine invocation be mine (2). May the divine sacrificers of old complete our yajña (*vanuṣhanta*) (3). May we be unharmed in our bodies and be strong with the strength of heroes (4).³

10.128.4: Let the divine priests perform the yajña utilizing all my offerings (*havya*) (1). May the aspiration (*ākūtiḥ*) in my mind become true (2). No sin whatever may I commit (3). May the All-Gods speak on my behalf (4).⁴

¹ ममाग्ने वचो विहवेष्वस्तु (1), वयं त्वेन्धानास्तन्वं पुषेम (2),

मह्यं नमन्तां प्रदिशश्चतस्रः (3), त्वयाध्यक्षेण पृतना जयेम (4)

² मम देवा विहवे संतु सर्व (1), इन्द्रवन्तो मरुतो विष्णुरग्निः (2),

ममान्तरिक्षमुरुलोकमस्तु (3), मह्यं वातः पवतां कामे अस्मिन् (4)

³ मयि देवा द्रविणमा यजन्तां (1), मयि आशीरस्तु मयि देवहूतिः (2),

दैव्या होतारो वनुषन्त पूर्वे (3), अरिष्टाः स्याम तन्वा सुवीराः (4)

⁴ मह्यं यजन्तु मम यानि हव्या (1), आकूतिः सत्या मनसो मे अस्तु (2),

एनो मा नि गां कतमत् चनाहं (3), विश्वे देवासो अधि वोचता नः (4)

10.128.5: O six vast Goddesses, make a wide room for us (1).

O All-Gods, here show your prowess (2).

May we not lose our successors nor ourselves (3).

May we not fall victims to our foe, O King Soma (4).⁵

10.128.6: O Agni, driving away the wrath of foes (1), as guardian unfailing, do you guard us on all sides (2). Let your foes turn away again (3), and may their plotting with their foresight be ruined (4).⁶

10.128.7: May the upholder of upholders, lord of the world (1), the God Savitṛ overcome the foes (of yajña) (2). May the gods, the twins Ashvins and Bṛhaspati protect this yajña (3), and also the sacrificer from misfortune (4).⁷

10.128.8: May the mighty one (*mahiṣha*), wide-extending, bring us the happiness (1), he who is much invoked in this yajña (2). O Indra of the steeds, be gracious to our successors (3). May no harm come to us, abandon us not (4).⁸

10.128.9: May our rivals depart (1). With Indra and Agni we overthrow them (2). May the Vasūs, the Rudrās, the Ādityās make me high-reaching (3), fierce, conscious of knowledge (*chettāram*) and overlord (*adhirājam*) (4).⁹

[*upariṣṛṣham*: touching the plane above;

ugra: fierce or violent (to the foes);

All the 9 mantrās are also in TS (4.7.14) in almost identical form.]

⁵ देवीः षळुर्वीरुरु नः कृणोत (1), विश्वे देवास इह वीरयध्वम् (2),
मा हांस्महि प्रजया मा तनूभिः (3), मा रंधाम द्विषते सोम राजन् (4)

⁶ अग्ने म॒न्युं प्र॑तिनुदन् परैषाम् (1), अद॒ब्धो गो॒पाः परि॑ पाहि न॒स्त्वम् (2),
प्रत्य॒ञ्चो यन्तु॑ नि॒गुतः पुनः॑ (3), ते अ॒मैषां चि॒त्तं प्र॒बुधां वि नै॑शत् (4)

⁷ धा॒ता धा॒तृणां भुव॑नस्य यस्पतिः (1), दे॒वं त्रा॒तार॑मभिमातिषाहम् (2),

इ॒मं य॒ज्ञम॒श्विनो॒भा बृ॒हस्प॑तिर्दे॒वाः पा॑न्तु (3), यज॑मानं न्य॒र्थात् (4)

⁸ उ॒रुव्य॑चा नो म॒हिषः शर्म॑ यंसत् (1), अ॒स्मिन् हवै॑ पुरु॒हूतः पु॒रुक्षुः (2),
स नः॑ प्र॒जायै॑ ह॒र्यश्च॑ मृ॒ळ्येन्द्र॑ (3), मा नो॑ रीरिषो मा परा॑ दाः (4)

⁹ ये नः॑ स॒प्तना॒ अप॒ ते भ॑वन्तु (1), इन्द्रा॒ग्निभ्या॑मव॒ बा॒धाम॑हे तान् (2),
वस॑वो रु॒द्रा आ॑दि॒त्या उप॑रि॒स्पृशं॑ (3), मो॒ग्रं चे॒त्तार॑मधि॒राज॑म॒क्रन् (4)

Anuvāka 11: Sūktās (129-151)

129: Creation

Riṣhi: Prajāpati Parameṣṭhī

10.129.1: Waters

10.129.2: Breathed by self-law

10.129.3: One was born

10.129.4: Heart

10.129.5: Impelled by self-law

10.129.6: Wonder about creation

10.129.7: The creator

[Metre: Triṣṭup (11, 4)]

[The Rig Veda treats the topic of creation in a very original way in several sūktās titled as *bhāvavṛttam*, a crisp metaphysical thought about the beginning of creation. These hymns are (10.129), (10.154) and (10.190) and others. In the entire Rig Veda, the most famous philosophical hymn is (10.129), due to the Riṣhi Prajāpati Parameṣṭhī. It has seven mantrās. The first-two mantrās refer to various viewpoints about the beginning of creation, this sūkta is not concerned with these views. The sūkta does not have any criticisms. Riṣhi is giving his revelation. The first half of the first mantra mentions *sat* (existence), *asat* (non existence), *rajas* (principle of movement), *vyoman* (the Empyrean or ether). It asserts that it is not concerned with them. Recall that (10.72.2) asserts that *sat* (beings or existence) was born of *asat* (non- existence). (10.5.7) asserts:

He is the being (*sat*) and the non-being (*asat*) in the supreme ether (*parame vyoman*) (1), in the birth of the understanding (*dakṣha*), in the lap of the indivisible mother (*aditi*) (2).⁺

What we call the ultimate or absolute, which is indicated by *tat* is beyond the concepts of existence (*sat*) or non-existence (*asat*). Note that in the Hindu philosophical thinking, *sat* and *asat* are not antithetical concepts. It mentions the **One** (*ekah*) which existed by its own power (*svadhā*).

⁺ *asat cha sat cha parame vyoman* (1),

dakṣhasya janman aditer upasthe (2).

(RV 10.5.7)

Synopsis

The seven mantrās fall into 3 groups namely mantrās 1 and 2, mantrās 3, 4 and 5, and the mantrās 6 and 7. The whole sūkta deals with the beginning of the creation. The question posed is, 'what is the beginning of creation?' In mantrās 1 and 2, it excludes several possibilities. The first step is not *asat* (non-existence), *sat* (existence), *rajas* (the principle of movement), *vyoman* (the supreme station). Verse 3 specifically states that the world as we see it has come out of the darkness concealed in darkness; it has come out of the deep and abysmal flood or ocean (the inconscient ocean, *apraketam salilam*) that covered all things. Everything is hidden in this formless being owing to the fragmentation (*tuchchhyena ābhu apihitam*). Note that it is understood though not explicitly stated that the higher and self-luminous power descends into this ocean; it raises again out of this ocean to reconstitute in the conscient its vast unity. This One (*ekam*) mentioned in verse 3 brings to birth this world by its own greatness (*tan mihinā ajāyata*). In that non-existence the seers have found by desire in the heart and the thought in the mind that which builds up the existence. This non-existence (*asat*) is the first aspect to emerge from the inconscient ocean. This darkness is the Vedic night mentioned in RV (1.35.1) which holds within it all the world and all her unrevealed potentialities in her obscure bosom. Above this ocean is the goal (*prayati*), below is the intrinsic power (*svadhā*) which draws upward. The last 2 verses pose the question about the nature of the supreme being. The usual translation of the last line is, 'He knows, or he knows not'.

Such scepticism is out of place in the entire Veda. It is common knowledge in logic, that 'or' does not always mean 'exclusive or'. It can be inclusive also. Hence A. K. Coomaraswamy⁺ (A.K.C.) translates the phrase appropriately, 'He knows and he knows not'. We will explain about this later.

⁺ 'A New Approach to Vedās', Luzac & Co, London, 1933.

10.129.1: Non-existence (*asat*) then was not, nor Existence (*sat*) (1); neither the principle of movement (*rajas*), nor Empyrean (*vyoman*) there beyond (2). What covered over all (*āvarīvar*) and where (3), or what was any resting-place (*sharman*) (4)? What were the waters (*ambhaḥ*) (5)? Fathomless abyss (*gahanam gabhīram*) (6).¹

[*sat* and *asat*: Note that the mantra 4 states that the existence (*sat*) was formed from the non-existence (*asat*). Recall (10.5.7) quoted earlier.

rajas: usually it is translated as the midworld (*antarikṣha*). However it is the principle of movement (*gati*) caused by the chit (consciousness force). According to A.K.C. here is the earliest mention of the 3 guṇās of Sāṅkhya namely *tamas*, *rajas* and *sattva*. *sattva* is not mentioned, but its cognates are there.

vyoma: it is *ākāśha* or space. Regarding the phrase '*parame vyoman*', see (10.123.5).

avarīvaḥ: what covered over? In the Upaniṣhad and the Veda, the world is perceived as covering the ultimate reality. Recall RV (5.62.1) (*ṛtena ṛtam apihitam*, truth covered by truth). Also *apāvṛṇu* in Īsha U. (15).

sharman: it is related to *charma* in Shatapatha Br. (3.2.1.8). It means the resting place. Just as the skin covers and shelters the bones and muscles, the question is, 'what shelters the reality'. Sharman is that which offers shelter.

Finally the mantra states that the first step in the creation is the waters (*ambhaḥ*).]

10.129.2: Then was neither death (*mṛtyu*) nor life (*amṛta*) (1), nor any sign (*praketa*) of night or day (2). That One breathless (*avāta*) breathed (*ānīt*) by intrinsic-power (*svadhā*) (3). None other was, nor aught there beyond (4).²

¹ नासंदासीन्नो सदासीत् तदानीं (1), नासीद्रजो नो व्योमा परो यत् (2), किमावरीवः कुह (3), कस्य शर्मन् (4), अम्भः किमासीत् (5), गहनं गभीरम् (6)

² न मृत्युरासीदमृतं न तर्हि (1), न रात्र्या अहं आसीत् प्रकेतः (2), आनीदवातं स्वधया तदेकं (3), तस्मात् ह अन्यन्न परः किं चनासं (4)

[*amṛta* and *mṛtyu*: The two concepts are intimately related and not mutually exclusive. SB (10.5.2.4) states, 'Amṛta exists in *mṛtyu* and *mṛtyu* exists in *amṛta*'. Examples of such couplets are energy, matter; divine, human; beyond time and space, conditioned by time-space; principle of rest, principle of motion [Ojha].⁺ See also 10.72 regarding Aditi and Mārtāṇḍa. According to SB (10.5.1.4), Sūrya is the sign of demarcation between *amṛta* and *mṛtyu*, separating the realm of immortality from the realm of death.

ahorātra: Day and night. Here the key idea is time (*kāla*). RV states that the first step in the creation is also not time. For the metaphysics of time, see AV (19.53.14).

ekam: finally the mantra mentions that the chief agent is that One, *ekam*. He breathes without breath. Note that the breathing involves movement. There is no concept of movement yet. Yet the life energy is there. Hence the phrase 'He breathes'. How can one do this? Is it possible? The Upaniṣhad states that the One does it by its intrinsic power or the power of self-arranging (*svadhā*). Apart from this One, there is nothing.]

10.129.3: Darkness hidden by darkness in the beginning was this all (1). This all was an ocean without mental consciousness (*apraketam*) (2). All is hidden (*apihitam*) in the formless being (*ābhu*) owing to the fragmentation of consciousness (*tuchchhyena*) (3).

Out of it, One was born by the greatness of its energy (4).³

[*tama*: darkness; *gūḷham*: hidden; *mahi*: greatness; *ajāyata*: born]

This mantra describes the beginning of creation. *asat* is that which is continuously changing without any order. The reason is that the consciousness is in fragments as it were (*tuchchhyena*). Note that in the *asat*, there is only the action of *prāṇa*, but no power

⁺ The book, 'Hymn of Creation' by Vasudev S. Agrawala, published by Prithivi Prakāśhana, Varanasi in 1983 contains 4 translations of the Hymn RV (10.129) by eminent indologists and the commentary of Sāyaṇa. This book gives interesting excerpts from the work of Pandit Ojha entitled 'dashavāda-rahasya'. The ten doctrines are outlined in the referenced book.

³ तमं आसीत् तमसा गूळहमग्रे (1), अप्रकृतं संलिलं सर्वमा इदम् (2), तुच्छयेनाभ्वपिहितं (3), यदासीत् तपस्तन्महिनाजायत एकम् (4)

of mind which gives the order. Everything is hidden. Now by its own might, the supreme one is born.

The first line is also in Maitrāyaṇa U.

10.129.4: In the beginning, desire (*kāma*) arose (*samavartat*) therein (1). The primal seed (*retas*) of mind (*manas*), that was the first (2). The masters of wisdom (*kavayaḥ*) found out in the non-existent (*asat*) that which builds up (*bandhum*) the existence (3). In the heart they found it by purposeful impulsion (*pratīṣhyā*) and by the thought-mind (*manīṣhā*) (4).⁴

[The mantra states that the seers or ṛishis found in the non-existence or the unconscious ocean, that which builds (*bandhum*) the *sat*. Usually *bandhu* is translated as kin. But translating it as 'to build' is much better. The idea of *sat* being born of *asat* is elsewhere in the Veda. They found that power in the heart as the impulsion (*iṣha*) and in the mind as the thought (*manīṣhā*). The Vedic triplet (*hṛdā, manasā, manīṣhā*) occurs in RV (1.61.2) and Kaṭha U. (2.3.9).]

10.129.5: Their ray (*rashmī*) was extended horizontally (1). There was something above (2), there was something below (3). Seed (*retas*) was, all-might (*mahimānaḥ*) was (4); intrinsic-power (*svadhā*) below, purpose (*prayati*) above (5).⁵

[*svadhā*: intrinsic power; power of self-arranging;

Note that the creation is impelled by the intrinsic power from below; the goal of creation (*prayati*) in the station above pulls up the consciousness levels to manifest and establish the truth everywhere.]

⁴ कामस्तदग्रे समवर्तताधि (1), मनसो रेतः प्रथमं यदासीत् (2), सतो बन्धुमसति निरविन्दन् (3), हृदि प्रतीष्या कवयो मनीषा (4)

⁵ तिरश्चीनो विततो रश्मिः (1), एषामधः स्विदासीत् (2), उदुपरि स्विदासीत् (3), रेतोधा आसन् महिमानं आसन् (4), त्वधा अबस्तात् प्रयतिः परस्तात् (5)

10.129.6: Who knows it aright (1)? Who can here set it forth (2)? Whence was it born (*ājātā*), whence poured forth (*visṛṣṭiḥ*) (3).

These gods (*devāḥ*) are from its pouring-forth (*viśarjana*) (4), whence then it came-to-be (*ābabhūva*), who knows (5)?⁶

[This mantra and the next are viewed by some translators as indicating scepticism since they pose the question beginning with who. As A.K.C. points out, these questions indicate only wonder. This creation is so wondrous that we cannot even think about the One (or Supreme) who made it possible.]

10.129.7: From what source did this creation (or discharge) (*visṛṣṭiḥ*) came into being (1)? or whether one appointed (*dadhe*) it or not (2). He who is over-eye thereof in Supreme Ether (3), he knows indeed, or knows not (in advance) (4).⁷

[The parts (3) and (4) are very interesting. The usual translation done by Indologists is 'he knows indeed or he knows not'. They are happy to note that even the creator does not know all. The sole exception is A.K.C. He translates it 'He knows and he knows not'. The idea is that in every act, the outcome is not really fixed at all till the last second. The grace can act at the last minute. There is no limitation.

adhyakṣha: over-eye, over-seer;

param vyoman: the infinity of the superconscient being; Empryeen; 'Ether' in old translations. See (10.123.5).

We have heard of the adage that 'not a blade of grass moves without His consent'. It is true. But this statement does not state that everything is planned in advance. In every action, there are so many possibilities for its termination. Only the Creator decides which possibility will prevail. The Creator does not need to plan ahead. Thus both the statements 'he knows' and 'he knows not in advance' are true. He does not specify the way of conclusion of an action in advance, since such a specification limits his Own Power. See (10.131.3). By definition, the Supreme Person has no limitations.]

⁶ को अद्भा वेद (1), क इह प्र बोचत् (2), कुत आजाता कुत इयं विसृष्टिः (3), अर्वाग्देवा अस्य विसर्जनेनोऽथा (4), को वेद यत आबभूव (5)

⁷ इयं विसृष्टिर्यत आबभूव (1), यदि वा दधे यदि वा न (2), यो अस्याध्यक्षः परमे व्योमन् (3), त्सो अङ्ग वेद यदि वा न वेद (4)

130: Creation-web (Questions with Answers)

Riṣhi: Yajñah Prājāpatyah

10.130.1: Weave the Yajña

10.130.2: Sāman Mantrās

10.130.3: Authority?

10.130.4: Metres and Gods

10.130.5: Metres and Gods

10.130.6: Ancient Fathers

10.130.7: Seven Riṣhīs

[Metre: 1, Jagatī (12, 4); 2-7, Triṣṭup (11,4)]

10.130.1: The ancient fathers weave (3), the yajña which is extended on every side by the threads (1), and which is performed by the acts of worship to the gods which are spread out in long time of over a hundred years (2). Weaving backwards (*pravaya*) and weaving forwards (*apavaya*), the gods engaged in work (*āyayuh*) worship Prajāpati in the vast world (*tate*) (4).¹

[*eka shatam* in line 2: it indicates a large number;]

10.130.2: Prajāpati spreads out the web, he rolls it up (or closes it) (1). He spreads it above in the heaven (2). Then his rays (or gods) (*mayūkhā*) have sat down on the seat (3); the sāman mantrās serve as shuttles for weaving (4).²

[*mayūkhā*: rays of Prajāpati, the gods;

otave: weaving the cloth called yajña.]

10.130.3: When all the gods offered worship to the God (7), what was the authority (*pramā*, *pramāṇa*) (1)? What is the devata (*pratimā*) and the reason (*nidāna*) (2)? What was the offering, (*ājya*) (3)? What was the enclosure (for guarding the yajña) (*paridhi*) (4)? What were the metres (5)? What was the *prauga* mantra (6)?³

¹ यो यज्ञो विश्वतः तन्तुभिः तत (1), एकशतं देवकर्मभिरार्यतः (2),

इमे वयन्ति पितरो (3), य आययुः प्र वयापं वय इति आसते तते (4)

² पुमाँ एनं तनुत उत् कृणत्ति (1), पुमान् वि तत्त्वे अधि नाकै अस्मिन् (2),

इमे मयूखा उप सेदुरू सद्ः (3), सामानि चक्रुस्तसराण्योतवे (4)

³ कासीत् प्रमा प्रतिमा (1), किं निदानम् (2), आज्यं किमासीत् (3), परिधिः क आसीत् (4), छन्दः किमासीत् (5), प्रउंगं किमुक्थं (6), यद्देवा देवमयजन्त विश्वे (7)

[The mantra 7 gives the answer for the question of authority. Other mantrās answer other questions.]

10.130.4: Gāyatrī became the associate of Agni (1). Savitr became united with Uṣṇik (2). Soma becoming radiant with the chants (was united) with Anuṣṭubh (3). Bṛhatī increased the power of words of Bṛhaspati (4).⁴

10.130.5: Virāt was the glory of Mitra and Varuṇa (1). Triṣṭubh was the portion of Indra in the morning offering (2). Jagatī entered into Vishvedevāḥ (3). By this sacrifice were the ṛishis and human beings were created (4).⁵

10.130.6: When this ancient (*purāṇa*) yajña was accomplished (*jāte*) (2), the ṛishis, human beings and our (ancient fathers) (*pitaro naḥ*) were created by it (1).

Beholding them with the eye of the mind (3),

I glorify (*manyē*) those of ancient times who offered the yajña (4).⁶

10.130.7: Associated with the stoma chants, accompanied by the metres (1), the seven divine ṛishis, having authority (*pramā*) (2), bold and observing the path of their predecessors (3), took up the reins (*rashmīn*) (of the yajña) like charioteers (4).⁷

[*pramā*: knowledge and authority to perform the yajña;

According to Shatapatha Brāhmaṇa (6.1.1.5) ṛishis are the prāṇās or life-energies.

This mantra answers the question posed in mantra 3.]

⁴ अग्नेः गायत्र्यभवात् सयुग्वा (1), उष्णिहया सविता सं बभूव (2), अनुष्टुभा सोम उक्थैः (3), महस्वान् बृहस्पतैर्बृहती वाचमावात् (4)

⁵ विराट् मित्रावरुणयोरभिः (1), इन्द्रस्य त्रिष्टुबिह भागो अहः (2), विश्वान् देवाञ्जगत्या विवेश (3), तेन चाकृष्ट ऋषयो मनुष्याः (4)

⁶ चाकृष्टे तेन ऋषयो मनुष्या (1), यज्ञे जाते पितरो नः पुराणे (2), पश्यन् मन्ये मनसा चक्षसा (3), तान् य इमं यज्ञमयजन्त पूर्वे (4)

⁷ सहस्तौमाः सहछन्दस आवृतः (1), सहप्रमा ऋषयः सप्त दैव्याः (2), पूर्वेषां पन्थामनुदृश्य (3), धीरां अन्वालेभिरे रथ्यो न रश्मीन् (4)

131: Indra and Ashvins

Riṣhi: Sukīrti Kākṣhīvata

10.131.1: Drive off foes

10.131.2: Surrender

10.131.3: A movement of truth is not fixed in advance in details

10.131.4: Lords of happiness

10.131.5: Sarasvatī

10.131.6: Indra carries the light

10.131.7: May we be in the thinking of Indra

[Metres: 1-3, 5-7, Triṣṭup (11, 4); 4, Anuṣṭup (8, 4)]

10.131.1: Drive off the foes in front (or east), O Indra (1). Drive off the foes in the back (or west), (O overcomer of foes) (2). Drive those foes above (3). Drive these below (4). May we enjoy in your wide (*urau*) happiness (5).¹

10.131.2: Just as the grain is cut by the growers (1), and separated (into bundles) in due order (2), so do you grant the enjoyments to him (the yajamāna) (3), who has not given up the acts of surrender (*namo*) and the plucking (*vr̥ktim*) of the sacred grass (to prepare the seat for the gods) (4).²

[*vr̥ktim barhiṣaḥ*: who pluck the sacred grass; or who have separated the negative elements (*vr̥kti*) in them so as to make the inner seat smooth.]

10.131.3: A movement according to the truth (*ṛta*) is not fixed (in advance) (1). One cannot know the inspiration in the midst of gathering (2). The illumined seers pray to Indra for his friendship (4), desiring the Ray-cows (3), desiring the Horse of energy and desiring the plenitude (5).³

¹ अप॒ प्राचं॑ इन्द्र॒ विश्वाँ॑ अ॒मित्रान्॒ (1), अपापा॑चो अभिभूते नुदस्व (2), अपोदी॑चो (3), अपं॑ शूराधराचं॑ (4), उ॒रौ यथा॑ तव॒ शर्मन्॑ मदेम॑ (5)

² कुविद॑ङ्ग यवमन्तो॑ यवँ॑ चित् (1), यथा॑ दान्तर्यनुपूर्वं॑ वि॒यूयं॑ (2), इहे॑हैषां कृणुहि॑ भोज॑नानि (3), ये ब॒र्हिषो॑ नमो॑वृत्तिं न जग्मुः॑ (4)

³ नहि॑ स्थूरि॑ ऋतु॒था या॑तमस्ति (1), नोत॑ श्रवो॑ विविदे॑ संग॒मेषु॑ (2), ग॒व्यन्त॑ (3), इन्द्र॑ स॒ख्याय॑ वि॒प्रां (4), अ॒श्वाय॑न्तो वृष॑णं बा॒जय॑न्तः (5)

[Line 1: Whereas the truth *satyam*, is fixed, the truth-in-movement, *rtam*, has to take different forms in different circumstances. So one cannot say, 'the path we have chosen is fixed in every detail for all times'.

Line 2: Inspiration can be heard only by a person who is in contact with the divine. The gatherings do not provide the atmosphere in most (not all) cases.

rtuthā: following the divine timing (*rtu*); *sthūram*: stable, (10.156.3)]

10.131.4: O lords of happiness, after drinking the Soma together (3), you helped Indra in his actions (4). O blissful Ashvins (1), (you fought) together with Indra against the mighty (foe) Namuchi (2).

[*surāmam* in line 1: blissful (occurs only in 10.31.4 & 5); it refers to Soma.

Regarding Ashvins, see the note in (10.39) and the details in (10.24, 10.39-41) etc.]

10.131.5: Just like the parents protecting their sons (1), the two Ashvins protected you, O Indra (2), with their wisdom (*kāvyaīḥ*) and might (3). As you drank the blissful (Soma) after the powerful deeds (*shachi*) (4), so (the goddess) Sarasvatī approached you (5).⁵

10.131.6: Indra carries the light (*sva*) and is an excellent savior (*sutrāma*) (1). May Indra, who knows everything and is blissful, bestow his protections (2). He grants us fearlessness by smiting the foes (3). May we become masters of hero-strengths (4).

10.131.7: May we be in the true thinking of the master of yajña (Indra) (1). May we become blissful (*bhadre*) and right-minded (2). May Indra, the auspicious protector, one with light (3), drive away our foe who is hidden (*sanuta*), to a far off place (*ārāt*) (4).⁷

⁴ युवं सुराममश्विना (1), नमुचावासुरे सचां (2),

विपिपाना शुभस्पती (3), इन्द्रं कर्मस्वावतम् (4)

⁵ पुत्रमिव पितरौ (1), अश्विनोभेन्द्रावथुः (2), काव्यैर्दसनाभिः (3),

यत् सुरामं व्यर्षिबः शचीभिः (4), सरस्वती त्वा मघवन्नभिष्णक् (5)

⁶ इन्द्रः सुत्रामा स्ववाँ (1), अवोभिः सुमृळीको भवतु विश्ववैदाः (2),

बाधतां द्वेषो अभयं कृणोतु (3), सुवीर्यस्य पतयः स्याम (4)

⁷ तस्य वयं सुमतौ यज्ञियस्याऽपि (1), भद्रे सौमनसे स्याम (2),

स सुत्रामा स्ववाँ इन्द्रो (3), अस्मे आराचिद् द्वेषः सनुतयुयोतु (4)

[Same as RV (6.47.13) of ṛiṣhi Gargaḥ Bhāradvājaḥ and TS (1.7.13.12).]

132: Mitra and Varuṇa Riṣhi: Shakapūtaḥ Nārmedha

10.132.1: Sacrificer is increased

10.132.2: Achiever of work

10.132.3: Opulence stays with giver

10.132.4: No fault in sacrifice

10.132.5: Force of protection placed within the sacrificer

10.132.6: Aditi purifies earth by knowledge

10.132.7: Nṛmedha was protected from sin

[Metres: 1, Nyangkusāriṇī; 2, 6, Prastārapangtiḥ;
3-5, Virāḍrūpā; 7, Mahāsatobṛhatī]

[For a brief description of the functions of Mitra and Varuṇa, see (10.10.6), (10.61.24-26) and the essay 14 in the 'The Basics of RV'.]

10.132.1: The heaven increases the sacrificer with precious riches (1). The earth increases the sacrificer with things of reverence (2). The Ashvin gods increase the sacrificer with the things of happiness (*sumnaiḥ*) (3).¹

[Note *avardhatām* is implied for lines 1 and 2.

gūrtam: that which is praised, precious, (1.56.2), (1.61.5);

īje: (who has) done sacrifice, (6.1.9), (6.3.2), *ījānam*: sacrificer]

10.132.2: O Mitra and Varuṇa, you support the earth (1).

We worship you who impel the felicities (towards us) (2).

By your friendship, may we overcome the Rakṣhasa-foes (4), on behalf of the achiever of work (3).²

[*krāṇā*: achiever of works, (5.7.8), (5.10.2);

iṣhita: missioned, (10.11.4, 10.91.7, 3.12.1) etc.]

¹ ईजानमिद् द्यौर्गूतावसुः (1), ईजानं भूमिरभि प्रभूषणि (2),

ईजानं देवावश्विनावभि सुमैरवर्धताम् (3)

² ता वा मित्रावरुणा धारयत्क्षिती (1), सुषुमेषितत्वता यजामसि (2),

युवोः क्राणाय (3), सख्यैरभि ष्याम रक्षसः (4)

10.132.3: After we uphold you in our thought (1), may we travel quickly to the delightful riches (2). The opulence departs not from the person (4), who gives and nourishes the riches (3).³

[*patyamāna*: travel; *patya* has the meaning of 'travelling' in some mantrās. But it has other meanings as in (10.27.6) and (6.27.6).

patataḥ: those who fly (6.4.5),

didhishāyyaḥ: to uphold in thought, (1.73.2),

āran: to go (1.49.3)]

10.132.4: O mighty (*asura*) (Mitra), heaven gave birth to you, the other (of the two) (1). You two, Varuṇa, are the sovereign over all (2). The master of the car desired this (sacrifice) to be not (*na*) vitiated even by the smallest defect (*enasā*) (3).

This (yajña) ends the foes (4).⁴

10.132.5: This weapon of Shakapūta (1), destroys the rushing heroic (foes) (3), since Mitra is auspicious (2). The protectors (Mitra and Varuṇa) place the protection (*avaḥ*) in the bodies (of the sacrificer) (4). The beloved masters of sacrifice are in front (5).⁵

[*arvā*: front, related to *arvāk*; *ava*: protection;

enaḥ: weapon (S); even though its usual measuring is sin, the 'weapon' is also valid, since both sin and weapon hurt a person.]

10.132.6: Your mother Aditi purifies the heaven (mind) by the conscious knowledge (1), just as she purifies the earth by the milk (of mental knowledge) (*payasā*) (2). (You two) uphold us by beloved thoughts (3). Purify us by the rays of Sun (4).⁶

³ अधा चिन्तु यद्धिषामहे (1), वामभि प्रियं रेक्णः पत्यमानाः (2),

दद्वौ वा यत् पुष्यति रेक्णः सं (3), ऊं आरन् नकिरस्य मघानि (4)

⁴ असावन्यो असुर स्यूत यौः (1), त्वं विश्वेषां वरुणासि राजा (2),

मूर्धा रथस्य चाकन् न एतावत् एनस (3), अन्तकध्रुक (4)

⁵ अस्मिन्स्वेतच्छकपूत एनो (1), हिते मित्रे (2), निर्गतान् हन्ति वीरान्

(3), अबोर्वा यद्धात् तनूषु अबः (4), प्रियासु यज्ञियास्वर्वा (5)

⁶ युबोर्हि मातादितिर्विचेतसा यौः (1), न भूमिः पर्यसा पुपूतनि (2),

अव प्रिया दिदिष्टन् (3), सूरौ निनिक्त रश्मिभिः (4)

10.132.7: You two are seated shining through your works (1).
 Now mount the car which is yoked and which is in the realm of
 delight (2), to overcome our foes who are making sounds for a battle
 (3). Nṛmedha (our father) was protected from sin (4).
 I, the wise of mind, have been protected from sin (5).⁷
 [sumedha: wise of mind; na: now (S)]

133: Indra

Riṣi: Sudāḥ Paijavana

10.133.1: He creates the subtle worlds

10.133.2: We embrace you

10.133.3: Non-givers perish by our thoughts

10.133.4: Wolf-demon

10.133.5: Strength of foe is vast

10.133.6: Lead us along the path of truth

10.133.7: The ray-cow which satisfies all

[Metres: 1-3, Shakvarī; 4-6, Mahāpangkti; 7, Triṣṭup (11,4)]

[The first 6 mantrās have the same last pāda, line 5 or others.]

10.133.1: Worship fervently with riks the might of Indra (2), which
 goes before the chariot (1). In the battles involving the killing of
 Vṛtra with the foes, he creates the subtle worlds (*u loka*) in the
 fighting place (3). May he be our guide and impeller of wealth (4).
 Let the feeble bowstrings of the others break on their bows (5).¹

[This verse is in TS (1.7.13.14).

nabhantām: break, *jjākā*: bowstrings, *abhīke sange*: fighting place]

⁷ युवं हि अप्रराजावसीदतं (1), तिष्ठद्रथं न धूर्षदं वनर्षदम् (2),
 ता नः कणूकयन्तीः (3), नृमेधस्तत्रे अंहसः (4), सुमेधस्तत्रे अंहसः (5)

¹ प्रो ष्वस्मै पुरोरथम् (1), इन्द्राय शूषमर्चत (2),
 अभीके चिदु लोककृत् संगे समत्सु वृत्रहा (3), अस्माकं बोधि चोदिता (4),
 नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

10.133.2: You have released the rivers to flow down (1). You have killed Ahi (2). O Indra, you are born without an enemy (3).

You grant all the desirables (4). Hence we embrace you (5).

Let the feeble bowstrings of the others break on their bows (6).²

[Yāska believes that Veda has several mutually inconsistent statements. As an example, he quotes the line 3 of this verse and line 1 of (10.103.1), 'Indra conquered a hundred armies of hosts'. The inconsistency arises only if we view Indra as a human being or a magnified human being. Indra is the divine being who has to carry out certain functions. He has no enemies. However he has to defeat those who obstruct his work. Recall the teaching of Sri Kṛiṣṇa in BG (9.27), 'I am equal to all, none is my foe or friend'.]

10.133.3: May all the assailants (*arya*), the non-givers perish by our thoughts (2). Like Indra you hurl the weapon (*vadham*), at the foe who wants to kill us (3). You give the riches to the giver (4).

Let the feeble bowstrings of the others break on their bows (5).³

10.133.4: The man with the power of wolf-demon who prowls around us (1), cast him beneath our feet, O Indra (2). You resist the foes and also overcome them (3). Let the feeble bowstrings of the others break on their bows (4).⁴

[Wolf is the demonic-force who tears down the sacrificer. Intense hatred is an example.]

² त्वं सिन्धूरवांसृजोऽधराचो (1), अहन्नहिम् (2), अशत्रुरिन्द्र जज्ञिषे (3), विश्वं पुष्यसि वार्यं (4), तं त्वा परि ष्वजामहे (5),

नभन्तामन्यकेषां ज्याका अधि धन्वसु (6)

³ वि षु विश्वा अरातयोऽर्यो (1), नशन्त नो धियः (2),

अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति (3), या तै रातिर्दिर्वसु (4),

नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

⁴ यो न इन्द्राभितो जनो वृकायुरादिदैशति (1), अधस्पदं तमी' कृधि (2),

विबाधो असि सासहिः (3), नभन्तामन्यकेषां ज्याका अधि धन्वसु (4)

10.133.5: O Indra, he who assails us (1), whether he is a human conqueror or one seated within us (our present king) (2), you, by yourself (*tmanā*), destroy the strength of the foe (3), which could be vast as heaven (4).

Let the feeble bowstrings of the others break on their bows (5).⁵

[Line 2 (alt.): whether he be of the same caste (*samāna janma*) or be of lower caste (S); S does not give any justification. Our translation is based on the words in the text.

sanita: conqueror, (8.10.9)

niṣṭyaḥ: a demonic foe (6.75.19), one seated within (*ni*), our present king,

avatira: destroy]

10.133.6: O Indra, desirous of coming to you (1), may we begin our friendship (2). Lead us along the paths of truth (3), and make us cross over all calamities (4). Let the feeble bowstrings of the others break on their bows (5).⁶

10.133.7: O Indra, you instruct us (1), how all the desires of your adorer are satisfied (2). (Give) us the great cow of knowledge with its thousand streams of milk (4), which satisfies us like the cow which gives milk unailing without break (3).⁷

[*achhidra-ūdnī*: the perfect udder]

⁵ यो न इन्द्राभिदासंति (1), सनाभिर्यश्च निष्ट्यः (2), अव तस्य बलं तिर (3), महीव द्यौरध त्मना (4), नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

⁶ वयमिन्द्र त्वायवः (1), सखित्वमा रभामहे (2), ऋतस्य नः पथा नय (3), अति विश्वानि दुरिता (4), नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

⁷ अस्मभ्यं सु त्वमिन्द्र तां शिक्ष (1), या दोहते प्रति वरं जरित्रे (2), अच्छिद्रा उध्री पीपयथा (3), नः सहस्रधारा पर्यसा मही गौः (4)

134: Indra

Riṣhis: Yauvanāshva Māndhātā, Godhā R̥ṣhikā

10.134.1: Blissful goddess has given birth to you

10.134.2: Enfeeble the malicious

10.134.3: Pour down delights and impulsions

10.134.4: Riches to us who offer Soma

10.134.5: Let the evil-thoughted (foe) depart

10.134.6: Your might draws foes like a long hook

10.134.7: We take refuge in you

[Metre: 1-6, Mahāpangktiḥ; 7, Pangktiḥ (8, 5)]

[The first 6 mantrās have the same refrain in lines (4) and (5). Note all words in (line 5) are also in line (4).]

10.134.1: O Indra, you envelop the heaven and earth like the dawn (1). You are the greatest among the great (2). You are the sovereign of the striving persons (3). The blissful goddess, the mother, has given birth to you (4); the mother has given birth to you (5).¹

10.134.2: Enfeeble the strength (*sthiram*) of the malicious mortal (1). Cast down under your feet the person (2), who tries to kill us (3). The blissful goddess, the mother has given birth to you (4); the mother has given birth to you (5).²

10.134.3: O killer of foes, O potent Indra, pour down with your strengths (2), and with all your protections (3), all the delights and the vast impulsion (1). The blissful goddess, the mother has given birth to you (4); the mother has given birth to you (5).³

[*shakra*: potent, powerful, (1.10.5); *ava dhūnuhi*: pour down, (1.10.8); *chandra*: delight]

¹ उ॒भे यदि॑न्द्र रोद॑सी आप॒प्राथ उषा॑ इव (1), म॒हान्तं॑ त्वा म॒हीनां॑ (2), सम्राजं॑ च॒र्षणी॑नां (3), दे॒वी जनि॑त्री अजीजनत् भ॒द्रा (4), जनि॑त्र्यजीजनत् (5)

² अ॒व स्म दु॑र्हणाय॒तो म॑र्तस्य तनुहि स्थि॒रस्म (1), अ॒ध॒स्पदं॑ त॒र्मी कृ॑धि (2), यो अ॒स्माँ आदि॑देशति (3), दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा (4), जनि॑त्र्यजीजनत् (5)

³ अ॒व त्या बृ॑हतीरिषो वि॒श्वश्च॑न्द्रा (1), अ॒मित्र॑हन् शची॒भिः शक्र॑ धू॒नुहीन्द्र॑ (2), वि॒श्वाभि॑रू॒तिभिः॑ (3), दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा (4), जनि॑त्र्यजीजनत् (5)

10.134.4: O Indra of hundred mights (1), pour down (2), all the riches to us who offer the Soma (3), along with the thousandfold protections (4). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).⁴

[*avadhūnuṣhe*: pour down]

10.134.5: Let your rays fall down everywhere (2), like the drops of sweat (1). Let the evil-thoughted foe depart from us (4), (as easily) like the blade of Dūrva grass (3). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).⁵

[Just as a stray blade of grass is easily blown away, may the foes also be blown away.

tantu: weft, (2.3.6, 4.13.4, 6.9.2, 10.5.3)]

10.134.6: O one of knowledge, you wield your might (2), like a long hook (1). Drag our (foes) (4), O Maghavan, just as a goat (*ajō*) draws a branch with its fore-feet (3). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).⁶

[*yamo*: drag]

10.134.7: O gods, we never injure you (1). We never annoy you (2). We always move in the path of the inspired knowledge of mantrās (3). In this yajña, we take refuge in you everywhere (5), with wings and arms (4).

⁴ अव॒ यत् त्वं श॑तक्र॒त॒विन्द्र॒ (1), विश्वा॑नि धू॒नुषे॒ (2), र॒यिं न सु॑न्व॒ते (3), सचा॑ सह॒स्रिणी॑भि॒रू॒तिभिः॑ (4), दे॒वी जनि॑त्र्यजीजनद्द्रा (5), जनि॑त्र्यजीजनत् (6)

⁵ अव॒ स्वेदा॑ इव॒ (1), अभि॑तो वि॒ष्वक् प॑तन्तु दि॒द्यवः॑ (2), दूर्वा॑या इव॒ तन्त॑वो (3), व्य॒स्मदै॑तु दुर्म॒तिः (4), दे॒वी जनि॑त्र्यजीजनद्द्रा (5), जनि॑त्र्यजीजनत् (6)

⁶ दी॒र्घं ह्य॑ङ्कुशं यथा॒ (1), शक्तिं॑ बिभ॒र्षि म॑न्तुमः (2), पूर्वे॑ण मघवन् प॒दाऽजो॑ (3), व॒यां यथा॑ यमो (4), दे॒वी जनि॑त्र्यजीजनद्द्रा (5), जनि॑त्र्यजीजनत् (6)

⁷ न कि॑र्देवा मिनीमसि॒ (1), न कि॑रा यो॒पयाम॑सि (2), मन्त्र॑श्रुत्यं चरामसि (3), प॒क्षेभिः॑ अपि॒क॒क्षेभिः॑ (4), अत्रा॑भि सं र॒भाम॑हे (5)

135: Return from house of death while living

Riṣhi: Kumāraḥ Yāmāyana

10.135.1: Loving care

10.135.2: Longing

10.135.3: Yama answers

10.135.4: The chariot from above placed by Sāman

10.135.5: Chariot, the boy, and restoration

10.135.6: Passage is clear

10.135.7: House of Yama

[Metre: Anuṣṭup (8, 4)]

[The Kaṭha Upaniṣhad is well known for the subtle travel of the aspirant Nachiketa to the house of Death and returning from there. There is no mention of such an event in any other Upaniṣhad. But in the Rig Veda, the sūkta (10.135) seems to indicate a similar idea in a highly symbolic language.

This hymn of seven verses throws some light on the departure of Nachiketa to the world of Yama. The sense of the hymn will cease to offer insuperable difficulty if we remember that Yama is Āditya, the Sun of Truth in the Rig Veda, or as in the Kaṭha text, son of Vivasvān (Sun), the Law, born of the Truth, Dharmarāja. The Riṣhi Kumāra in the course of his self-development and spiritual achievement, by his self-exceeding occult knowledge, transcends the barriers of the material life, of the earthly encasement, of the physical consciousness, develops and moves in his spiritual and subtle body in a higher consciousness to the vaster worlds above and perceives the Father, the Lord of creatures in the company of the God. The translation and the comments are due to T.V. Kapāli Sāstry. For more on the deeper meaning of the Nachiketa story and death, see his book, 'Lights on the Upaniṣhads'.

“Sāyaṇa in his commentary identifies this Riṣhi Kumāra with the Nachiketa of the Kaṭhopaniṣhad. But this is doubtful; Sāyaṇa himself is not quite certain, does not adduce any reason or give reference to Vedic texts to support the conjecture beyond quoting a line from the Taittiriya Brāhmaṇa mentioning the episode of Nachiketa, and with this help he tries to explain the hymn. But he is not satisfied with his discovery of the purport of the hymn and

therefore, as usual with him, gives an alternative meaning granting the possibility of the Seer Kumāra being someone other than Nachiketa. But the purport of the whole hymn as explained by Sāyaṇa does not help us in getting its real substance.” (KS in ‘Lights on the Upaniṣhads’ SAKSI; CWKS, Volume 1.)]

10.135.1: (The Rishi): Here in this tree of goodly leaves (or flowers) (1), Yama drinks with the Gods (2). (He) our Father, Lord of the creatures (3), lovingly tends our ancient ones (4).¹

10.135.2: Being unfavourable and moving in an evil (impure) way (2), I looked upon him in distress (3), who with love tends our ancient ones (1), and then I longed for him again (4).²

10.135.3: (Yama says): O child (1), you do not see the chariot you mount (4), which is wheel-less, new, that you fashioned with mind (3), one poled, the chariot that turns excellently on all sides (2).³

10.135.4: You have urged the enlightened ones from above (2), to turn towards me the chariot, O child (1); that the Sāman has come close to me (3), placed in a ship (4).⁴

[The chariot is not physical.]

10.135.5: Who begot the boy (1)? Who made the chariot to roll on (2). Who will declare to us this day (3), how the restoration (*anudeyī*) was made? (4)⁵

[For restoration, see the explanation at the end of the sūkta.]

¹ यस्मिन् वृक्षे सुपलाशे (1), देवैः संपिबते यमः (2),
अत्रा नो विशपतिः पिता (3), पुराणौ अनु वेनति (4)

² पुराणौ अनुवेनन्तं (1), चरन्तं पापयामुया (2),
असूयन्नभ्यचाकशं (3), तस्मा असृह्यं पुनः (4)

³ यं कुमार (1), नवं रथमचक्रं मनसाकृणोः (2),
एकैषं विश्वतः प्राञ्चम् (3), अपश्यन्नधि तिष्ठसि (4)

⁴ यं कुमार प्रार्वर्तयो रथं (1), विप्रैर्भ्यस्परि (2),
तं सामानु प्रार्वर्ततु समितो (3), नाव्याहितम् (4)

⁵ कः कुमारमजनयत् (1), रथं को निर्वर्तयत् (2),
कः स्वित् तद्य नो ब्रूयात् (3), अनुदेयी यथाभवत् (4)

10.135.6: As the restoration (*anudeyī*) (gift in due order) was made (1), the front appeared (2); ahead (in the front) was spread the foundation (above) (3); behind (below) the passage was made clear (4).⁶

10.135.7: This is the house of Yama (1), called the mansion of the Gods (2); here for him the flute (*nālīḥ*) is blown (3); here he is glorified with hymnal songs (4).⁷

[“The word *anudeyī* in verses 5 and 6 has been translated as funeral gift by European scholars. They have done this on the supposition that this hymn is the subject-matter of the funeral ceremony of a dead body, Kumāra.

They complain that Sāyaṇa’s alternative meaning ensures a greater degree of obscurity. If in the alternative sense of the hymn, the old Indian Pundit Sāyaṇa has applied the light of his Vedāntic knowledge only to ensure its obscurity, modern Western Pundits, Wilson, Griffiths and others have let loose their fancy and made a funeral gift of the whole hymn; of course the dead child speaks to them in the second verse. This is indeed a curious improvement on Sāyaṇa.

Anudeyī strictly means “that which is to be given in due order” (*anukrameṇa dātavyam*). The Rishi in his upward march gives himself in a methodical way to the higher Powers and is restored to his rightful place. Naturally, when he moves into the higher existence above the Earth plane, his foremost part, the front, appears first above the level of the Earth-Consciousness, then the foundation of the Cosmos which is above is spread before him; once this takes place and he goes up towards the Father, there is passage behind made clear through which he goes up.

Whether or not this hymn of the Rig Veda is really the basis of the story of Nachiketas in the Kāṭha Upaniṣhad is not a matter of great importance to us. But the significance of the hymn cannot be

⁶ यथाभवदनुदेयी (1), ततो अग्रमजायत (2),
पुरस्तात् बुध्न (3), आर्ततः पश्चान्निरयणं कृतम् (4)

⁷ इदं यमस्य सार्दनं (1), देवमानं यदुच्यते (2),
इयमस्य धम्यते नालीः (3), अयं गीर्भिः परिष्कृतः (4)

missed and it obviously lies in the fact that the Rīṣhi Kumāra goes forward — shall we say upward — in a car fashioned by his mind, which is wheel-less, one-poled, moving on all sides and in the very act of his going ahead, the passage behind is made, the opening is effected, so that his return journey from Yama to the Earth-life is made easy and the communication between this life and whatever is on the other side becomes natural and settled. The very enigmatic form of the hymn, the curious mask of the dialogue, the words of riddle used by Yama betray the occult character of the spiritual status the Rīṣhi has won.” (KS), ‘Lights on the Upaniṣhads’ (SAKSI), p. 111-112.]

136: The sage with the tresses (*keshi*) and muni

Rīṣhis: Jūti, Vātajūti, Viprajūti, Vṛṣhāṇaka, Karikrata, Etasha, Rṣhyashṛnga

[Each of the 7 mantrās is associated with one rīṣhi, in the order given.]

10.136.1: Keshin is called the solar light

10.136.2: Muni with wind for girdle

10.136.3: Realisation of the supreme

10.136.4: Muni flies and is comrade in doing good

10.136.5: Muni's home is in the two oceans

10.136.6: Intuition and Gandharva

10.136.7: Vāyu and Rudra drink the poison

[Metre: Anuṣṭup (8, 4)]

10.136.1: The sage upholds earth and heaven (2). The sage (bears) Agni, he (bears) water (1). The sage bears all the visions of the light of Sun world (*sva*) (3). The sage is called the solar-light (4).¹

[*keshin*: one with tresses of hair, the sage. He was the wandering sage expounding the wisdom to all seekers. This word occurs only in this sūkta and in (1.140.8) where it also refers to one with tresses of hair, or the sage. This meaning is correct because the sūkta deals with the sage (*muni*).

¹ के॒श्यग्रिं के॒शी वि॒षं (1), के॒शी बि॒भर्ति॒ रोद॑सी (2),
के॒शी वि॒श्वं स्व॑र्द॒शे (3), के॒शीदं ज्योति॑रुच्यते (4)

According to S, *keshin* is the Sun. To get his translation, replace the word 'sage' by 'Sun' in the translation given.

keshina: two maned steeds, (3.6.6)

jyotiḥ: in RV, it mostly refers to the light of Sun]

10.136.2: Munīs with the wind for their girdle (1), wear the soiled yellow robe (2). They go along the course of the wind (3), where the gods have gone before (4).²

[*muni*: sage; usually derived from *mauna*, silence. But *mauna* does not occur in RV. Apart from this sūkta, '*muni*' appears only in (8.47.14), which states that Indra is the friend of the *muni*. (*indro munīnām sakhā*). Clearly *muni* is the sage or seeker of wisdom.

Line 1 indicates that the sage wanders.

vātarashanāḥ: children of the ṛṣhi Vātarashana (S); these seven children are the ṛṣhis of this sūkta.]

10.136.3: (Muni): In the ecstasy of Munihood (*maunaya*) (1), we have ascended on the wind (2). Only these bodies of ours (3), are what you mortals ever see (4).³

[The sage states his own experience of the realisation of the supreme.]

10.136.4: The Muni through the mid-air flies (1), illumining all forms (2). He is of every *deva* (3), a comrade in doing good (4).⁴

10.136.5: The steed of the wind (*vāta*), the friend of Vāyu (1), the Muni, divinely impelled (2), finds his home in both the oceans (3), that in the beginning and that beyond (*apara*) (4).⁵

² मुनयो वातरशनाः (1), पिशङ्गा वसते मला (2),

वातस्यानु ध्राजिं यन्ति (3), यद्देवासो अविक्षत (4)

³ उन्मदिता मौनेयेन (1), बाता आ तस्थिमा वयम् (2),

शरीरेदस्माकं (3), यूयं मर्तासो अभि पश्यथ (4)

⁴ अन्तरिक्षेण पतति (1), विश्वा रूपावचाकशत् (2),

मुनिर्देवस्य देवस्य (3), सौकृत्याय सखा हितः (4)

⁵ वातस्याश्वो वायोः सखा (1), अथो देवेषितो मुनिः (2),

उभौ समुद्रावा क्षेति (3), यश्च पूर्वं उतापरः (4)

[The evolution of the *jīva* starts from the ocean of inconscient below (*apraketam salilam*) (10.129.3) and it ends on reaching the ocean at the top (*supraketam salilam*) (4.50.2).

vāta is a power of Vāyu, the deity of the mid-world. Vāta is associated with *prāṇa*. See (10.186). Also see the essay 10 in 'The Basics of RV'.]

10.136.6: Treading the path of Apsarasas, of Gandharvas and of wild beasts (1), the sage with the knowledge of intuition (2), comes, a sweet friend, most rapturous (3).⁶

[*keta*: intuition, (8.60.18);

ketavaḥ: rays of intuition, (10.91.5)

10.136.7: Vāyu churned the foes by his side (1). The cup of poison (3), which was hard to bend was squeezed and shattered by the one with shining heir (Vāyu) (2); (the remnants of the impotent poison) was drunk (by Vāyu) along with Rudra (4).⁷

[This verse revealed to the sage R̥shyashṅga has two interpretations. In the translation given above, there is the allusion to the churning of the ocean in the beginning of the creation. The released poison was rendered (almost) impotent by Vāyu; and it was drunk by Vāyu and Rudra. Note the difference from the Purāṇic anecdote where Rudra alone drinks the poison, which stays in his throat leading to the name Nilakaṇṭha. Here *viṣha* has the natural meaning of poison. The interpretation is due in part to the great teacher Ānanda Tīrtha (Madhvachārya) in his Rig Bhāshyam given in a passage prior to sūkta 2. Note that line (2) states that the vessel was squeezed. It should be understood that the contents of the vessel is identified with the poison and hence the poison was also diluted. For instance in (6.69.6), *somadhānaḥ* is *kalashaḥ* means (you two are in) the vessel having the Soma.

In the second interpretation given by S, the verse deals with the release of water from clouds. Here '*viṣha*' is water.]

⁶ अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन् (1),
केशी केतस्य विद्वान् (2), त्सखा स्वादुर्मदिन्तमः (3)

⁷ बायुरस्मा उपामन्थत् (1), पिनिष्टि स्मा कुनन्मा (2),
केशी विषस्य पात्रेण यद् (3), रुद्रेणापिबत् सह (4)

137: Healing by Vāta

Riṣhi: Bharadvāja, Kashyapa, Gotama, Atri Bhauma,
Vishvāmitra, Jamadagni, Vasīṣṭha

[The sūkta has seven mantrās and seven riṣhis, the so called *sapta ṛshayaḥ*, each contributing one mantra. There are other lists of seven riṣhis also. (9.107) is said to be revealed to seven riṣhis whose names are not mentioned.]

10.137.1: Raise this person near death

10.137.2: Two winds

10.137.3: Universal healer

10.137.4: Power of discrimination drives off diseases

10.137.5: May all beings protect us from sin

10.137.6: Waters as healers for all

10.137.7: Hands which remove disease

[Metre: Anuṣṭup (8, 4)]

10.137.1: O gods, raise again this person (2), he, who is in a depressed condition, O gods (1). O gods, make him living again (for long time) (4), he who has committed sin, O gods (3).¹

10.137.2: These two winds (*vātau*) blow (1), to the oceans or to the region beyond (2). May one of them bring you (the power of) discernment (*dakṣham*) (3). May the other blow away all evil (or sin) (*rapaḥ*) (4).²

[*vāta* is a power of the deity Vāyu. The healing powers of *vāta* are mentioned in (10.186). Note the importance of the two winds. 'Blowing away evil' is not enough because it always tries to come back. Only the power of discrimination (*dakṣham*) can keep it away. See verse 4.]

¹ उ॒त दै॒वा अ॒व॒हि॒तं (१), दे॒वा उ॒न्न॒य॒था पु॒नः (२),

उ॒तागं॑श्च॒क्रुषं॑ दे॒वा (३), दे॒वा जी॒व॒य॒था पु॒नः (४)

² द्वा॒वि॒मौ वा॒तौ वा॒तु (१), आ॒ सि॒न्धो॒रा प॒रा॒व॒तः (२),

दक्षं॑ ते अ॒न्य आ॒ वा॒तु (३), प॒रा॒न्यो वा॒तु य॒द्रपः॑ (४)

10.137.3: O wind, bring here (*āvāhi*), the healing powers (or medicines) (1). O wind, blow away all evil (2). You are the universal healer (3). You move as the messenger of gods (4).³

10.137.4: (The wind): I have come to you (1), to create peace in you and ward off destruction (2). I have brought you the power of discrimination (*dakṣham*) (3). I drive away your disease (4).⁴

[*shamtāri*: one who grants or makes peace, (1.112.20),

ariṣṭatāḥ: ward off destruction (S), (10.60.8-10)]

10.137.5: May the gods protect us (1). May the host of Maruts protect us (2). May all beings protect us (3), so that we will be free of sin (4).⁵

10.137.6: O waters, you are our healers (from diseases) (1).

O waters, you destroy the diseases in us (2).

Waters are healers for every being (3).

May they act as healers (or medicaments) for you (4).⁶

[The healing powers of waters are also mentioned in (10.9).]

10.137.7: The tongue (being cleansed by) the ten-branched hands (of Prajāpati) (1), is the fore-runner of speech (2). With those (hands) which are the removers of diseases (3), you touch us (4).⁷

³ आ वा॒न्त वा॒हि भेष॒जं (1), वि वा॒न्त वा॒हि यद्र॑पः (2),

त्वं हि वि॒श्वभेष॑जो (3), दे॒वानां॑ दू॒त ई॒र्यसे॑ (4)

⁴ आ त्वा॑ग॒मं (1), श॒न्ता॒तिभि॒रथो॑ अरि॒ष्टता॑तिभिः (2),

दक्षं॑ ते भ॒द्रमा॑र्भा॒र्षं (3), परा॑ यक्ष्मं॑ सु॒वामि॑ ते (4)

⁵ त्रा॒र्यन्ता॑मि॒ह दे॒वाः (1), त्रा॒र्यतां॑ म॒रुतां॑ ग॒णः (2),

त्रा॒र्यन्तां॑ वि॒श्वा भू॑तानि (3), यथा॑य॒म॒रपा॑ अ॒सत् (4)

⁶ आप॑ इ॒द्धा उं भेष॑जीः (1), आपो॑ अमी॒वचा॑तनीः (2),

आपः॑ स॒र्वस्य॑ भेष॑जीः (3), तास्तै॑ कृ॒ण्वन्तु॑ भेष॑जम् (4)

⁷ ह॒स्ताभ्यां॑ द॒शशा॑खाभ्यां॑ जि॒ह्वा (1), बा॒चः पु॑रो॒ग॒वी (2),

अ॒नाम॑यि॒त्तुभ्यां॑ त्वा ताभ्यां॑ (3), त्वो॒प स्पृ॑शाम॒सि (4)

138: Indra

Riṣhi: Anga Aurava

10.138.1: Light to the meditating Kutsa

10.138.2: Released the waters and the herds

10.138.3: Indra knew the counter form of the dasa foe

10.138.4: Sūrya recovered the riches

10.138.5: He kills Vṛtra for the sake of giver

10.138.6: You have placed the moon in the heaven

[Metre: Jagatī (12, 4)]

10.138.1: O Indra, through your friendship (1), the bearers (of energies) (Angirasās) meditating on the truth (*ṛtam*) (2), tore Vala to pieces (3). To the meditating Kutsa (6), you gave (the light of) dawn (4). You released the waters (5), (foiling) the works of (the demon) Ahi (7).¹

[Ahi is same as Vṛtra who blocks the flow of waters. *damsayaḥ*: works (Ni, 4.25)]

10.138.2: You released the mothers (waters) (1). You cleft the hills and released the herds of light (2). You drank the sweet and delightful Soma (3). You increased the delight (4). The Sun shone bright by the utterances born of the truth, related to the works (of Indra) (5).²

[Note that the two anecdotes of the release of the waters and the release of ray-cows are parts of the same action done jointly by gods and riṣhis.

Line 4: (alt.) you increased the trees (S).

prasvaḥ: mothers, (3.5.8), (7.9.3);]

¹ तव॒ त्य इन्द्र॑ सु॒ख्येषु॑ (1), ब॒ह्व्य ऋ॒तं म॑न्वा॒ना (2), व्य॑द॒दि॒रु॒र्वल॑म् (3), यत्रा॑ द॒शस्य॑न्नु॒षसौ॑ (4), रि॒णन्न॑पः (5), कु॒त्साय॑ म॒न्मन् (6), अ॒ह्यश्च॑ दंस॒र्यः (7)

² अवा॑सृजः प्र॒स्वः (1), श्र॒च्च॒यौ गि॒रीनु॑दाज उ॒स्मा (2), अ॒र्पि॒बो म॑धु प्रि॒यम् (3), अ॒वर्ध॑यो ब॒निनो॑ (4), अ॒स्य दंस॑सा शु॒शोच॑ सूर्यं ऋ॒तजा॑तया गि॒रा (5)

10.138.3: When the Sun unyoked his chariot in the middle of the heaven (1), Indra (*ārya*) knew the counter form (or mould) of the dasa-foe (2). Working together with Rjishwan (4), Indra destroyed (*vi āsyaṭ*) the stronghold of the powerful Pipru with guileful magic (3).³

[Line 1: All the cars are unyoked and their horses are marshalled together, which symbolise the different energies of the Sun. This concentration makes the task of Indra easier as in lines 2-4. 'The unyoking of horses' is mentioned in (5.62.1).

pratimānam: counter form, mould, (1.32.7), (1.52.12)]

10.138.4: The violent (Indra) has destroyed the foes who were unbaffled (till now) (1). The powerful Indra destroyed the foes opposed to gods (and recovered their stolen) treasures (2). Sūrya recovered the riches in the cities of the demons just as recovering the waters in the summer months (3). He, praised by the sages, destroyed the foe with his blazing (thunderbolt) (4).⁴

[*ayāsyah*: one who works without effort, by grace only (1.62.10, 10.67.1)]

10.138.5: He leads an irresistible army (1). He kills Vṛtra with the all-pervading and piercing (thunderbolt) for the sake of the giver (*dāshat*) (2). He thins the host of foes rushing for the combat (3). The foes were afraid of the foe-killing thunderbolt of Indra (4). The purifying Sun came forth (5). Uṣha left her car (*anah*) (6).⁵

[For the symbolism behind Uṣha's leaving the car, see the book, 'Semantics of Rig Veda', chap. 12, section 2, (pub): SAKSI.

The incident is mentioned in four places namely (2.15.6), (4.30.8-11), (10.73.6) and (10.138.5). In the Veda, Uṣha represents the dawn or the beginning of spiritual knowledge in a person. It is a common experience that when a person comes across an idea which is very interesting to him (obtained let us say by reading a book), he/she

³ वि सूर्यो मध्ये अमुचद्रथं दिवो (1), विदद्वासाय प्रतिमानमार्यः (2), हव्हानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यत् (3), चकुवाँ ऋजिश्चना (4)

⁴ अनाधृष्टानि धृषितो व्यास्यन् (1), निधीँ रदैवाँ अमृणद्यास्यः (2), मासेव सूर्यो वसु पुर्यमा ददे (3), गृणानः शत्रूरशृणाद्विरुक्मता (4)

⁵ अयुद्धसेनो (1), विभ्वा विभिन्दता दाशद्वृत्रहा (2), तुज्यानि तेजते (3), इन्द्रस्य बज्रादविभेदभिभ्रथः (4), प्राक्रामच्छुन्ध्यूः (5), अजहादुषा अनः (6)

shares the idea with his/her friends. However, his/her mind has its own biases and the opinion quoted by this person may differ substantially from the original idea in the book. Indra represents the power of mature knowledge. This mature knowledge or Indra-power knows all the exaggerations in the knowledge obtained in the beginning, the Uṣha-power. There is no need to preserve this incomplete knowledge. Keeping outdated views is troublesome like keeping outdated documents. Hence, Indra destroys these preliminary views or the power of Uṣha or her chariot. When we ourselves do not give up these outdated views, an outside source brings the Indra-power and does the destruction. Note that a person is full of pride in his preliminary knowledge as the mantra (4.30.8) states. Note that this preliminary view does not die away. It takes birth in another person. (4.30.11) states, 'she (Uṣha) has fled afar'.]

10.138.6: These wonderful exploits, performed by you alone are inspired hearing (1). You, the one unaided, has harmed the yajña-opposing foe (2). You have placed in the heaven the regulator of the months (3). By your aid, the rim of the wheel (of Sun's car) destroyed by Vṛtra has been upheld by the father (of the heaven) (4).⁶ [*māsām vidhānam*: regulator of month, moon]

139: Savitr and Vishvāvasu

Riṣhi: Vishvāvasu Devagandharva

[In the *anukramaṇi*, mantrās 1-3 are dedicated to the deity Savitr and the mantrās 4-6 are grouped as *ātma*.]

Savitr: (1-3)

10.139.1: Unending light

10.139.2: Discerns inwardly the ancient light and that beyond

10.139.3: His law of being (*dharma*) is the truth

Vishvāvasu: (4-6)

10.139.4: Waters come beholding Soma

10.139.5: The measurer of the midworld (*rajaso vimāna*)

10.139.6: Indra, Gandharva and the nectar *amṛta*

[Metre: Triṣṭup (11,4)]

⁶ एता त्या ते श्रुत्यानि केवला (1), यदेक एकमकृणोरयज्ञम् (2), मासां विधानमदधा अधि द्यवि (3), त्वया विभिन्नं भरति प्रधिं पिता (4)

[In the Veda, Savitṛ is the creator and the highest deity. Recall that the famous Gāyatrī mantra RV (3.62.10) is dedicated to Savitṛ. Savitṛ is derived from the root 'sav' to release. Creation means releasing that which is already there in an innate or unmanifest manner. Sūrya (Sun) and Savitṛ are aspects of the same deity. When the dynamic act of creation is emphasized, the name Savitṛ is used. Sūrya (Sun) is used for the deity who oversees all. (10.149) also deals with Savitṛ; (10.37), (10.88), (10.158), (10.170) and (10.189) deal with Sun.

For more on the Savitṛ and Gāyatrī mantra, see the essay 12 in the 'The Basics of RV'.]

10.139.1: With the tawny hairs of rays of the sun (1), Savitṛ has raised before (us) his unending light (2). The increaser (*pūsha*), the knower, moves (acts) in the act of creation knower moves (acts) (3), he, the guardian, gazing on all things (4).¹

[Same as TS (4.6.3.8);

In the Veda, the sequence is night, then beginning of dawn, the manifestation of the dynamic Savitṛ, then the full-solar orb in the sky. Sūrya and Savitṛ are same deity. When creation is emphasized, Savitṛ is used.

prasava and *pūsha* appear together in (5.81.5) with the meanings given here, addressed to Savitṛ.

harikesha: tawny hair of flame (3.2.13); *hari*: tawny, golden colour;

10.139.2: As the eye of the gods, he (Savitṛ) stands in the midst of heaven (1), filling the two worlds (earth and heaven) and the midworld (2). The all-reaching luminous one (*ghṛtāchī*) discerns inwardly (3), between the ancient light and the light beyond (4).²

[Same as TS (4.6.3.10) except *nṛchakṣhā* instead of *vimāna*]

¹ सूर्यरश्मिर्हरिकेशः पुरस्तात् (1), सविता ज्योतिरुदयाँ अजस्रम् (2), तस्य पूषा प्रसवे याति बिद्वान् (3), त्संपश्यन् विश्वा भुवनानि गोपाः (4)

² नृचक्षा एष दिवो मध्य आस्त (1), आपप्रिवान् रोदसी अन्तरिक्षम् (2), स विश्वाचीरभि चष्टे घृताचीः (3), अन्तरा पूर्वमपरं च केतुम् (4)

10.139.3: He is the foundation of felicities and the provider of riches (1). He illumines (*abhichashṭe*) all forms with his powers (*shachībhiḥ*) (2). Savitṛ is certainly the god whose law of being is the Truth (3). Like Indra, he stands in the battles for the (recovery of) riches (4).³

[*dharma*: law of being]

Mantrās 4-6: Vishvāvasu

[These three verses deal with the Gandharva Vishvāvasu. Clearly Gandharva is not the being of that name in the Purāṇa, devoted to dancing etc. In the Brāhmaṇa literature, Vishvāvasu is the protector of Soma. This idea is confirmed here. The verse 6 states Indra is a close associate of Vishvāvasu.]

10.139.4: The waters behold (*dadṛshuṣhī*) Soma and the Gandharva Vishvāvasu (1). They have come from the truth (*ṛta*) (2).

Indra impelling them (*āsām*) (waters) knew of this (approach) (3), and looked all-around the Sun (for any hostiles) (4).⁴

[Line 4: A literal translation would be, 'he looked at the brink of the Sun'. Since the Sun oversees all regions, 'brink of Sun' means all regions.]

10.139.5: May Vishvāvasu declare to us (1). what is the truth (3), and what we do not know (4), by urging our thoughts (5). May these thoughts protect us (6). He is the Gandharva and the measurer (*vimāna*) of the midworld (2).⁵

[Vishvāvasu urges our thoughts by pointing our attention to the delight of Soma of which he is the protector.

rajaso vimānaḥ: together occurs in (3.26.7), (7.87.6) and (9.62.14).]

³ रायो बुध्नः संगमनो वसूनां (1), विश्वा रूपाभि चष्टे शचीभिः (2), देव इव सविता सत्यधर्मा (3), इन्द्रो न तस्थौ समरे धनानाम् (4)

⁴ विश्वावसुं सोम गन्धर्वमापौ ददृशुषीः (1), तत् ऋतेना व्यायन् (2), तदन्ववैदिन्द्रो रारहाण आसां (3), परि सूर्यस्य परिधीरपश्यत् (4)

⁵ विश्वावसुरभि तन्नो गृणातु (1), दिव्यो गन्धर्वो रजसो विमानः (2), यद्वा घा सत्यम् (3), उत यन्न विद्म (4), धियो हिन्वानो (5), धिय इन्नो अव्याः (6)

10.139.6: (Indra) discovered the (demon) conquerors in the region of rivers (1). He opened the doors of the pen (of the ray-cows) on the hill (2). Indra and Gandharva proclaimed the nector of immortality (*amṛta*) (3). Indra knew the strength of the Ahi and others (4).

[*sharaṇa*: region (S); *sasniḥ*: conquering (3.15.5, 8.38.1); *ashma*: stone, hill]

140: Agni

Riṣi: Agni Pāvaka

10.140.1: Inspiration (*shrava*)

10.140.2: Purifying energy

10.140.3: Rejoice in utterance

10.140.4: Body of vision

10.140.5: Thinker

10.140.6: You hear our voice

[Metres: 1, Viṣṭārapangktiḥ, 2-4, Satobṛhatī; 5, Upariṣṭājyotiḥ; 6, Triṣṭup (11, 4)]

10.140.1: O Agni, your inspiration (*shrava*) and your growth (*vaya*) (1), and your lights (*archayaḥ*) blaze in their greatness (2), you shine with your lustres (3). O great luminousness (4). O Seer, you establish (*dadhāsi*) in the giver (5), a plenitude of utterance (*vājam ukthyam*) by your strength (6). (SA)¹

10.140.2: Purifying is your flaming energy, bright is your energy (1). Ample (*anūna*) is your energy as you ascend (*udiyarshi*) with your light (2). You arrange for a son to be born who protects the Parents (3), and you fill together earth and heaven (4).²

⁶ सस्त्रिमविन्दच्चरणे नदीनाम् (1), अपावृणोद्दुरो अश्मन्नजानाम् (2), प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो (3), दक्षं परि जानादहीनाम् (4)

¹ अग्ने तव श्रवो वयो (1), महिं भ्राजन्ते अर्चयौ (2), विभावसो (3), बृहद्भानो (4), शर्वसा वाजमुक्थ्यं (5), दधासि दाशुषे कवे (6)

² पावकवर्चाः शुक्रवर्चा (1), अनूनवर्चा उदियर्षि भानुना (2), पुत्रो मातरा विचरन्नुपावसि (3), पूणक्षि रोदसी उभे (4)

10.140.3: O son of energy, O knower of all things born (1), well-founded (*hitah*), rejoice in our perfect utterances (*sushastibhiḥ*) and our thinkings (*dhītibhiḥ*) (2). In you, they have joined together, impelling forces (*iṣha*) of many forms (3).

(They are) richly varied in their prospering (*chitra ūtayaḥ*), born to charm and beauty (*vāmajātāḥ*) (4).³

[*samdadhuḥ*: joined together;

vāma: charm and beauty, delight, (10.20.8), (1.48.1).]

10.140.4: O Agni, you rule over creatures born (1). Spread in us your riches, O immortal one (2). You are the master of your body of vision (3). You fill (us with) conquering wealth (4).⁴

[*irajyann*: rule; *prathayasva*: spread]

10.140.5: (You are) an arranger of sacrifice, a thinker (1), and a master of great achievement (2). a bounty of delight and a great fortunate impulsion (3), and conquering Riches (4).⁵

[*prachetasam*: thinker, *rādhasaḥ*: achievement;

kṣhyantam: a master;]

10.140.6: For obtaining bliss, men have set in front (2), this great Truth-possessing, all-seeing Agni (1). (O Agni), you have the ear that hears our words (voice) and is wide-extended (3). You are one divine throughout the human generation (4). (SA)⁶

³ ऊर्जो नपाज्जातवेदः (1), सुशस्तिभिर्मन्दस्व धीतिभिर्हितः (2),

त्वे इषः सं दधुर्भूरिवर्षसः (3), चित्रोत्तयो वामजाताः (4)

⁴ इरज्यन्नग्रे प्रथयस्व जन्तुभिः (1), अस्मे रायो अमर्त्य (2),

स दर्शतस्य वपुषो वि राजसि (3), पूणक्षि सानसिं क्रतुम् (4)

⁵ इष्कृत्तरिमध्वरस्य प्रचेतसं (1), क्षयन्तं राधसो महः (2),

राति वामस्य सुभगां महीमिषं दधासि (3), सानसिं रयिम् (4)

⁶ ऋतावानं महिषं विश्वदर्शतमग्निं (1), सुस्नायं दधिरे पुरो जनाः (2),

श्रुत्कर्णं सप्रथस्तमं त्वा गिरा (3), दैव्यं मानुषा युगा (4)

141: Agni

Riṣhi: Agni Tāpasa

10.141.1: O Agni, speak to us

10.141.2: Gods and Sarasvatī

10.141.3: Sūrya and others

10.141.4: May all be right minded

10.141.5: Towards plenitude

10.141.6: Formation of gods in us

[Metre: Anuṣṭup (8, 4)]

10.141.1: O Agni, speak to us (directly) in our front (*achchhā*) (1). May you be right-minded to us (2). You give us completely (*prayachchha*), O Lord of the people (3); You are the giver of wealth to us (4).¹

[Mantra same as in TS (1.7.10.4)]

10.141.2: May (the God) Aryamā give us completely (1), also the (God) Bhaga and (the God) Bṛhaspati (2). May the Gods (give us completely) (3). May the Goddess (of speech) give us the true and auspicious words (*sūnṛtā*) and felicities (*rāyo*) (4).²

[Mantra same as in TS (1.7.10.5)]

10.141.3: We invoke with chants (2), Agni, Soma, the king (Varuṇa) for our protection (1). (We also invoke) the Ādityās, Viṣṇu, Sūrya, the mantra (*brāhmaṇa*) and Bṛhaspati (3).³

[This mantra is a slight variant of TS (1.7.10.7).]

10.141.4: We invoke here Indra, Vāyu and Bṛhaspati who are swift to our call (1). May all the people and us be right minded and move towards the same goals (2).⁴

¹ अग्ने॒ अच्छा॑ वदे॒ह नः॑ (1), प्र॒त्यङ् नः॑ सु॒मना॑ भव (2),

प्र नो॑ यच्छ॒ विशस्पते॑ (3), धन॒दा अ॑सि न॒स्त्वम् (4)

² प्र नो॑ यच्छ॒त्वयि॑मा (1), प्र भगुः॒ प्र बृ॑हस्पतिः (2),

प्र दे॒वाः (3), प्रोत॑ सूनुता॒ रायो॑ दे॒वी द॑दातु नः (4)

³ सोमं॑ राजा॒नमव॑सेऽग्निं (1), गी॒र्भिर्ह॑वामहे (2),

आ॒दि॒त्यान् वि॑ष्णुं सूर्यं॑ ब्र॒ह्माणं॑ च॒ बृ॑हस्पतिम् (4)

⁴ इन्द्र॑वायू बृहस्पतिं सु॒हवे॑ह ह॒वामहे॑ (1),

यथा॑ नः॒ सर्व॑ इज्ज॒नः संग॑त्यां सु॒मना॑ अ॒सत् (2)

[S states that, 'may all people be united for the acquirement of wealth'. There is no word here for wealth. *gatī* is movement or goal.]

10.141.5: Impel (the Gods) Aryaman, Brhaspati and Indra to give (or make us give) (1). (Impel) Viṣṇu, (the Goddess) Sarasvatī and Savitṛ in us towards plenitude (*vājinam*) (2).⁵

[Slight variant of TS (1.7.10.6)]

10.141.6: O Agni, with your flames (1), increase our yajña and our mantra (2). For the formation of the gods in us (3), and for the gift of felicities impel (the gods) (4).⁶

[*tātaye*: formation]

142: Agni

Riṣhis: Jaritā Shārnga, Droṇa Shārnga, Sārisṛkta Shārnga, Stambamitraḥ Shārnga

10.142.1: We need only you

10.142.2: Our thoughts go forward to conquer

10.142.3: May we never anger you

10.142.4: You make the earth clear

10.142.5: Flames like a moving array of cars

10.142.6: May plenitude rise up

10.142.7: Pursue a different path

10.142.8: May our houses be safe like a ocean

[Metre: 1,2, Jagatī (12, 4); 3-6, Triṣṭup (11, 4);

7,8, Anuṣṭup (8, 4)]

10.142.1: O Agni, this person is your adorer (1). O Son of strength, there is nothing one must obtain other than you (2). You are the three-fold armour for granting us happiness and good (3). Remove far from us the harming foe who is shining (4).¹

⁵ अ॒र्य॒मणं॑ बृ॒हस्प॑ति॒मिन्द्रं॑ दाना॒य चोद॑य (1),

वा॒तं वि॒ष्णुं सर॑स्वतीं स॒वितारं॑ च वा॒जिन॑म् (2)

⁶ त्वं नो॑ अ॒ग्ने अ॒ग्निभिः॑ (1), ब्र॒ह्मं य॒ज्ञं च॑ वर्ध॑य (2),

त्वं नो॑ दे॒वता॑तये (3), रा॒यो दाना॑य चोद॑य (4)

¹ अ॒यम॑ग्ने ज॒रिता॑ त्वे अ॒भूत् (1), अ॒पि स॒हसः॑ सू॒नो न॒हि अ॒न्यत् अ॒स्ति आ॒प्यम् (2), भ॒द्रं हि॑ श॒र्म त्रि॒व॒रू॒थम॑स्ति (3), त आ॒रे हिं॑सा॒नाम॑प॒ दियु॑मा कृ॒धि (4)

[Line 2: No one exists who is closer to us than you.

āpyam: that one must obtain as his (3.2.6), alliance, (7.15.1)]

10.142.2: O Agni, exalted is your birth who likes Soma (1);

you arrange all the worlds like a chosen person (2).

Our thoughts by themselves (*tmanā*) go forward to possess and conquer, like the horses moving forward (3),

just as the herdsmen go ahead (of the flock) (4).²

[*pra*: move forward (10.70.9), in front (5.10.1);

sanīṣhata: that will possess and conquer, 5.12.4]

10.142.3: You tear and devour (1), the blades of grass, O Agni, O master of self-law (2). By your power, the abundant pastures are laid waste (3). May we never give cause for the appearance of your powerful anger (4).³

[*khilya*: waste land (only once in RV);

urvarāsu: abundant pastures, (5.33.4)]

10.142.4: When you move devouring the growths above and the below (1), you scatter everything like a devastating army (2). When the wind fans your flames (3), you make the earth clear just as a barber (shaves) a beard (4).⁴

10.142.5: O Agni, when you clear (the forests) with your arms (flames), burning the tall trees (3), you march flattening the earth (4). Your row of flames appear (1), like a moving array of many chariots (2).⁵

[*niyānam*: moving steadily, 1.164.47 (S); *nyaṅg*: flatten]

² प्रवत् तै अग्ने जनिमा पितूयतः (1), साचीव विश्वा भुवना न्यृञसे (2),
प्र सप्तयः प्र संनिषन्त नो धियः (3), पुरश्चरन्ति पशुपा इव त्मना (4)

³ उत वा उ परि वृणक्षि बप्सत् (1), बहोरग्र उलपस्य स्वधावः (2),
उत खिल्या उर्वराणां भवन्ति (3), मा तै हेतिं तविषीं चुक्रुधाम (4)

⁴ यदुद्धतौ निवतो यासि बप्सत् (1), पृथगेषि प्रगर्धिनीव सेना (2),
यदा ते वातो अनुवार्ति शोचिः (1), वसेव इमश्चु वपसि प्र भूम (4)

⁵ प्रत्यस्य श्रेणयो ददृश्च (1), एकं नियानं बहवो रथासः (2),
बाहू यदग्रे अनुमर्मजानो (3), न्यङ्कुत्तानाम् अन्वेषि भूमिम् (4)

10.142.6: May your strengths rise up (1). May the flaming radiances rise up (2). May the labouring plenitudes rise up (3). Burn the tall (*ut*) trees and the little (*ni*) shrubs (4). You increase (in us) (5).

May the Vasus attend upon you this day (6).⁶

[*svaṅchasva*: burn]

10.142.7: This is the meeting of the waters (1), the abode of the ocean (2). Pursue a different path from this (3). Then travel (by that path) as per your desire (4).⁷

[*vashān*: desires, (10.91.7)]

10.142.8: At your arrival from the region beyond (1), may the flowering Dūrva grass be flowering (2). May the lakes be full with many lotuses (3). May our houses be safe like the ocean (4).⁸

[*parāyaṇam*: (knowledge) of the realm beyond (10.19.4), (10.19.5), journey (10.24.6). S assigns the meaning 'departure' so that the line could refer to the Agni in the physical rite, where Agni is said to come and to depart at the end.]

143: Wondrous deeds of Ashvins

Riṣhi: Atri Sāṅkhya

10.143.1: Rejuvenate Kakṣhīvān

10.143.2: Help to Atri

10.143.3: Perfect workers

10.143.4: Protect our homes, vast and level

10.143.5: Help to Bhujyu

10.143.6: Grant us nourishing impulsions

[Metre: Anuṣṭup (8, 4)]

⁶ उत् ते शुष्मा जिहतामुत् ते अर्चिः (1), उत् ते अग्रे शशमानस्य (2),
वाजाः (3), उच्छ्वश्चस्व नि नम (4), वर्धमान आ त्वा (5),

अद्य विश्वे बसवः सदन्तु (6)

⁷ अपामिदं न्ययनं (1), समुद्रस्य निवेशनम् (2),

अन्यं कृणुष्वेतः पन्थां (3), तेन याहि वशां अनु (4)

⁸ आयने ते परायणे (1), दूर्वा रोहन्तु पुष्पिणीः (2),

हृदाश्च पुण्डरीकाणि (3), समुद्रस्य गृहा इमे (4)

10.143.1: You made (the sage) Atri (1), who had become old in his pursuit of the truth (2), to come to his goal like a horse (3).

You render again Kakṣhivān (4), into a new person (6), just as a chariot (is refurbished) (5).¹

[*ṛtajuram*: occurs only once; one meaning is in line 2; *jura* is not in RV. S gives other meanings which are less satisfactory. *ṛta* has the meaning of truth. There is no need to give it arbitrary meanings.

The help given to Atri is mentioned in (1.112.7; 1.116.8; 1.117.3; 1.118.7; 1.119.5; 5.78.4,5,6; 7.71.5; 8.62.3, 7,8,9; 10.39.9) etc.; whether Atri is the same person in all of them is not clear.

kakṣhī: secret;

kakṣhivān: one who has the supreme secret, (1.18.1) (KS). It occurs in (1.126.2,3; 4.26.1; 8.9.10; 1.112.11; 10.61.16). The mantra (1.18.1) to Brahmanaspati, addresses him as one 'born of lustre' *auśhijah*. In this mantra, S regards Kakṣhivān as a person, son of Ushik. See the mantra (1.18.1) in the SAKSI book 'Secrets of Rig Veda'.]

10.143.2: The powerful (demon foes) bound the faultless (Atri) with strong ropes (2), just like a powerful horse (is bound) (1).

You freed Atri from the strong ropes (3).

(Atri) is most youthful in all the worlds (4).²

[*areṇavaḥ*: dustless, (1.35.11); *areṇu*: faultless, (1.56.3); demons (S).

tyam: him, (10.11.4) etc.,

ārajah: in all worlds (other meanings possible)]

10.143.3: O leaders, perfect workers, the pure (1), you gave to Atri the thoughts which have the power of conquering (2).

O leaders, may he sing us the stoma hymns again (3).³

[Line 3: (alt.): May he sing again the stoma hymns to us (*na*) and the people (*vishase*).

¹ त्यं चिदत्रिम् (1), ऋतजुरम् (2), अर्थमश्वं न यातवे (3),

कक्षीवन्तं यदी पुना (4), रथं न (5), कृणुथो नवम् (6)

² त्यं चिदश्वं न बाजिनम् (1), अरेणवो यमत्त्रत (2),

दृढं ग्रन्थिं न विष्यतमत्रिं (3), यविष्ठमा रजः (4)

³ नरा दंसिष्ठावत्रये शुभ्रा (1), सिषासतं धियः (2),

अथा हि वां दिवो नरा पुनः स्तोमो न विशसै (3)

sīṣhāsataḥ: he conquers (8.103.11); that which you wish to give (S); he gives no basis for this meaning]]

10.143.4: May you be conscious of us, the givers (*rātiḥ*) (1). O Ashvins, you are felicitous in achievement, and are of right thinkings (2). O leaders, may you protect us (4), in our homes which are vast and level (3).⁴

[*rādhaḥ*: achievement, (4.13.6), (7.5.8), (7.16.2), (10.7.2) etc.,

rādhāsāḥ: of achievement, (10.140.5)

rātiḥ: giving (8.19.19); generous; (may be an epithet for Ashvins also)

samaneṣhu: through level spaces, (7.2.5)

Level means, 'not crooked'; people here are straightforward.]

10.143.5: For (rescuing) Bhujyu who was struggling (being immersed) in the ocean beyond the boundary of midworld (*rajasah*) (1), you came with your winged powers, O Nāsatyās (2), and kept him in safe-keeping (free from conquest) (3).⁵

[*sātau*: in safe-being (1.36.17);

satā: conquest, (6.10.3), (8.23.29) etc.,

The incident of Bhujyu restoration is in (1.116.3,4,5; 1.117.14,15; 1.182.5,6,7; 7.68.7, 1.112.6,20; 1.118.6; 1.119.4, 6.62.6, 7.69.7, 8.5.22, 10.39.4, 10.47.7, 10.65.2) etc.,]

10.143.6: O Bounteous givers, O Omniscient (2), grant us things of happiness like happy (kings) (1). O leaders, make us grow (3), with the nourishing impulsions like a fountain (4).⁶

[*pipyuṣhīm*: nourishing (8.72.16);

bhūshatam: (make us) grow (5.75.1); envelop us (3.3.2).]

⁴ चिते तद्वा (1), सुराधसा रातिः सुमतिरश्विना (2),

आ यन्नः सदेने पृथौ समने (3), पर्षथो नरा (4)

⁵ युवं भुज्युं समुद्र आ रजसः पार ईङ्क्षितम् (1),

यातमच्छा पतत्रिभिर्नासत्या (2), सातये कृतम् (3)

⁶ आ वा सुमैः शंयू इव (1), मंहिष्ठा विश्ववेदसा (2),

समस्मे भूषतं नर (3), उत्सं न पिप्युषीरिषः (4)

144: Suparṇa and Soma

Riṣhis: Suparṇa Tārکشya, Ūrdhvakṛshaṇa Yamāyana

[Suparṇa, the bird of beautiful plumage, also called Garutman, appears in the three mantrās here and several other mantrās in RV and TS. At the end of the sūkta, some more information on Suparṇa and related topics is given.]

10.144.1: Understanding mind and Universal Life

10.144.2: Indra makes us do all actions

10.144.3: Gives force among the people

Soma: 4-6

10.144.4: Suparṇa

10.144.5: Soma brought by Shyena

10.144.6: Pour us the Soma to give us perfect power

[Metre: 1,3,4, Gāyatrī (8, 3); 2, Bṛhatī; 5, Satobṛhatī; 6, Viṣṭārapangkti]

10.144.1: This immortal Soma (1), hastens to you like a swift horse (2). You are with the understanding mind, the Universal-life and the ordainer of things (or creator) (3).¹

[*dakṣha*: understanding mind, (3.14.7) etc.,
dakṣham: discernment, (6.17.17, 4.3.6, 2.1.11) etc.,]

10.144.2: For the giver (yajamāna), this Indra, the one with Vajra (2), is the seer in our midst and Ṛbhu the divine artisan (1). He upholds the bliss of (the sage) Ūrdhva-kṛshaṇa (3). Just like (the artisan) Ṛbhu, he makes us do all actions (*kṛtvyam*) with bliss (4).²

[*kṛtvyaḥ*: apt for work, (6.2.8);

kṛtvyam: (10.49.7)]

10.144.3: May the brilliant Indra, who is apt for work like the falcon (*shyena*) (1), be like a bull in giving the force (*āsu*) among his own people (2).

May he illumine us with riches which do not decay (3).³

¹ अयं हि ते अमर्त्य इन्दुः (1), अत्यो न पत्यते (2), दक्षो विश्वायुर्वेधसे (3)

² अयमस्मासु काव्य ऋभुः (1), वज्रो दास्वते (2),
अयं विभर्त्यूर्ध्वकृशानं मदम् (3), ऋभुर्न कृत्वयं मदम् (4)

³ घृषुः श्येनाय कृत्वन् (1), आसु स्वासु वंसंगः (2), अवं दीधेदहीशुवः (3)

[Line 3: We have followed S. He interprets *ahīshuva* as connected with *ahīna*, non-decay. In (8.32.2 and 8.32.6), it is used as epithet for *dāsa*.]

10.144.4: The Soma was brought by Suparṇa from afar by the son of Shyena (Tārṁshya) (1). Indra, the doer of hundred actions, used it against the movements (*vartini*) of the (demon) Ahi (Vṛtra) (2).⁴

[Suparṇa: See the essay at the end of this sūkta.]

10.144.5: To you (Indra), falcon (*suparṇa*), who is beautiful and unassailable, has brought with his claws (or feet) (1), the Soma, who is a builder with the colour of dawn (rosy-hue) (2). By this (*ena*), the strength (*vayaḥ*) and the life of man was prolonged (*vi tāri*) (3). It awakens the affinity (*bhandhuta*) with you (Indra) and other gods (4).⁵

[*avṛkam*: one who cannot be rent (or torn apart);
vṛka: wolf, that which rends; *mānam*: builder (*nirmāṇam*);
andhasaḥ: Soma (10.115.3)]

10.144.6: By this (Soma), Indra among the gods (1), attained the great consciousness and light (*mahas*) which removes the effects of our omissions (2). O Indra, increase in us the power of will (*kratu*), the strength and (healthy) life-span (3). Pour us the Soma, so that we may have the perfect power of working (4).⁶

[*tyajaḥ*: omission (10.79.6)]

Suparṇa:

In the Purāṇa there is the popular anecdote of the bird Suparṇa bringing the Soma from the heaven. The root of this anecdote is in several mantrās from RV and TS which we will outline briefly here. This anecdote has several variants in the Vedic texts themselves. RV (10.144), whose Ṛshi is Suparṇa Tārṁshya, has three mantrās, verses

⁴ यं सुपर्णः परावतः श्येनस्य पुत्र आभरत् (1),

शतचक्रं योऽह्यो वर्तनिः (2)

⁵ यं ते श्येनश्चारुमवृकं पदाभरदरुणं (1), मानमन्धसः (2),

एना वयो वि तारी आयुः जीवसं (3), एना जागार बन्धुतां (4)

⁶ एवा तदिन्द्र इन्दुना देवेषु चित् (1), धारयाते महि त्यजः (2),

क्रत्वा वयो वि तार्यायुः (3), सुक्रतो क्रत्वायमस्मदा सुतः (4)

3, 4 and 5, dealing with bringing the Soma from the space beyond. Verse 4 addresses Suparṇa as the son of falcon (*shyena*) and he brings to Indra the Soma from the space beyond our worlds (*parāvataḥ*). Verse 5 gives more details given earlier.

A brāhmaṇa passage in TS (6.1.6) mentions briefly the famous anecdote of Kadru and Suparṇi. "In a dispute Suparṇi was defeated. Kadru told Suparṇi, 'in the third heaven from here is Soma; fetch it and buy your release'," Kadru is this earth, Suparṇi is yonder Heaven, the descendents of Suparṇi are the metres. Suparṇi told her children, the metres, "to fetch the Soma and buy her release", "For this do parents raise children". The metres Jagati and Trīṣṭup tried, but were unsuccessful; only Gāyatrī was successful. Because Gāyatrī brought down the Soma, it held the forefront in the sacrifice and it is the glorious of the metres.

Aitareya Br. (3.2.5) has a different version: Both the gods and ṛṣhīs prayed for Soma to be their king in the dyu-heaven; they requested the metres (chhandāmsi) to fetch the king Soma from the world beyond svar. To do this task the metres assumed the form of the bird Suparṇa and began flying to the world beyond. Among the metres only the metre Gāyatrī succeeded to bring the Soma as in the TS version of the anecdote. So TS (6.1.6-3,4) describes the Gāyatrī as the most brilliant among the metres (*tejasvinitama*) even though it is the least in length (*kanīṣṭha*).

See also RV (10.114) for the relation of Suparṇa to metres.

RV mantrās related to Suparṇa:

1.35.7, 1.79.2, 1.105.1, 1.105.11, 1.164.20-22, 1.164.46,47, 1.164.52, 2.42.2, 4.26.4, 4.43.3, 6.75.11, 8.100.8, 9.48.3, 9.71.9, 9.85.11, 9.86.1, 9.86.24, 9.98.33, 10.28.10, 10.30.2, 10.55.6, 10.73.11, 10.88.19, 10.94.5, 10.114.3-5, 10.123.6, 10.144.4, 10.149.3.

145: Competing with hostile powers (*sapatni bhādanam*)

Riṣhi: Indrāṇī

10.145.1: Oṣhadhi secures the Puruṣha

10.145.2: Removes the rival (hostile) foes within me

10.145.3: May the rival powers go down

10.145.4: The name of the foe should not be uttered

10.145.5: Let we too become triumphant

10.145.6: Power to overcome the foes founded in my head

[Metre: 1-5, Anuṣṭup (8, 4); 6, Pangkti (8, 5)]

[Griffith declares that the hymn (10.145) is a spell (oral chant) by a jealous wife to get rid of a more favoured rival. The commentator S takes a similar position. However, a careful reading of the hymn reveals that the above view is simplistic. First of all the mantra one mentions '*oṣhadhi*' usually translated as medicinal herb.

We have mentioned earlier the Puruṣha-Prakṛti relation. The soul of a person is the Puruṣha. His own nature is Prakṛti, imaged as a wife. This Prakṛti is besieged by several hostile forces such as, 'desire, anger, greed, delusion, arrogance and jealousy' (known as six inner foes). These are rival wives, which claim the attention of the Puruṣha, leading him to evil ways.

This sūkta suggests a method for overcoming these six inner foes. The method is based on '*oṣhadhi*'. Note that the word '*oṣhadhi*' has the component word '*dhi*' which means thought. Thus '*oṣhadhi*' has also the meaning of the thought which destroys the hostile forces. This sūkta is dealing with the power of thought. Where is this '*oṣhadhi*'? Mantra 1 states that it has to be dug out (*khanāmi*), i.e., it has to be dug out of our body-mind complex.]

10.145.1: 'I dig up this *oṣhadhi* (1), which is most potent (*balavattamām*) and which has grown within us (*vīrudham*) (2). This destroys the hostile forces (3), and secures the Puruṣha (for the wife/nature) (4).¹

¹ इमां खन्याम्योषधिं (1), वीरुधं बलवत्तमाम् (2),
यया सपत्नी बाधते (3), यया संबिन्दते पतिम् (4)

10.145.2: O one who fills (*parṇa*), O blissful one (1), forceful one and sent by gods (2), remove my rival powers (foes) within (3). Make my husband solely devoted to me (4).²

[Recall the famous blessing of Shiva to Pārvati '*ananya bhājam patim āpnuhi*', 'may you get a husband solely devoted to you', (Kalidasa's Kumāra Sambhavam).

parṇa: its ordinary meaning is, 'wing'. However it appears to be a modification of '*prṇa*', meaning, 'that which fills'. '*parṇa*' fills the sky, as it were.]

10.145.3: O excellent one, may we two be excellent (1); excellent among the excellent (2). The one who is my rival power (3), may she go down among the depths (4).³

10.145.4: I will not even utter her name (the demon-foe) (1); no lady takes pleasure in her (2). May we remove the rival power to a place far from the farthest (3).⁴

[It is well-known that a name has a power. Repeating the name of a god consciously increases the helpful forces in us. Similarly repeating the name of the difficulty or illness or hostile force again and again increases our difficulties.]

10.145.5: I am triumphing (1), you are triumphant (2). We two becoming powerful (3), will overcome the hostile rivals (4).⁵

10.145.6: The power to overcome the foe (1), is founded in my head (*upa adhām*) (2). Let your mind hasten to me (3), just as a calf to her mother-cow (4). Let it speed on its way like a stream (5).⁶

² उत्तानपर्णे सुभगे (1), देवजूते सहस्वति (2),

सपत्नीं मे परां धम (3), पतिं मे केवलं कुरु (4)

³ उत्तराहर्मुत्तर (1), उत्तरेदुत्तराभ्यः (2),

अथा सपत्नी या मम (3), आधरा सार्धराभ्यः (4)

⁴ नह्यस्या नाम गृभ्णामि (1), नो अस्मिन् रमते जनै (2),

परामेव परावतं सपत्नीं गमयामसि (3)

⁵ अहमस्मि सहमाना (1), अथ त्वमसि सासहिः (2),

उभे सहस्वती भूत्वी (3), सपत्नीं मे सहावहै (4)

⁶ उप तेऽधां सहमानाम् (1), अभि त्वाधां सहीयसा (2),

मामनु प्र ते मनौ (1), वत्सं गौरिब धावतु (4), पथा बारिब धावतु (5)

[*vāh*: stream, (10.12.3);

adhāyi: is founded, (8.74.7), has been set (3.5.3, 7.7.4)]

146: Forest Deity (*aranyāni*)

Riṣhi: Airammada Devamuni

10.146.1: Trees are perishing

10.146.2: Voice of little birds

10.146.3: Unyoking the wagons

10.146.4: The voices in the evening and night

10.146.5: The goddess helps all and hurts none

10.146.6: She has fragrance and varieties of powers

[Metre: Anuṣṭup (8, 4)]

10.146.1: O goddess of forest, your forests are all perishing (1). Why do you not seek help from (the persons in) the villages (2)? Does not fear assail you (3)?¹

10.146.2: When the (little) *chichchika* (bird) replies (with the *chichi* sound) to the crying Vṛṣhārava (1), then Aranyāni is elevated (3), like the musicians with the sound of instruments such as Vīna with its gourd (*ghaṭa*) supports (2).²

10.146.3: The cows are grazing (1); it looks like a dwelling (2). In the evening, Aranyāni had unyoked the wagons (and readied them for the persons to rest) (3).³

10.146.4: One calls for his cow (1), another cuts down (illegally) the aged tree (*dāru*) (2). In the evening, one thinks there is a cry (4), when he stays in the forest (3).⁴

¹ अरण्यानि अरण्यान्यसौ या प्रेव नश्यसि (1),
कथा ग्रामं न पृच्छसि (2), न त्वा भीरिब विन्दती (3)

² वृषारवाय वदते यदुपावति चिच्चिकः (1),
आघाटिभिरिब धावयन् (2), अरण्यानिर्महीयते (3)

³ उत गाव इवादन्ति (1), उत वेश्मेव दृश्यते (2),
उतो अरण्यानिः सायं शकटीरिब सर्जति (3)

⁴ गामङ्गैष आ ह्वयति (1), दार्वङ्गैषो अपावधीत् (2),
वसन्नरण्यान्यां (3), सायमक्रुक्षदिति मन्यते (4)

10.146.5: Araṇyāni hurts none (1), unless some one goes towards it (and hurts) (2). Feeding on the sweet fruit (3), any one can move in it as he desires (4).⁵

[*abhiḡāt*: goes toward, (10.5.6)]

10.146.6: I have spoken about Araṇyāni (3), who is the mother of the wild animals (2). She has the scent of musk (or *kastūri*), has delightful powers (or she is fragrant) (1). She has varieties of food and is uncultivated (2).⁶

[*surabhi*: translating it as fragrant is inappropriate since the scent has already been mentioned.

surabhāni: delightful powers;

ashamsiṣham: have spoken, (4.3.16)

ānjana: the scent of *kasturi* (S)]

147: Indra

Riṣhi: Suvedā Shairiṣhi

10.147.1: You released the energies (waters)

10.147.2: You killed the deceptive Vṛtra with your māya-powers

10.147.3: Be gracious to the lineage of seers

10.147.4: Devotees gets all desirable felicities

10.147.5: You widen your worshipper

[Metre: 1-4, Jagatī (12, 4); 5, Triṣṭup (11, 4)]

10.147.1: (Riṣhi): Founded in me is the faith in your supreme passion (1), by which you killed Vṛtra, and you have released the waters (or energies) for human beings (2). Both heaven and earth stay following you (3). Even the wide midworld shakes at your might (4), O one with Vajra (5).¹

[Line 5 (alt.): master of hill (recovered from titans), (1.10.6)]

⁵ न वा अरण्यानिर्हन्ति (1), अन्यश्चेन्नाभिगच्छति (2),

स्वादोः फलस्य जग्ध्वाय (3), यथाकामं नि पद्यते (4)

⁶ आज्ञनगन्धिं सुरभिं (1), बह्वन्नामकृषीबलाम् (2),

प्राहं मृगाणां मातरम् (3), अरण्यानिमंशंसिषम् (4)

¹ श्रुते दधामि प्रथमाय मन्यवे (1), अहन्यत् वृत्रं नयं विवेरपः (2), उभे यत्त्वा भवतो रोदसी अनु (3), रेजते शुष्मात् पृथिवी चिद् (4), अद्रिवः (5)

viveḥ: dispersed, released, (1.69.4)

dadhāsi: (you) found (5.8.5) & others]

10.147.2: O blameless Indra, by your *māya*-powers (1), and your mind with inspired hearing, you killed the deceptive *Vṛtra* (2).

Human beings choose you for the seeking of the herds of Light (3). (They choose you) in all sacrifices with invocations (4).²

[*gaviṣṭiṣhu*: *go-iṣṭiṣhu*: seeking for the herds of light, (5.63.5, 1.36.8)]

Māya is a Power of Knowledge, not a power of falsehood. It is the self-power of the Godhead (*devātma shakti*) working to bring out and manifest the marvels of the Infinite in terms of the finite. The gods who preside over its formations shape things by the force and intelligence of this *Māya* which is inseparable from the Lord Creator.

(9.83.3): The Masters of *Māya* shaped all by His *Māya*. See also (10.17.7). *māyīnam*: deceptive]

10.147.3: Be gracious to the luminous seers, O one called by many (1), Increased by you, they attain to opulence, O Maghavan (2). They worship you to have successors who surround them (3), for the winning of purities, steeds (life-energy) and the undeviating riches (4).³

[*toka*, *tanaya*: son and grandson, successors of knowledge

medhasātau: winning of the purity (8.103.3); for getting the sacrifices, (8.40.2)]

abhṛaye dhane: undeviating riches, riches which are used only for works on the path of truth, (5.79.5, 5.79.6)]

² त्वं मायाभिरनवद्य (1), मायिनं श्रवस्यता मनसा वृत्रमर्दयः (2),

त्वामिन्नरौ वृणते गविष्टिषु (3), त्वां विश्वासु हव्यास्विष्टिषु (4)

³ ऐषु चाकन्धि पुरुहूत सूरिषु (1), वृधासो ये मधवन्नानशुर्मधम् (2),

अर्चन्ति तोके तनये परिष्टिषु (3), मेधसांता वाजिनमहये धनै (4)

10.147.4: He who is conscious of the swift ecstasy of Indra (2), obtains all the desiring riches which are well-nourishing (1). O Maghavan, increased by you (3), the sacrificer in the pilgrimage-rite, quickly obtains the plenitude (4). His associates obtain the riches (5).⁴

[*subhṛtaḥ*: well-nourished, (8.19.27); *ramha*: speedily]

10.147.5: In your greatness, you widen the might of the worshipper (1). O Maghavan, give us the felicities (2). Full of knowledge like Mitra and Varuṇa (3), the apportioner of wealth, gives the Soma-delight (*pitu*) to us, the strivers (4).⁵

[*dasma*: strivers; *vibhaktā*: the apportioner of wealth, (5.46.6); *pitu*: Soma-delight, (everywhere in RV)]

148: Indra

Riṣhi: Pṛthu Vainya

10.148.1: We get riches by you alone

10.148.2: The demon in the secret place

10.148.3: You like the right-thinking

10.148.4: O Men, you have become gods

10.148.5: Chants full of light

[Metre: Triṣṭup (11, 4)]

10.148.1: We laud you, and release the Soma-delight (by pressing) (1). O one with abundant strengths (*tuvi nṛmṇa*), may we conquer the plenitude (2). Bring us the happiness as desired (3). Protected by you, may we obtain the extensions (*tanā*) of the growths in us by you alone (4).¹

[*sasavāmasa*, having conquered, (4.8.6)]

tanā: being extended, (1.3.4); *ūtāḥ*: growths]

⁴ स इन्नु रायः सुभृतस्य चाकनन् (1), मदं यो अस्य रंह्यं चिकेतति (2), त्वावृधो मघवन् (3), दाश्वध्वरो मक्षू स वाजं भरते (4), धना नृभिः (5)

⁵ त्वं शर्धाय महिना गृणान उरु कृधि (1), मघवच्छुग्धि रायः (2), त्वं नो मित्रो बरुणो न मायी (3), पित्वो न दस्म दयसे विभक्ता (4)

¹ सुष्वाणासं इन्द्र स्तुमसिं त्वा (1), ससवासंश्च तुविनृमण् वाजम् (2), आ नो भर सुवितं यस्य चाकन् (3), त्मना तनां सनुयाम त्वोताः (4)

10.148.2: O Indra, you are mighty, a hero (1). As soon as you were born you destroyed along with Sūrya all the dasyus (2), the secret one (*guhyam*) (the demon Vala) placed in the cave (3), and the (demon Kuyava) concealed (*gūlham*) in waters (4). We hold for you the Soma-delight flowing in a stream (5).²

[The names Vala and Kuyava are suggested by S;

Line 3: (alt.) lurking in secrecy;

guhyam: secret (5.3.2, 3); *gūlham*: concealed in darkroom (10.72.7, 10.129.3, 5.40.6, 1.117.4)]

10.148.3: O Indra, with their right thinking, the wise seers desire you (2). O (fellow) aspirants, sing the words (*giraḥ*) (mantrās) to the knower (1). May we be among those who gladden you with Soma (3). O Indra with the car, these (*ena*) enjoyables are for you (4).³

[*archa*: sing, (3.13.1, 5.22.1);

bhakṣhīya: enjoyment, enjoy, enjoyables (1.86.1, 5.57.7)]

10.148.4: O Indra, these mantrās (*brahma*) laud you (1). O hero, give the might to the men (*nṛbhyaḥ*) who want to become gods (*nṛṇām*) (2). Become of one will with those who desire you (3). Protect the singers and the (persons) who are stable (*stīn*) (in their faith) (4).⁴

10.148.5: O hero Indra, hear the invocation (1), from me, Pṛthu, the son of Vena; (hear) also the illuminating chants (2). Make the singer a source of light (3). The words of praise rush to you in a torrent as (waters do) to low regions (4).⁵

[*asvāḥ*: singer (S); (occurs only once);

yonim: source]

² ऋष्वस्त्वमिन्द्र शूर (1), जातो दासीर्विशः सूर्येण सहाः (2), गुहां हितं गुह्यं (3), गूळहमप्सु (4), बिभृमसि प्रस्रवणे न सोमम् (5)

³ अर्यो वा गिरौ अभ्यर्च विद्वान् (1), ऋषीणां विप्रः सुमतिं चकानः (2), ते स्याम ये रणयन्त सोमैः (3), एनोत तुभ्यं रथोळ्ह भक्षैः (4)

⁴ इमा ब्रह्मेन्द्र तुभ्यं शंसि (1), दा नृभ्यो नृणां शूर शवः (2), तेभिर्भव सक्रतुर्येषु चाकन् (3), उत त्रायस्व गृणत उत स्तीन् (4)

⁵ श्रुधी हवमिन्द्र शूर (1), पृथ्या उत स्तवसे वेन्यस्याकैः (2), आ यस्ते योनिं घृतवन्तमस्वाः (3), ऊ मिर्न निस्त्रैर्द्रवयन्त वक्ताः (4)

149: Savitr

Rishi: Archan Hairanyastūpa

10.149.1: Fixed Earth and Heaven without supports

10.149.2: Midworld, Heaven and Earth

10.149.3: Garutman

10.149.4: May he hasten to us

10.149.5: The sacrifice of plenitude by Hiranyastūpa

[Metre: Triṣṭup (11, 4)]

[For information on Savitr, see (10.139) and also the essay 11 in 'The Basics of RV']

10.149.1: Savitr has fixed the Earth with regulators (1). He has made Heaven firm in a place without supports (2). Unassailable Savitr milks the ocean of the firmly-bound midworld which is impetuous like a horse (3).¹

[*dhunim*: impetuous, (5.34.5, 8); *yantram*: regulator (1.34.1)

atūrte: unassailable (5.25.5)

samudra: symbolic ocean (4.5.1, 10.45.3, 7.6.7); cloud (S), (10.149.2)]

10.149.2: O son of waters (Agni), Savitr knows that (station) (2), where the ocean which moistens is supported (1). Only from Savitr was manifested the earth (3); then the midworld was placed above (4), and the heaven and earth spread widely (5).²

[Line 2: All the energies come to our earth from the Supreme ocean above.

samudrah: ocean, mentioned as *supraketam* in (4.50.2).

viaunat: moisten (S)]

10.149.3: The master of sacrifice (2), manifested later another one (Soma) (1), (belonging to) the adorable (*bhūnā*) immortal world (3). O adorer (*anga*), Garutman of beautiful plumage (Suparna) born earlier to Savitr (4), follows the law of being of Savitr (5).³

¹ सविता यन्त्रैः पृथिवीमरम्णात् (1), अस्कम्भने सविता द्यामदंहत् (2), अश्वमिवाधुक्षुनिम् अन्तरिक्षमतूर्ते बद्धं सविता समुद्रम् (3)

² यत्रा समुद्रः स्कभितो व्यौनत् (1), अपां नपात् सविता तस्य वेद (2), अतो भूः (3), अत आ उत्थितं रजो (4), अतो द्यावापृथिवी अप्रथेताम् (5)

³ पश्चेदमन्यदभवत् (1), यजत्रम् (2), अमर्त्यस्य भुवनस्य भूना (3), सुपर्णो अङ्ग सवितुर्गर्तमान् पूर्वो जातः (4), स उ अस्यानु धर्म (5)

[Garutman is also known as the falcon (*shyena*). See the essay on Suparṇa at the end of (10.114) and (10.144).

bhūnā: elaborate praise, (10.82.4)]

10.149.4: May Savitṛ hasten (*abhi etu*) to us, he the upholder of heaven (4), in whom are all desirable things (5). (May he hasten) like the cows to the village, like the warriors to the horses (1), like the calf rushing to the mother-cows for the affectionate milking (2), and like a husband to the wife (3).⁴

10.149.5: Hiranyastūpa Āngirasa (seer) called you to our sacrifice of plenitude, O Savitṛ (1). For obtaining your protection, we adore you by chanting (*archan*) (2). I am conscious of the rays such as those of the Soma-delight (3).⁵

[*vandamānaḥ*: adoring, (3.19.3, 5.3.10, 7.6.1)

Hiranyastūpa is the seer of the five sūktās (1.31-1.35). The ṛiṣi of this hymn (10.149) belongs to the lineage of Hiranyastūpa.]

150: The grace of Agni

Ṛiṣi: Mṛṣika Vāsiṣṭha

10.150.1: You are kindled by the gods

10.150.2: This word has come to us

10.150.3: Law of working of the gods

10.150.4: Riches of the vast

10.150.5: Atri, Bhāradvāja and others

[Metre: 1-3, Brhatī; 4, Upariṣṭājjyotiḥ or Jagatī (12, 4); 5, Upariṣṭājjyotiḥ]

10.150.1: Already kindled (1), you are kindled again for the gods (2). O carrier of the offering (3), come along with the sons of Aditi and with the Rudras and with the Shining Ones (4); come to us for (granting) the grace (*mṛṣika*) (5).¹

⁴ गाव इव ग्रामं यूयुधिरिवाश्वान् (1), वाश्वेव वत्सं सुमना दुहाना (2), पतिरिव जायाम् (3), अभि नो न्येतु धर्ता दिवः संविता (4), विश्ववारः (5)

⁵ हिरण्यस्तूपः सवितर्यथा त्वा ऽऽङ्गिरसो जुह्वे वाजं अस्मिन् (1), एवा त्वार्चन्नवंसे वन्दमानः (2), सोमस्येवाशुं प्रति जागराहम् (3)

¹ समिद्धश्चित् (1), समिध्यसे देवेभ्यो (1), हव्यवाहन (3),

आदित्यै रुद्रैर्वसुभिर्न आ गंहि (4), मृळीकाय न आ गंहि (5)

10.150.2: Accepting this sacrifice, this word has come to us (1).

We who are mortals call thee, O high-kindled Agni (2),
we call thee for grace (3).²

10.150.3: With my thoughts I voice (3), you, the knower of all things born, in whom are all desirable things (2).

O Agni, bring to us the gods (4),

whose law of working is dear to us; dear to us is their grace (5).³

10.150.4: Agni, the god, became the priest of the gods (1). Agni, the human Rishis have kindled (2). Agni I call (4), in the conquest of the riches of the vast (3). (Agni I call to be) gracious for the conquest (recovery) of the riches (5).⁴

[*purohita*: priest set in front or placed in front]

10.150.5: Agni protected Atri, Bharadwāja and Gaviṣṭhira (1). (Agni) protected for us Kaṇwa and Trasadasyu in the battle (2). Vasiṣṭha calls the priest (*purohita*) Agni (3); the leading (human) priest calls him for obtaining the grace (4).⁵

151: *Shraddhā* (Faith)

Riṣhi: *Shraddhā Kāmāyanī*

[This sūkta is dedicated to the Goddess *Shraddhā*, the only one of its kind in RV. *Shraddhā* is usually translated as faith, but it is inappropriate. Obviously, faith is quite different from the ordinary belief. But as KS states, *shraddhā* is a power of truth, *satyam*. *shraddhā* in spiritual life corresponds to the 'faith' in ordinary life. In spiritual life, one must have this *shrat* or *shraddhā* in the

² इमं यज्ञमिदं वचो जुजुषाण उपागंहि (1), मर्तासस्त्वा समिधान (2), हवामहे मृळीकाय हवामहे (3)

³ त्वामुं (1), जातवैदसं विश्ववारं (2), गृणे धिया (3), अग्रे देवां आ वह नः (4), प्रियव्रतान् मृळीकाय प्रियव्रतान् (5)

⁴ अग्निर्देवो देवानामभवत् पुरोहितो (1), अग्निं मनुष्या ऋषयः समीधिरे (2), अग्निं महो धनसातौ (3), अहं हुवे (4), मृळीकं धनसातये (5)

⁵ अग्निरत्रिं भरद्वाजं गविष्ठिरं प्रावन् (1), नः कण्वं त्रसदस्युमाहुवे (2), अग्निं वसिष्ठो हवते पुरोहितो (3), मृळीकाय पुरोहितः (4)

existence of the gods and the efficacy of their actions just as in ordinary life, one has a firm faith in the existence of oneself.

In RV, both *shrāt* and *shraddhā* are same. *shrāt* occurs 8 times whereas *shraddhā* with its *vibhakti* variants occurs 20 times.

The mantrās such as (1.55.5) state that this *shraddhā* in the gods develops in many of us only after an experience, often intense, of the action of god or the presence of god. (1.104.7) states, 'Now I know of our *shraddhā* in your power'. (2.12.5) states that Indra upholds the *shraddhā* in every human being.

In later times, '*shraddhā*' replaced completely '*shrāt*'.]

10.151.1: Agni kindled by Shraddhā

10.151.2: Persons dear to you

10.151.3: Faith in you

10.151.4: Gods worship you

10.151.5: Invigorate us now in all our acts

[Metre: Anuṣṭup (8, 4)]

10.151.1: By Shraddhā, Agni is kindled (1). By Shraddhā, (the Gods) are called (*hūyate*) for accepting (the offerings) (2).

We glorify with our words (4),

Shraddhā on the head of Bhaga, the enjoyer (3).¹

[*bhagam*: Bhaga, the enjoyer, (5.16.2)

mūrdhānam: head, (4.2.6) & others

Bhaga: see the essay 13 in 'The Basics of RV']

10.151.2: O Shraddhā, the person (*yajamāna*) who has given (riches) is dear to you (1). O Shraddhā, the person who desires to give is also dear to you (2). Grant me that which is asked (4), (namely) the enjoyment dear to the performers of *yajña* (3).²

[*uditam*: that which is asked, (*uktam*, S), occurs only in (151.2, 151.3)]

priyam: dear; beloved, (10.7.7, 4.5.4) etc.]

¹ श्रद्धयाग्निः समिध्यते (1), श्रद्धया हूयते हविः (2)

श्रद्धां भगस्य मूर्धनि (3), वचसा वैदयामसि (4)

² प्रियं श्रद्धे ददतः (1), प्रियं श्रद्धे दिदांसतः (2),

प्रियं भोजेषु यज्वंसु (3), इदं मं उदितं कृधि (4)

10.151.3: Just as the gods had their great faith (*shraddhā*) (in their fight) against the fierce (*ugra*) and mighty (demons) (1), (may we have the faith) that you will give which is asked (3), namely the enjoyments to us, the performers of yajña (2).³

[*uditam*: occurs both in verse 2 and 3. S gives two different meanings.]

10.151.4: The gods and the yajamāna protected by Vāyu worship Shraddhā (1). With the aspirations of the heart (they) worship Shraddhā (2). By Shraddhā, one obtains the riches (or felicities) (3).⁴

10.151.5: We invoke Shraddhā in the morn (1). We invoke Shraddhā round about (*pari*) the mid-day (2). We invoke Shraddhā at the setting of the Sun (3). O Shraddhā, invigorate us with faith (*shrat*) now (4).⁵

[*dhāpaya*: invigorate, 5.47.4]

³ यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे (1),
एवं भोजेषु यज्वस्वस्माकम् (2), उदितं कृधि (3)

⁴ श्रद्धां देवा यजमाना वायुगोपा उपासते (1),
श्रद्धां हृदय्ययाकूत्या (2), श्रद्धया बिन्दते वसु (3)

⁵ श्रद्धां प्रातर्हवामहे (1), श्रद्धां मध्यंदिनं परि (2),
श्रद्धां सूर्यस्य निमुचि (3), श्रद्धे श्रद्धापयेह नः (4)

Anuvāka 12: Sūktās (152-191)

152: Indra

Riṣhi: Shāsa Bhāradvāja

10.152.1: Your friend is never overpowered

10.152.2: He grants freedom from fear

10.152.3: Destroy the wrath of the demons

10.152.4: Send the demons to the darkness deep down

10.152.5: Give us the supreme safety and happiness

[Metre: Anuṣṭup (8, 4)]

10.152.1: You are great in your reign (1). You are the destroyer of foes and you are wonderful (2). Your friend is never killed (3), overpowered (4).¹

[Line 1: (alt.): you are great in your teachings.

shāsat: your reign, (1.51.8, 3.7.5); *shāsam*: teachings, (1.68.5)]

10.152.2: May the mighty (showerer) Indra come in our front (3). He grants freedom from fear and is a drinker of Soma (4). He grants well-being and he is the master of all creatures (1). He is the killer of Vṛtra, warrior and conqueror (of foes) (2).²

10.152.3: Destroy the *rākṣhasa* (demons) and the warring foes (1). Break the jaws of Vṛtra (2). O Indra, killer of Vṛtra (4), destroy (*vī*) the wrath (3), of the unfriendly (foes) trying to enslave us (5).³

10.152.4: O Indra, destroy the foes who hurt us (1). Make the foes (in the battles against us) to fall down (2). Send them to the darkness (or ignorance) deep below (4), those who want to conquer us (3).⁴

¹ शास इत्था म॒हो॑ अ॒सि (1), अ॒मि॒त्र॒खा॒दो अ॒द्भु॒तः (2),

न य॒स्य॑ ह॒न्य॒ते स॒खा (3), न जी॒य॒ते क॒दा च॒न (4)

² स्व॒स्ति॒दा वि॒श॒स्प॒तिः (1), वृ॒त्र॒हा वि॒मृ॒धो व॒शी (2),

वृ॒षेन्द्रः॑ पु॒र ए॒तु नः॑ (3), सोम॒पा अ॒भयं॑ करः (4)

³ वि र॒क्षो वि मृ॒धो जहि॑ (1), वि वृ॒त्रस्य॑ ह॒नू रुज॑ (2),

वि म॒न्युमि॒न्द्र वृ॒त्रह॑न् (3), अ॒मि॒त्र॒स्याभि॒दास॑न्तः (4)

⁴ वि न॑ इन्द्र॒ मृ॒धो जहि॑ (1), नी॒चा य॑च्छ पृ॒तन्य॑तः (2),

यो अ॒स्मो॑ अ॒भि॒दास॑ति (3), अ॒ध॒रं ग॒मया॑ तमः (4)

[*mṛdha*: hurters, (10.180.2)]

10.152.5: Confuse the minds of our foes (1), confuse the weapon of our foes who want to smite us (2). Give us the supreme safety (and happiness) from the wrath of the foe (3). Ward off the stroke (*vadham*) of the foe (4).⁵

[*yachchha*: give, (7.16.8, 6.15.3);]

153: The ojas of Indra

Riṣhi: Indramātara Devajāmaya

10.153.1: Obtain perfect hero-might

10.153.2: Shower on us the felicities

10.153.3: You uphold the heaven

10.153.4: Vajra sharpened by your ojas-energy

10.153.5: You pervade all the worlds

[Metre: Gāyatrī (8, 3)]

10.153.1: Performing the dynamic actions (1), Indra is worshipped at birth (2). They obtain perfect hero-might (3).¹

[*apasyuvaḥ*: active or causer of action, (1.79.1)

īṅkḥayanti: move, (1.19.7), (to move the mountains)]

10.153.2: O Indra, you were born with strength, force and *ojas* (1). O showerer, you shower on us the felicities (2).²

[*adhijāta*: born]

10.153.3: O Indra, the killer of Vṛtra (1), you have made wide the midworld (2). With your ojas-energy, you have upheld the heaven in the space above (*ut*) (3).³

[*vi*: made wide, (4.12.3)]

⁵ अपैन्द्र द्विषतो मनो (1), अप जिज्यासतो वधम् (2),

वि मन्योः शर्म यच्छ (3), वरीयो यवया वधम् (4)

¹ ईङ्घ्रयन्तीरपस्युव (1), इन्द्रं जातमुपासते (2), भेजानासः सुवीर्यम् (3)

² त्वमिन्द्र बलादधि सहसो जात ओजसः (1), त्वं वृषन् वृषेदसि (2)

³ त्वमिन्द्रासि वृत्रहा (1), व्यन्तरिक्षमतिरः (2), उद् यामस्तम्ना ओजसा (3)

10.153.4: O Indra, in your hands, you bear the beloved and luminous (*arkam*) (1), the Vajra, sharpened by your ojas-energy (2).⁴

10.153.5: O Indra, you overpower (1), with your *ojas* all things that are born (2). You pervade all the worlds (3).⁵

154: Ancient Fathers (Pitarah)

Riṣhi: Vaivasvatī Yamī

[RV (10.154), a hymn of 5 mantrās, gives an excellent description of the ancient fathers (*pitarah*). The traditional index *anukramaṇi* classifies it under the heading '*bhāva-vṛttam*', i.e., the thoughts on the becoming. The hymn has a common refrain in which it exhorts each person to lead a life which will enable him to join these fathers. Tapas (austerity or askesis) is a dominant characteristic of these fathers. Veda never makes a hard division between the so-called worldly life and a spiritual life. These fathers include persons who gave their lives while fighting battles and also those who have given gifts with discrimination (*daśhiṇā*) in thousands. Some of them have focussed solely on the One.

Yama, appearing in verses 4 and 5, refers to the person who is leading a controlled life. It does not refer to the deity Yama of that name. The word *pitṛ* is explicitly mentioned in verse 4.

The refrain in all the five mantrās 'May you, (the controlled one, *yama*) go to the ancient fathers'.

Note some of these fathers, such as Angirasa have attained the status of gods. The verse 5 declares that the 'fathers protect the Sun'.

Obviously only a very small number of persons attain this state after their death. Persons can attain this state after death only if they have achieved a similar status during their life on earth.]

10.154.1: Dedicated to mental clarity and Soma

10.154.2: Tapasvins

10.154.3: Warriors

10.154.4: Those who promote the truth (*ṛta*)

10.154.5: Ancient fathers protect the Sun

[Metre: Anuṣṭup (8, 4)]

⁴ त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः (1), वज्रं शिशान् ओजसा (2)

⁵ त्वमिन्द्राभिभूरसि (1), विश्वा जातन्योजसा (2), स विश्वा भुव आभवः (3)

[The first 3 mantrās have the same refrain in line 4 which is placed at the top of the translation. The other two have similar refrain. (10.15) also deals with the *pitarah*.]

10.154.1: May you go to them (the ancient fathers) (4), who focus on the One, and to whom the Soma flows (1), those who meditate on the mental clarity (2), and to whom rushes the honey (of delights) (3).¹

[*ekebhyaḥ*: those who focus on the Supreme, the One; Lines 1, 2, 3 refers to different groups among the fathers. Line 2 refers to those who have focussed on cultivating the mental clarity while on earth. Line 3 refers to those who have understood the doctrine of honey (*madhu vidyā*) RV (1.90.6-8).]

10.154.2: May you go to them (the ancient fathers) (4), to those who are invincible in tapas (1), to those who have gone to the World of Sun (*sva*) by tapas (2), to those who have done great tapas (3).²

10.154.3: May you go to them (the ancient fathers) (4), to those who have fought in battles (1), to those heroes who have cast away their lives (2), to those who have made gifts with discrimination in thousands (3).³

10.154.4: O controlled one (*yama*), may you go to them (ancient fathers) (4), to those who have practiced the truth-in-movement (*ṛta*) (1), those who have furthered the *ṛta* (2), and those fathers who are dedicated to *tapas* (3).⁴

¹ सोम॒ एकै॒भ्यः पव॑ते (1), घृ॒तमे॒क उपा॑सते (2),

ये॒म्यो मधु॑ प्र॒धाव॑न्ति (3), ताँश्चि॒त् ए॒वापि॑ गच्छ॒तात् (4)

² तप॑सा ये अ॒नाधृ॑ष्याः (1), तप॑सा ये स्वर्य॑युः (2),

तपो॑ ये चक्रि॑रे म॒हः (3), ताँश्चि॒दे॒वापि॑ गच्छ॒तात् (4)

³ ये यु॒ध्यन्ते॑ प्र॒धने॑षु (1), शूरा॑सो ये त॒नूत्य॑जः (2),

ये वा॑ स॒हस्र॑दक्षि॒णाः (3), ताँश्चि॒दे॒वापि॑ गच्छ॒तात् (4)

⁴ ये चि॒त् पूर्वं॑ ऋत॒साप॑ (1), ऋता॑वान् ऋता॒वृधः॑ (2),

पि॒तृन् तप॑स्वतो (3), यम॑ ताँश्चि॒दे॒वापि॑ गच्छ॒तात् (4)

10.154.5: O controlled one, may you go to them who are born of tapas (4), to those seers (*kavi*) who lead the thousands (1), to those (fathers) who protect the Sun (2), to the rīṣhis of great tapas (3).⁵

[When the knowledge-rays of Sun are concealed by the hostiles like Vṛtra, the ancient Fathers help Indra in smiting the demons. Hence Pitṛs are said to protect the Sun.

sahasra nīthaḥ: leaders of thousands; rīṣhis are called as world-makers (*bhūtakṛt*) in AV (12.1.39).]

155: Lakṣmi and Alakṣmi

Rīṣhi: Shirimbīṭha Bhāradvāja

[In the *anukramaṇi*, this sūkta is titled as '*alakṣmī ghna*' i.e., the destruction of the power Alakṣmi. This power is opposed to the Goddess Lakṣmi, the goddess of beauty and harmony. To understand the evil power Alakṣmi, we also should understand the deity Lakṣmi.

Both Lakṣmi and Alakṣmi are described in some detail in the well-known 'Shrī Sūkta' which is in the Khila-part of RV. This means that this sūkta belongs to a recension of Rig Veda which is only available in parts. Khila sūkta is one which is not in the 'Shākala Samhita' available currently, but belongs to another RV recension.

The complete text in Devanāgarī, transliteration, translation and commentary of the Shri Sūkta is available in the SAKSI book, 'Veda Mantrās and Sūktās popularly used in worship', pp 48-61. It has 15 mantrās. The words Lakṣmi and Alakṣmi occurs 8 times in these 15 mantrās and the relevant mantrās give an excellent description of the two powers.

Lakṣmi: Often she is represented as the goddess of riches, represented in icons as a goddess from whose hands flow the golden coins.

At a deeper level she is the great Goddess of beauty (*saundarya*) and harmony (*samarasa*), not only at a material level, but also in all

⁵ सहस्रंणीथाः कवयो (1), ये गौपायन्ति सूर्यम् (2),

ऋषीन् तपस्वतो (3), यम तपोजाँ अपि गच्छतात् (4)

our actions and thoughts and our interactions with others, both in words and in behavior. Sri Aurobindo's book, 'The Mother', gives a vivid description of this Mother called as Mahālakṣmi. KS gives an excellent poetic rendering of the same in his '*matṛ-tattva prakāsha*'. Lakṣmi occurs in RV (10.71.2), who is said to confer the happy-good (*bhadra*) and said to be hidden in speech, '*bhadrāiṣhām lakṣmīr nihitāt adhi vāchi*'.

Alakṣmi: This goddess represents the forces of hunger, want, ugliness which oppose the force of Lakṣmi. It is said that she manifested in the universe earlier to Lakṣmi. In the legend of the churning of the ocean, first comes Alakṣmi and later is the manifestation of Lakṣmi. Note Rig Veda mentions that the cosmic powers of ignorance and darkness manifested first.]

10.155.1: Wicked speech and non-giving

10.155.2: Destroyer of child in the womb

10.155.3: Seize the boat and go away

10.155.4: Discordant sounds

10.155.5: Stolen Ray-cows recovered

[Metre: Anuṣṭup (8, 4)]

10.155.1: One opposed to giving (with no generosity), one with wicked-speech, one who is ugly or conducts herself in an ugly way (1), go (far away) to the mountains (devoid of people), O one who is always crying (2). We drive you away (4), with the purities of (the sage) Shirimbīṭha (son of Bhāradvāja) (3).¹

[There is a great deal of discussion regarding the relation of this mantra to the deity of famous Tirupati hills. For details, see the book in Kannada, 'Tirupati Timmappa', by Professor S.K. Ramachandra Rao, Chap. 1, p. 12-13, Pub: Abhijñāna, pg. 560, Revised edition, 2006.

nanāva: to cry, (1.79.2)

sadānve: occurs only once; meaning uncertain

shirimbiṭha: one who is the support (*pīṭha*) to the goddess Lakṣmi (shri); also the name of the sage;

vikaṭa: that which burns all sins.]

¹ अरायि काणे विकटे (1), गिरिं गच्छ सदान्वे (2),
शिरिम्बिठस्य सत्त्वभिः (3), तेभिर्द्धा चातयामसि (4)

10.155.2: May she (*alakṣhmī*) be hidden away from this world and hidden away from the other world (1). She is the destroyer of the child in the womb (2). O Brahmanaspati with sharp horns, drive away the goddess of food-shortages (*arāyyam*) and come here (3).²
[*chatamtam*: hiding, (1.65.1, 10.46.2)]

10.155.3: O Goddess who is hard to be destroyed, seize that (boat) (2), and go to the shore beyond (3). The boat floats to the shore of the sea which is far off (*adaḥ*) and is not made by (or remote from) human beings (1).³

[Line 3: S states, 'O evil-goddess, go away to the far-off island of Brahmanaspati, the source of all mantrās and gods.

dāru: wood, boat since it is made of wood;]

10.155.4: O powers which harm and which utter discordant sounds (2), when you depart swiftly (1), all the enemies of Indra are also slain (3), disappearing like bubbles (4).⁴

[(1.29.4-7) also refer to these evil forces which make discordant speech and cause pandemonium and harm. Recall '*mṛdha-vāchaḥ*' (10.23.5), those who have speech that destroys. This word occurs in 6 mantrās.]

10.155.5: The stolen ray-cows (knowledge) have been recovered (*pari aneṣhata*) (1). The god Agni has been established everywhere (2). The inspired knowledge (*shravaḥ*) of the gods is being poured (3). Now who can overcome these persons (sages and human beings friendly to gods) (4)?⁵

[*akrata*: have poured (10.1.3); made, (5.21.3) etc]

² च॒त्तो इ॒तश्च॒त्तामु॒तः (1), सर्वा॑ भ्रू॒णान्या॒रुषी॑ (2),

अ॒राय्यं॑ ब्र॒ह्मण॑स्पते॒ तीक्ष्ण॑शृ॒ङ्गोद॑षन्नि॒हि (3)

³ अ॒दो यद्वा॒रु॒ ष्व॒व॒ते॒ सिन्धो॑ः पा॒रे अ॒पू॒रुष॑म् (1),

तदा॑ र॒भस्व॑ दु॒र्हणो॑ (2), तेन॑ गच्छ॒ पर॑स्तर॒म् (3)

⁴ यद्ध॑ प्रा॒चीर॑ज॒गन्त॑ (1), उ॒रौ मण्डू॑रधा॒णिकीः॑ (2),

ह॒ता इन्द्र॑स्य॒ शत्र॑वः॒ सर्वे॑ (3), बु॒द्धु॒दया॑शवः (4)

⁵ प॒री॒मे गा॒र्मने॑ष॒त॒ (1), प॒र्य॒ग्नि॒र्मह॑ष॒त॒ (2),

दे॒वेष्वा॑क्र॒त॒ श्रवः॑ (3), क॒ इ॒माँ आ॑ द॒ध॒र्ष॒ति॒ (4)

156: Agni

Riṣhi: Ketuḥ Āgneyaḥ

10.156.1: Our thoughts speed Agni to us

10.156.2: Army to recover Ray-cows

10.156.3: Turn Paṇi away from us

10.156.4: Ageless traveller-star

10.156.5: You are ray of intuition in creatures

[Metre: Gāyatrī (8, 3)]

10.156.1: May our thoughts speed Agni on his way (1), like a swift galloper in the battles (2). By him may we conquer every kind of wealth (3).¹

10.156.2: The army by which we may make the Ray-Cows ours (1), under your guard, O Agni (2), that army send to us for the getting of riches (3).²

[Line 3: (alt.): speed for us that army]

10.156.3: Bring to us, O Agni, a stable wealth (1), of the Ray-Cows and the horses of power (2). Reveal heaven (3); turn away from us Paṇi (the evil Trafficker) (4).³

10.156.4: Raise the Sun in heaven (2), by the ageless traveler-star, O Agni (1), upholding the Light for all persons (3).⁴

[a *sūryam rohaya divi*: also in (1.7.3) and others]

10.156.5: O Agni, you are the ray of intuition in creatures (1), most dear, most glorious, seated in the centre (2). Awake, founding his expansion who lauds you (3).⁵

¹ अ॒ग्निं हि॒न्वन्तु नो॒ धियः॒ (1), स॒प्ति॒मा॒शु॒भि॒र्वा॒जि॒षु॒ (2),

तेन॑ जेष्म॒ धन॑धनम् (3)

² य॒या गा आ॒करा॑महे॒ सेन॑य (1), अ॒ग्रे तवो॑त्या (2),

तां नो॑ हि॒न्व म॒घत्त॑ये (3)

³ आ॒ग्ने स्था॒रं र॒यिं भ॑र पृथुं (1), गोम॑न्तम॒श्विन॑म् (2),

अ॒ङ्घ्रि खं व॑र्त॒या प॒णिम् (3)

⁴ अ॒ग्रे नक्ष॑त्रम॒जर॑म् (1), आ॒सूर्यं॑ रो॒हयो दि॒वि (2), दध॑ज्ज्योति॒र्जनै॑भ्यः (3)

⁵ अ॒ग्ने के॒तुर्वि॒शाम॑सि (1), प्रेष्टः॑ श्रेष्ठ॒ उप॑स्थ॒सत् (2),

बोधा॑ स्तो॒त्रे वयो॑ दध॑त् (3)

157: All-gods

Riṣhis: Bhuvana Āptya, Sādhana Bhauvana

10.157.1: Become aware of all the worlds

10.157.2: Protect yajña

10.157.3: Protect our bodies

10.157.4: The Supreme Being protects the gods

10.157.5: The impulses of self-law

[Metre: Dvipadā Triṣṭup (11, 4)]

10.157.1: May we become aware of all the worlds (1).

May Indra and the all-gods help us (2).¹

[Line 1: (alternate): May all the worlds grant us happiness (*kam*).]

10.157.2: May Indra along with Ādityās make perfect (2),
our yajña, our bodies and our successors (1).²

10.157.3: May Indra along with Ādityās and the hosts of Maruts (1),
be the protectors of our bodies (2).³

10.157.4: When the gods returned after killing the mighty (demon)
foes (1), the divine protected the godheads (2).⁴

[It is the Supreme Divine (*deva*) which protects these powers of
deities even though the deities defeated the demons.

devam: divine, (5.14.2, 7.16.2) etc.,

devatva: godheads, (1.68.2, 1.69.3)]

10.157.5: When the energies (*shachībhir*) were brought forward
fronting all things with the luminous lauds (1), the impulses of the
self-laws (of the gods) were seen all around (2).⁵

[The name of the metre is that given by experts, Satavalekar the
editors of VSM edition. The first mantra has only 18 syllables. How
does it become Triṣṭup? Sātavalekar has his doubts and so he
relables the five mantrās into 3 as an alternative. It gives us a good
indication of the state of ignorance in the area of metres.]

¹ इमा नु कं भुवना सीषधाम (1), इन्द्रश्च विश्वे च देवाः (2)

² यज्ञं च नस्तन्वं च प्रजां च (1), आदित्यैरिन्द्रः सह चीकृपाति (2)

³ आदित्यैरिन्द्रः सर्गणो मरुद्भिः (1), अस्माकं भूत्वविता तनूनाम् (2)

⁴ हत्वाय देवा असुरान् यदायन् (1), देवा देवत्वमभिरक्षमाणाः (4)

⁵ प्रत्यञ्चमर्कमनयञ्छचीभिः (1), आदित् स्वधामिषिरां पर्यपश्यन् (2)

158: Sun and Sight

Riṣhi: Chakṣhu Sauryaḥ

10.158.1: Sūrya, Vāta and Agni

10.158.2: Power of hundred yajñās

10.158.3: Grant us the vision

10.158.4: Establish eyes to have the divine vision

10.158.5: Divine in their vision

[Metre: 1, 3-5, Gāyatrī (8, 3); 2, Svarāt]

10.158.1: May Sūrya protect us in heaven (1). May Vāta (Vāyu) protect us (from the foes) in the midworld (2). May Agni protect us from the foes on earth (3).¹

10.158.2: Take pleasure in us, O Savitṛ, with your intense passion (*hara*) (1), which has the power of a hundred (numerous) rites (*savān*) (2). Protect us from the falling luminous bolts of foes (3).²

[*joṣha*: take pleasure in us, (5.3.10);

arhataḥ: those who have the power, (5.7.2); *hara*: intense passion or flame of wrath, same as *manyu*; (5.7.10), (10.34.14) etc.]

10.158.3: May the God Savitṛ grant us the vision (1). May Parvata grant us the vision (2). May the goddess Dhātri grant us the vision (3).³

10.158.4: Establish in us the eyes so that we may have the divine vision (1). Establish in us the eyes by which our luminous inner bodies (are visible) (2), so that we can see everything completely in this world (3).⁴

[Recall that in Bhagavad Gīta Sri Kriṣṇa has to give special eyes to Arjuna to make him see the Vishvarūpa Darshana.

khyā: to show, (1.4.3), (1.81.9), *idam*: this (world)]

¹ सूर्यो नो दिवस्पातु (1), वातो अन्तरिक्षात् (2), अग्निर्नः पार्थिवेभ्यः (3)

² जोषां सवितर्यस्य ते हरः (1), शतं सबौ अर्हति (2),

पाहि नो द्युतः पतन्त्याः (3)

³ चक्षुर्नो देवः सविता (1), चक्षुर्न उत पर्वतः (2), चक्षुर्धाता दधातु नः (3)

⁴ चक्षुर्नो धेहि चक्षुषे (1), चक्षुर्विख्यै तनूभ्यः (2), सं चेदं वि च पश्येम (3)

10.158.5: O Sūrya of perfect vision, may we see you directly in our front (1). May we see all persons, divine in vision (2).⁵

[*nṛchakṣhasa*: divine in vision (8.19.17)

susamdṛśham: of perfect vision, (7.10.3, 7.9.4)]

159: Shachī or Shakti

Riṣhi: Shachī Paulomī

10.159.1: Have obtained the Puruṣha

10.159.2: I am the intense voice and silence

10.159.3: My daughter is empress

10.159.4: Indra is apt for work and is full of light

10.159.5: One without rival

10.159.6: I am all-pervading

[Metre: Anuṣṭup (8, 4)]

[Recall the discussion on the so-called rival wives given in (10.145)]

[*shachī*: shakti, it is usually associated with the epithet *sumati* (Right thinking) (1.17.4). Her husband or master is the Supreme Person, Puruṣha.]

10.159.1: The Sun has risen above (*ut*) (1). The enjoyment in me has risen up (2). I have obtained (*vidvala*) my Puruṣha (3), overpowering (*asākṣhi*) all the hostile rivals within (4).¹

10.159.2: I am the intuition. I am the head or highest (1). I am the intense voice and silence (2). I follow (*anu*) the will of the Lord (3), and serve him, overcoming the hostile rival foes (4).²

[*upācharet*: come near; serve;

vivāchanī: the voice and silence (10.23.5)]

10.159.3: My sons are the killers of the demonic foes (1). My daughter is the empress (*virāt*) (2). I am victorious (3). My call (*shloka*) is precious to my lord (4).³

⁵ सुसंद्दृशं त्वा वयं प्रति पश्येम सूर्यं (1), वि पश्येम नृचक्षसः (2)

¹ उदसौ सूर्यो अगात् (1), उदयं मामको भगः (2),

अहं तद्विद्वला पतिम् (3), अभ्यसाक्षि विषासहिः (4)

² अहं केतुरहं मूर्धा (1), अहमुग्रा विवाचनी (2),

ममेदनु क्रतुं पतिः (3), सेहानाया उपाचरेत् (4)

³ मम पुत्राः शत्रुहणो (1), अथो मे दुहिता विराट् (2),

उताहर्मस्मि संजया (3), पत्यौ मे श्लोक उत्तमः (4)

[*śloka*: call (10.12.5) (fame, S); fame is a purely human quality inappropriate to the gods.

virāt: empress]

10.159.4: Indra, who is apt for work, has become full of light and Supreme by the offerings (1). O Gods, by my movements (or height), I have overpowered the rival (demonic) powers (2).⁴

[The rival powers are those mentioned in RV (10.145). They are not the ordinary rival wives.

akramīt: moves, (4.5.3); *akra*: moving, (3.1.12)

dyumni: full of light, (8.103.9); *kṛtvyaḥ*: apt for work, (6.2.8)]

10.159.5: (I am) one without rivals, and killer of the (demonic) rivals (1). (I am) victorious, and I overcome the foes (2). I tear the lustre of the other rivals (3), like the achievements of those who cannot stand firm (4).⁵

[*vṛka*: to tear]

10.159.6: I am all-conquering (1), and have overcome all the (demonic) rivals (2). I am the queen of the hero (Indra) and of the people (3).⁶

[Line 2: (alt.): 'I rule this hero and the people (2)'. Here 'hero' means the human being]

160: Indra

Riṣhi: Pūraṇa Vaishvāmītra

10.160.1: May no force delay your coming to us

10.160.2: You know everything

10.160.3: No knowledge given to demonic hostiles

10.160.4: Devotee is free of grief

10.160.5: We seek to possess you with right thinking

[Metre: Triṣṭup (11, 4)]

⁴ येनेन्द्रो हविषा कृत्यभबद् द्युयुत्तमः (1),

इदं तदक्रि देवा असपत्ना किलाभुवम् (2)

⁵ असपत्ना सपत्नघ्नी (1), जयन्त्यभिभूवरी (2),

आवृक्षमन्यासां वर्चो (3), राधो अस्थैयसामिव (4)

⁶ समजैषमिमा अहं (1), सपत्नीरभिभूवरी (2),

यथाहमस्य वीरस्य विराजानि जनस्य च (3)

10.160.1: O Indra, drink the Soma which is intense and causes the growth (*vayasa*) (1). Unyoke the horses from the swift car (2). O Indra, may no other force delay you from (your) coming to the yajamāna (3). The Soma-delight here is readied for you (4).¹

[Line 3: Let no other worshipper detain you (S). Why impute a narrow idea to Indra? Indra can be in several places simultaneously. *rīramat*: to delay (5.53.7), (10.92.8); *pāhi*: drink (S); *abhivayasa*: causes growth (occurs only once); *vayaḥ*: growth, (1.66.2), (1.71.7) etc.,]

10.160.2: O Indra, this Soma-delight is readied for you (1), the Soma to be prepared (in future) is also for you (2). The strengthening chants are calling for you (3). You know everything (5), and take pleasure in the Soma-yajña now (4). May you drink the Soma here (6).²

[*shvātrāsaḥ*: strengtheners, (10.46.7)

shvātreṇa: quick churning, (1.31.4)]

10.160.3: For him, a devotee of gods, who presses the Soma with all his heart (2), and (offers) the Soma with an aspiring mind (1), Indra does not allow his knowledge (Ray-cows) to be given to the hostile forces (*parā*) (for destruction) (3). He makes him well-known and beautiful (4).³

[Line 3: Indra does not want the knowledge of his devotee to be destroyed.]

10.160.4: When a person, rich in the treasure of felicities, prepares and offers the Soma (2), he becomes very clear (about the greatness of the gods) (1). Maghavan establishes him in a condition always free of grief (3). Unsolicited, he kills the haters of the mantra (4).⁴

¹ तीव्रस्याभिर्वयसो अस्य पाहि (1), सर्वरथा वि हरी इह मुञ्च (2),

इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन् (3), तुभ्यमिमे सुतासः (4)

² तुभ्यं सुताः (1), तुभ्यमु सोत्वासः (2), त्वां गिरः श्वात्र्या आ ह्वयन्ति (3),

इन्द्रेदमद्य सर्वनं जुषाणो (4), विश्वस्य विद्राँ (5), इह पाहि सोमम् (6)

³ य उंशता मनसा सोममस्मै (1), सर्वहृदा देवकामः सुनोति (2),

न गा इन्द्रस्तस्य परां ददाति (3), प्रशस्तमिच्छारुमस्मै कृणोति (4)

⁴ अनुस्पष्टो भवत्येषो अस्य (1), यो अस्मै रेवान् न सुनोति सोमम् (2),

निररन्तौ मघवा तं दधाति (3), ब्रह्मद्विषो हन्त्यनानुदिष्टः (4)

[*revāḥ*: rich in treasure, (7.1.23); *aratnau*: grief (since 'ratna' is bliss), hands (S); occurs only once.

niraratnau: free of grief; *spaṣṭha*: (become) clear; *anu*: repeatedly]

10.160.5: We pray to you to come near us (2), we who desire life-energy, knowledge (ray-cows) and plenitude (1). We seek to possess you, ever new, with our right thinking (3). O Indra, we call you for the grant of bliss (4).⁵

[*ā bhūṣhati*: seek to possess (10.11.7)]

161: Cure for disease

Riṣhi: Yakṣhmaṇāshana Prājāpatya

10.161.1: Two types of diseases

10.161.2: One on the verge of death

10.161.3: Lives for a hundred years

10.161.4: Gods give us back this person

10.161.5: Established your whole life

[Metre: 1-4, Triṣṭup (11, 4); 5, Anuṣṭup (8, 4)]

[Recall that (10.97) and (10.137) deal with healing. See also (10.163) and (10.186).]

10.161.1: By means of the offering (of my mantrās and thoughts), I set you free with healthy and happy (*kam*) longevity (1), from the undeveloped disease of consumption (*yakṣhma*) or from the royal consumption (i.e., the disease in the advanced state) (2). If the seizing force of disease has already seized the person (3), may Indra and Agni make him free (4).¹

[Now *yakṣhma* is known as tuberculosis.

undeveloped disease: disease in its early stages is not easily diagnosed]

⁵ अश्वायन्तो गव्यन्तो वाजयन्तो (1), हवामहे त्वोपगन्तुवा उ (2), आभूषन्तस्ते सुमतौ नवायां (3), वयमिन्द्र त्वा शुनं हुवेम (4)

¹ मुञ्चामि त्वा हविषा जीवनाय कम् (1), अज्ञातयक्ष्मादुत राजयक्ष्मात् (2), ग्राहिर्जग्राह यदि वैतदेनं (3), तस्या इन्द्राग्नी प्र मुमुक्तमेनम् (4)

10.161.2: If he be of wasted life (1), or already dead (2), or on the verge of death (3), I bring him back from the laps of the Nirṛiti, the power of misfortune (4). I have made him strong so that he may live for a hundred years (5).²

[*aspārṣham*: make him strong (S) (occurs only once)]

10.161.3: By the offerings I have rescued him (from the disease), so that he may have a hundred years of life (2), seeing for a hundred years, by the grace of Indra, who sees everywhere (lit, has thousand eyes) (1). May Indra lead him for a hundred years (3), beyond all calamities (4).³

[Line 1: 'Seeing a hundred years' means having all the senses in good condition. Living for a hundred years does not guarantee the good condition of senses.]

10.161.4: With your energies increased (1), live for a hundred years (seeing) a hundred autumns, for a hundred winters (2), and a hundred springs (3). May Indra, Agni, Savitṛ and Bṛhaspati (4), give this person back to us for a hundred years of life, and accept these offerings (5).⁴

10.161.5: I have rescued you, I have found you (living) (1), come back again, being young again (2).

I have established for you, your whole life (4), with all the limbs and all the senses (eyes) (healthy) (3).⁵

² यदि क्षितायुः (1), यदि वा परेतो (2), यदि मृत्योरन्तिकं नीत एव (3), तमा हरामि निर्ऋतेरुपस्थात् (4), अस्पर्षमेनं शतशारदाय (5)

³ सहस्राक्षेणं शतशारदेन (1), शतायुषा हविषाहोर्षमेनम् (2), शतं यथेमं शरदो नयातीन्द्रो (3), विश्वस्य दुरितस्य पारम् (4)

⁴ शतं जीव शरदो वर्धमानः (1), शतं हैमन्तान् (2), शतमुं वसन्तान् (3), शतमिन्द्राग्नी संविता बृहस्पतिः (4), शतायुषा हविषेम पुनर्दुः (5)

⁵ आहार्षं त्वाविदं त्वा (1), पुनरागाः पुनर्नव (2), सर्वाङ्गं सर्वं ते चक्षुः (3), सर्वमायुश्च तेऽविदम् (4)

162: Avoidance of miscarriage

Riṣhi: Rakṣhohā Brāhma

[In the anukramaṇi this sūkta is entitled as 'garbhasamsrāva prāyashchitta' i.e., what should be done for avoiding the miscarriage in the birth of baby.]

10.162.1: Evil power residing in your womb

10.162.2: Agni destroys the evil power

10.162.3: Different possibilities

10.162.4: Place of action of evil-spirit

10.162.5: Evil spirit may take friendly forms

10.162.6: Evil spirit beguiles you in sleep

[Metre: Anuṣṭup (8, 4)]

10.162.1: O lady with the disease of womb (3), an evil power is residing in your womb (4). By means of mantra (words of power) (and his own power), may Agni, who knows everything within (1), who is the destroyer of Rakṣhasās, oppose the evil-spirit (and drive it away (2)).¹

[*samvidāna*: knowing everything inwardly

durnāma: one with evil-power;

nāma is not a mere name, but power also]

10.162.2: O lady with the disease of womb (3), an evil power is residing in your womb (4). May Agni along with the word (1), destroy this flesh-eating evil (2).²

[Lines 1, 2 very similar to lines 3, 4 in verse 1.]

10.162.3: May he drive away and destroy the evil power (4), which wants to kill the baby in the womb in the early stages of pregnancy when it is not moving (1), to kill the baby in the later stages when it is moving (2), or to kill the baby just as it is born (3).³

¹ ब्रह्मणाग्निः संविदानो (1), रक्षोहा बाधतामितः (2),

अमीवा यस्ते गर्भं (3), दुर्णामा योनिमाशये (4)

² यस्ते गर्भममीवा (1), दुर्णामा योनिमाशये (2),

अग्निष्टं ब्रह्मणा सह (3), निष्क्रव्यादमनीनशत् (4)

³ यस्ते हन्ति पतयन्तं निषत्क्षुं (1), यः संरीसृपम् (2),

जातं यस्ते जिघांसति (3), तमितो नाशयामसि (4)

10.162.4: May he destroy (the evil spirit) (4), which acts in the place between the thighs (1), which separates the husband and wife (2), and which, entering the womb, devours the seed (3).⁴

10.162.5: May Agni destroy the evil spirit (3), which approaches, taking the form of brother or husband or lover (1), and which kills the baby to be born (2).⁵

10.162.6: May he destroy the evil spirit (3), which approaches you by beguiling you in sleep (or dream) or darkness (1), and seeks to destroy the baby to be born (2).⁶

163: Diseases in various organs

Riṣhi: Vivṛhā Kāshyapa

10.163.1: Banish disease from eyes

10.163.2: From arms etc.,

10.163.3: From kidneys etc.,

10.163.4: From loins etc.,

10.163.5: From bladder etc.,

10.163.6: From whole person

[Metre: Anuṣṭup (8, 4)]

[The list of the various parts of body given here is similar to that in TS (7.3.16)]

10.163.1: I banish diseases (*yakṣhamam*) from your eyes, from your nostrils, from your ears, from your chain (1), from your head, from your brain and from your tongue (2).¹

⁴ यस्त ऊरू विहरति (1), अन्तरा दंपती शयै (2),
योनिं यो अन्तररेळ्हि (3), तमितो नाशयामसि (4)

⁵ यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते (1),
प्रजां यस्ते जिघांसति (2), तमितो नाशयामसि (3)

⁶ यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते (1),

प्रजां यस्ते जिघांसति (2), तमितो नाशयामसि (3)

¹ अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि (1),

यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि बृहामि ते (2)

10.163.2: I banish diseases from your upper arms, from your shoulders and from your fore arms (2), from your neck, from your sinews, from your bones, from your joints (1).²

10.163.3: I banish your disease from your kidneys, from your liver, from your other fleshy parts (2), from your entrails, from your anus, from your abdomen and from your heart (1).³

10.163.4: I banish diseases from your buttocks, from your loins, from your private parts (2). from your thighs, from your knees, from your heels (and), from your toes (1).⁴

10.163.5: (I banish diseases) from your urethra, from your bladder, from your hair and from your nails (1). I banish disease from your whole person (2).⁵

10.163.6: (I banish diseases) from each limb, from each hair, from each joint where it is generated (1). I banish diseases from your whole person (2).⁶

164: Stopping of bad dreams

Riṣhi: Pracheta Āngirasa

10.164.1: Power of bad dreams

10.164.2: Men want to be yoked to bliss

10.164.3: The sins we have committed

10.164.4: Prayer to Indra

10.164.5: We have triumphed

[Metre: 1,2,4, Anuṣṭup (8, 4); 3, Triṣṭup (11, 4); 5, Paṅkti (8, 5)]

² ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनुक्यात् (1),

यक्ष्मं दोषण्यमसाभ्यां बाहुभ्यां वि वृहामि ते (2)

³ आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हृदयादधि (1),

यक्ष्मं मतस्त्राभ्यां यक्रः प्लाशिभ्यो वि वृहामि ते (2)

⁴ ऊरुभ्यां ते अष्टीवद्भ्यां पार्णिभ्यां प्रपदाभ्याम् (1),

यक्ष्मं श्रोणिभ्यां भासदाद्भंससो वि वृहामि ते (2)

⁵ मेहनाद्वनंकरेणालोमभ्यस्ते नखेभ्यः (1),

यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते (2)

⁶ अङ्गादङ्गालोमोलोमो जातं पर्वाणिपर्वणि (1),

यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते (2)

[The sūkta is said to stop the appearance of bad dreams. The sage knew that dreams are activities of the mind when it is not completely at rest, even though the person may be sleeping.]

10.164.1: O Lord of the (power of bad) dreams, go away from here (1), go to a different place; (from there) go to a far-off place (2). Look at Nirṛti who is far-off (3). The mind of a living person is manifold (4).¹

10.164.2: Men seek the things so that they may be happy (1). They want to be yoked to happy-good and discernment (*dakṣhiṇam*) (2). I desire the blissful sight of Sun (*vaivasvat*) (3), so that the mind of a living person is properly directed even though it is manifold (4).²

[*bhadra*: that which is both happy and good;

vara: things desired, supreme;

vaivasvat: son of Vivasvān, Sun.]

10.164.3: Whatever (sin) we commit (*uparima*) by talking to others, by speaking against others (*niḥshasā*), and by speaking ill about others (*abhishasā*) (1), whether in the waking state or in the dream state (2), may Agni take away these evil acts of abhorrence, far (*are*) from us (3).³

[*apa dadhātu āre*: take away far,

ajushṭāḥ: those acts abhorred, (7.1.13)]

10.164.4: O Indra and Brahmanaspati (1), whenever we move in the realm of sin, (save us) (2). May the conscious thinkers, Angirasa seers (3), protect us from the sin born of hatred (*dviṣhatā*) (4).⁴

[Line 3: S regards *pracheta* as the name of a ṛishi]

¹ अपेहि मनसस्पते (1), अपं क्राम परश्चर (2),

परो निर्वृत्त्या आ चक्ष्व (3), बहुधा जीवतो मनः (4)

² भद्रं वै वरं वृणते (1), भद्रं युञ्जन्ति दक्षिणम् (2),

भद्रं वैवस्वते चक्षुः (3), बहुत्रा जीवतो मनः (4)

³ यदाशसां निःशसां भिशसौ पारिम जाग्रतो यत् स्वपन्तः (2),

अग्निर्विश्वान्यपं दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु (3)

⁴ यदिन्द्र ब्रह्मणस्पते (1), अभिद्रोहं चरामसि (2),

प्रचेता न आङ्गिरसो (3), द्विषतां पात्वंहसः (4)

10.164.5: We have triumphed today (from the effect of bad dreams); we have obtained all we want (*asanāma*) (1). May we become faultless (2). May our intention to perform sinful actions (3), (leave us) and enter the hostile powers (4).

May they enter those who are hostile to us (5).⁵

[*ṛchchhantu:* enter (10.87.15)]

In RV, *dviṣhaḥ* and *dveṣhaḥ* refer to the (non physical) hostile powers who intend to harm human beings. It is incorrect to translate these two words as 'hate'. S renders line 4, 'may they enter those whom we hate'. This is incorrect. RV does not indicate that sins can be transferred to other humans.]

165: Symbolism of pigeon (Kapota)

Riṣhi: Kapota Nairṛta

[To understand this hymn, we need to dwell on the symbolism of '*kapota*'. It occurs in (1.30.4) and KS discusses its symbolism. The pigeon (*kapota*) is a symbol of intense sexual activity as indicated in various references quoted by KS. Hence pigeon is called as a messenger of Nirṛti, the power associated with ordinary ideas, such as food, sex etc.

Thus a 'pigeon coming to yajña' means that a strong feeling of lust has been noticed by the yajamāna or the doer of inner yajña.

But the gods give the indication that it can be transformed into the auspicious power of love. So the seeker prays that the feeling of lust may leave and replaced by a feeling of happiness for all as indicated in verse 1.

The verse (7.104.22) indicates the use of the 6 animals as symbols of the six inner foes namely, 'delusion, anger, jealousy, lust, arrogance and greed' the corresponding animals/birds are: 'owl, wolf, dog, chakravāka, eagle and vulture'. The owl is mentioned in verse 4 in this hymn also.]

⁵ अजैष्माद्यासनाम् च (1), अभूमानागसो वयम् (2), जाग्रत्स्वप्नः संकल्पः पापो (3), यं द्विष्मस्तं स क्रच्छतु (4), यो नो द्वेष्टि तमृच्छतु (5)

10.165.1: Pigeon sent by gods

10.165.2: May its visit be auspicious

10.165.3: May this winged power not harm us

10.165.4: May its power have no effect on our will-power

10.165.5: May this swift power help us and fly away

[Metre: Triṣṭup (11, 4)]

10.165.1: The pigeon (the symbol of lust), the messenger of the Nirṛti has come (2), sent by the gods desiring (its change into love) (1). We will worship perfectly (3), (praying) for happiness for persons with two states (of consciousness) and for persons with four states (4).¹

[*nishkṛtam*: done with perfection (1.2.6, 5.67.1, 10.34.5) etc]

10.165.2: May the bird pigeon sent to our dwelling by the faultless gods be auspicious (i.e., for an auspicious purpose) (1).

May the wise Agni accept with pleasure our offering (2).

May the winged power (*hetu*) depart from us (3).²

10.165.3: May the harm, indicated by (the presence of) the winged power, not overcome us (1). It places its feet in the forest supported by Agni (2). May there be peace and happiness for men and cows (3). O Gods, may we have the protection of the kapota (4).³

[Note that line 1 states that pigeon may only be the indicator (*hetu*) of some harm to come. There is no mention of its harm.

Line 4: '*ma himsiḥ*' 'no harm' means protection. Note that (165.2) states that Pigeon may be auspicious. So to translate line 5 as 'may no harm may come to us from the pigeon' is not correct.]

¹ देवाः कपोतं इषितो यदिच्छन् (1), दूतो निर्ऋत्या इदमाजगाम (2), तस्मा अर्चाम कृण्वाम निष्कृतिं (3), शं नो अस्तु द्विपदे शं चतुष्पदे (4)

² शिवः कपोतं इषितो नो अस्त्वनगा देवाः शकुनो गृहेषु (1), अग्निर्हि विप्रो जुषतां हविर्नः (2), परिं हेतिः पक्षिणी नो वृणक्तु (3)

³ हेतिः पक्षिणी न दंभात्यस्मान् (1), आष्ट्र्यां पदं कृणुते अग्निधानै (2), शं नो गोभ्यश्च पुरुषेभ्यश्चास्तु (3), मा नो हिंसीदिह देवाः कपोतः (4)

10.165.4: The owl shrieks in vain (1). (In contrast) *kapota* has its seat in Agni (2). Even though this (bird) has come as a messenger of the Yama (3), our homage to Yama, the deity of death (4).⁴

[*ulūka*: owl; the symbol of delusion, (7.104.22);

padam: seat (2.10.1), (3.5.5) and others]

10.165.5: (O Gods), lauded by ṛk mantrās, make the pigeon leave this place (1). Rejoicing all around, bring us the power of impulsion (*ishaḥ*) and the knowledge (*gām*) (2). Helping us in overcoming all calamities (3), founding in us the strength (4), may this swift power fly away (5).⁵

166: Rivals and foes

Riṣhis: Ṛṣhabha Vairāja, Shākvara

10.166.1: Mighty among my equals

10.166.2: May all the foes be cast down

10.166.3: Restrain the evil speech of foes

10.166.4: I am luminous in all activities

10.166.5: Yoga and kṣhema

[Metre: 1-4, Anuṣṭup (8, 4); 5, Mahāpangkti]

[*sapatna* in this verse has both the meanings of rival kings and foes, both inner and outer.]

10.166.1: Make me mighty (like a bull) among my equals (1). Make me a winner against the hostile rivals (2). May I kill my foes (3). Make me the king, the lord and the protector of ray-cows (4).¹

10.166.2: I am the destroyer of my enemies (1); like Indra, (I am) unharmed and unwounded (2). May all these foes of mine be cast down under my feet (3).²

⁴ यदुलूको वदति मोघमेतत् (1), यत् कपोतः पदमग्नौ कृणोति (2), यस्य दूतः प्रहित एष एतत् तस्मै (3), यमाय नमो अस्तु मृत्यवे (4)

⁵ ऋचा कपोतं नुदत प्रणोदम् (1), इषं मदन्तः परि गां नयध्वम् (2), संयोपयन्तो दुरितानि विश्वा (3), हित्वा न ऊर्जं (4), प्र पतात् पतिष्ठः (5)

¹ ऋषभं मां समानानां (1), सपत्नानां विषासहिम् (2),

हन्तारं शत्रूणां कृधि (3), विराजं गोपतिं गवाम् (4)

² अहमस्मि सपत्नहेन्द्रं (1), इवारिष्टो अक्षतः (2),

अधः सपत्ना मे पदोरिमे सर्वे अभिष्टिताः (3)

10.166.3: O foes, I bind you wherever you are (1), like the two extremities of the bow by the bow-string (2). O Lord of speech, restrain them (3), who speak ill of me (4).³

10.166.4: Overcoming all persons I have come (1), being luminous in all activities (2). I can obtain (*ādade*) (the control of) your mind (3), your workings (4), and your abilities in a gathering (*samiti*) (5).⁴

[*samiti*: gathering, (10.191.3),

abhibhūr: overcome, (1.100.10, 10.153.5)

The word *ā* in the 3 places refers to *ādade* (obtain control).

Line 3 is addressed to the hostile rivals.]

10.166.5: I have become superior (2), by getting what I do not have (*yoga*) and securing what I have (*kṣhema*) (1). O Rivals, I walk upon your heads (3); cry out from below my feet (4), like the frogs under the water (5,6).⁵

[*yoga* and *kṣhema* have other meanings when they occur separately. When these 2 words occur together, they have the meaning in line 1 everywhere such as (5.37.5).]

167: Indra

Riṣhi: Vishvāmitra Jamadagni

10.167.1: Indra has won the world of light by *tapas* (askesis)

10.167.2: Become aware of our yajña

10.167.3: Soma, Varuṇa and Bṛhaspati

10.167.4: You are the Supreme seer

[Metre: Jagatī (12, 4)]

³ अत्रैव वोऽपि नह्यामि (1), उभे आत्तरीं इव ज्यया (2),

वाचस्पते नि षेधेमान् (3), यथा मदधरं वदान् (4)

⁴ अभिभूरहमागमं (1), विश्वकर्मेण धाम्ना (2),

आ वञ्चित्तम् (3), आ वो ब्रतम् (4), आ वोऽहं समितिं ददे (5)

⁵ योगक्षेमं व आदाय (1), अहं भूयासमुत्तम (2), आ वो मूर्धानमक्रमीम् (3),

अधस्पदान्म उद्वदत (4), मण्डूका इवोदकान् (5), मण्डूका उदकादिव (6)

10.167.1: O Indra, for you is this sweet (Soma) poured (1). You rule over this purified Soma in the jar (body) (2). You obtain for us the riches (felicities) and many heroes (3). By performing repeated and intense *tapas*, you have won the world of light (4).¹

10.167.2: We invoke Indra (*shakra*) for accepting the Soma-delight, prepared here (2). He is mighty, the conqueror of Svar-world, and is blissful by (the drink of) the Soma (*andhasa*) (1). (O Indra), become aware of the yajña of ours and come here (3). We desire Maghavan who is victorious against the (demonic) confronters (4).²

10.167.3: (I am engaged in the worship of) the royal Soma and Varuṇa, the upholder of laws (1), along the thoughts of blissful Bṛhaspati (2). Now I am eager in reciting the words of praise, O Maghavan (3). O Dhāta and Vidhāta, I enjoy the (remnants of Soma) in the body (*kalasha*) (4).³

[*anumatya*: consent (of Bṛhaspati) (S). This is a purely human quality inappropriate to gods. Our meaning in line (2) is based on the etymology, *anu* (along) *mati* (thoughts); (occurs only once) *sharmaṇi*: with bliss (3.15.1); with peace (8.44.18)]

10.167.4: Impelled by you, we have prepared the bliss-giving food (*bhakṣha*) in this yajña (*charau*) (1). We recite this stoma hymn for you as the supreme seer (2). (Indra speaks): When I come to accept the Soma prepared (3), in your separate dwellings, then you may chant again O Vishvāmitra and Jamadagni (4).⁴

¹ तुभ्येदमिन्द्र परि षिच्यते मधु (1), त्वं सुतस्य कलशस्य राजसि (2), त्वं रयिं पुरुवीरामु नस्कृधि (3), त्वं तपः परितप्याजयः स्वः (4)

² स्वर्जितं महिं मन्दानमन्धसो (1), हवामहे परि शक्रं सुतां उप (2), इमं नो यज्ञमिह बोध्या गहि (3), स्पृधो जयन्तं मघवानमीमहे (4)

³ सोमस्य राज्ञो वरुणस्य धर्मणि (1), बृहस्पतेरनुमत्या उ शर्मणि (2) तवाहमद्य मघवन्नुपस्तुतौ (3), धातुर्विधातः कलशां अभक्षयम् (4)

⁴ प्रसूतो भक्षमकरं चराजपि (1), स्तोमं चेमं प्रथमः सूरिरुन्मृजे (2), सुते सातेन यद्यागमं (3), वां प्रति विश्वामित्रजमदग्नी दमे (4)

168: Deity Vāyu

Riṣhi: Anila Vātāyana

10.168.1: Movement of Vāyu

10.168.2: The emperor of the entire world

10.168.3: He rests not, even for a single day

10.168.4: He is the soul of the gods and womb of the earth

[Metre: Triṣṭup (11, 4)]

10.168.1: (I proclaim) the greatness of the movement (*ratha*) of Vāyu (1). His voice spreads thundering and it shatters (the hills) (or uproots the trees) (2). He moves touching the heaven, making it of rosy-hue (in colour) (3). He advances raising the dust of earth (4).¹

10.168.2: The firmly standing (trees and hills) tremble at (the approach of) the wind (1). Like women approaching those of same mind (*samana*), the creepers welcome him (2). The car to which the horses yoke themselves carries him around (3). He is the emperor of the entire world (4).²

10.168.3: Traversing the midworld by its paths (1), he rests not even for a single day (2). He is the friend of the waters, the first born of the truth (*ṛta*) (3). Where was he born? How did he manifest his powers (4)?³

10.168.4: He is the soul of gods, and the womb of the earth (1). This god moves according to his wont (2).

One hears his voice, but cannot see his form (3).

We worship this god Vāta with offerings (4).⁴

¹ वातस्य॒ नु म॑हि॒मानं॒ रथ॑स्य (1), रु॒जन्ने॑ति स्तन॒यन्नस्य॑ घोषः (2), दि॒विस्पृ॑ग्या॒त्यरु॑णानि कृ॒ण्वन् (3), उ॒तो ए॑ति पृ॒थिव्या॑ रे॒णुम॑स्यन् (4)

² तं प्रे॑रते॒ अनु॒ वात॑स्य वि॒ष्टा (1), ऐ॒नं ग॑च्छन्ति॒ सम॑नं॒ न योषाः॑ (2), ताभिः॑ स॒युक् स॒रथं॑ दे॒व ई॒यते॑ (3), अ॒स्य वि॒श्वस्य॑ भु॒वन्नस्य॑ रा॒जा (4)

³ अ॒न्तरि॑क्षे प॒थिभि॑री॒यमा॑नो (1), न नि वि॑शते क॒तम॑च्च॒नाहः॑ (2), अ॒पां सखा॑ प्रथ॒मजा॑ क॒तावा॑ (3), कं स्वि॑ज्जातः कु॒त आ ब॑भूव (4)

⁴ आ॒त्मा दे॒वानां॑ भु॒वन्नस्य॑ ग॒र्भो (1), यथा॑व॒शं च॑रति दे॒व एषः॑ (2), घोषा॑ इ॒दस्य॑ शृ॒ण्विरे॒ न रू॒पं (3), तस्मै॑ वा॒ताय॑ ह॒विषा॑ विधेम (4)

169: The herds of light (cows)

Riṣhi: Kākṣhīvata Shabara

10.169.1: Bliss-causing wind

10.169.2: Animals of various forms

10.169.3: Those who have offered their bodies to gods

10.169.4: Our place of knowledge and Prajāpati

[Metre: Triṣṭup (11, 4)]

10.169.1: Let the bliss-causing wind blow upon Ray-Cows (1); let them feed on the energising growths of earth (2). Let them drink the nutritious life-sustaining waters (3). O Rudra, be gracious to the animals in your safe-keeping (*avasāya*) (4).¹

[Mantra in TS (7.4.17.1)]

10.169.2: Those which are of one form, of various forms, or of similar forms (1), those whose names Agni knows by sacrifice (2), those which the Angirasās formed here by (their) askesis (*tapas*) (3), O Parjanya, to all these (beings), grant abundant happiness (4).²

[Mantra in TS (7.4.17.2)]

10.169.3: Those who have offered to the Gods their bodies (1), those whose every form Soma knows (2), O Indra, place them in our places of knowledge (*goṣṭhe*) rich with successors (4), swelling with the milk (of knowledge) (*payasā*) for us (3).³

[Mantra in TS (7.4.17.3)]

10.169.4: Prajāpati has bestowed (*rarāṇa*) these (felicities) on me (1), in harmony (*samvidāna*) with all the gods and fathers (2), He has brought the auspicious (*shiva*) beings, to our place of knowledge (*goṣṭham*) (2). May we have access to the successors (*prajā*) (of knowledge) (3).⁴

¹ मयोभूर्वातो अभि वातूसा (1), ऊर्जस्वतीरोषधीरा रिशन्ताम् (2), पीवस्वतीर्जीवधन्याः पिबन्तु (3), अवसायं पद्वतै रुद्र मृळ (4)

² याः सरूपा विरूपा एकरूपा (1), यासामग्निरिष्ट्या नामानि वेद (2), या अङ्गिरसस्तपसेह चक्रुः (3), ताभ्यः पर्जन्य महि शर्म यच्छ (4)

³ या देवेषु तन्वमैरयन्त (1), यासां सोमो विश्वा रूपाणि वेद (2), ता अस्मभ्यं पर्यसा पिन्वमानाः (3), प्रजावतीः इन्द्र गोष्ठे रिरीहि (4)

⁴ प्रजापतिर्मह्यमेता रराणो (1), विश्वैर्देवैः पितृभिः संविदानः (2), शिवाः सतीरुप नो गोष्ठमाकः (3), तासां वयं प्रजया सं संदेम (4)

[Mantra in TS (7.4.17.4)]

170: Sūrya, the sun

Riṣhi: Vibhrāt Saurya

10.170.1: Establish luminous life-span

10.170.2: Established by Truth (*satya*)

10.170.3: The best of lights and Supreme

10.170.4: Source of all actions and the protector of gods

[Metre: 1-3, Jagatī (12, 4); 4, Āstārapangkti]

10.170.1: May the vast Sūrya shining splendidly drink the sweet Soma (1). May he establish an unbroken life-span for the sacrificer (yajamāna) (2). May he who is impelled by wind protect the peoples of his own accord (3). May he nourish and illumine the persons in many ways (4).¹

10.170.2: The light is born (4), who is vast, shining splendidly, the strong conqueror of plenitudes and nourishes all (1). He is established by the truth (*satya*) to uphold the heaven according to the law (*dharma*) (2). He is the slayer of adversaries, the killer of Vṛtra and the destroyer of dasyu-foes (3), the slayer of *asuras* and the slayer of rivals (demonic) (5).²

[*dharuṇa*: upholder, (5.15.5)

subhṛtaḥ: well-nourished, (8.19.27)]

10.170.3: This light, the best of lights (1), it is supreme, it is the conqueror of all, the conqueror of riches and is called the vast (2). The vast Sūrya who is all-illuminating and blazing (3), spreads the wide, forceful (*saha*) and undecaying *ojas* for persons to see (*dr̥sha*) (4).³

[The line 1 is also in (1.113.1) addressed to Uṣha.

bhrāja: blazing, (10.20.3)]

¹ विभ्राड् बृहत् पिबतु सोम्यं मधु (1), आयुर्दधयज्ञपतावबिहुतम् (2),
वातजुतो यो अभिरक्षति त्मना प्रजाः (3), पुंपोष पुरुधा वि राजति (4)

² विभ्राड् बृहत्सुभृतं वाजसातमं (1), धर्मन् दिवो धरुणै सत्यमर्पितम् (2),
अमित्रहा वृत्रहा दस्युहंतमं (3), ज्योतिर्जज्ञे (4), असुरहा संपत्त्रहा (5)

³ इदं श्रेष्ठं ज्योतिषां ज्योतिः (1), उत्तमं विश्वजित् धनजित् उच्यते बृहत् (2)
विश्वभ्राड् भ्राजो महि सूर्यो (3), दृश उरु पंप्रथे सह ओजो अच्युतम् (5)

10.170.4: Shining splendidly with his light (1), illumining the heaven, sun goes to the svar world (2). You nourish all the beings in all these worlds (3). You are the source (or doer) for all actions (4), and protector of all the gods (5).⁴

[*āviḥ*: manifestation, *avata*: protection,

Lines 4 and 5 together: (alt.): You protect all the actions of the worlds as the universal godhead.

vishvedevyam: the universal godhead, (3.2.51).

Line 5: This mantra is quoted by some persons to show that Sun or Savitr is the highest deity in the Rig Veda.]

171: Indra

Riṣhi: Iṭaḥ Bhārgavaḥ

10.171.1: The sage Iṭa

10.171.2: Head of yajña

10.171.3: Son of Vena

10.171.4: Sun

[Metre: Gāyatrī (8, 3)]

10.171.1: O Indra, you have protected the car of the sage Iṭa, the offerer of Soma (1). May you hear the invocation of the person offering Soma (2).¹

10.171.2: You have separated the head from the body (*charma*) of the trembling (*dodhataḥ*) yajña and carried it away (*ābhara*) (1). Come to the home of the offerer of Soma (2).²

[The cutting of a head (and replacing it) symbolises a drastic change in the way of thinking. There were many misconceptions about yajña as being merely a ritual. Indra changes this pattern of thought, by the symbolic act of cutting of the head.

There is an anecdote in TA (1.5.2) where Rudra, identified with yajña, has his head cut off.]

⁴ विभाज्योतिषा (1), स्वरगच्छो रोचनं दिवः (2),

येनेमा विश्वा भुवनान्याभृता (3), विश्वकर्मणा (4), विश्वदेव्यावता (5)

¹ त्वं त्यमिततो रथमिन्द्र प्रावः सुतावतः (1), अशृणोः सोमिनो हवम् (2)

² त्वं मुखस्य दोधतः शिरोऽव त्वचो भरः (1), अगच्छः सोमिनो गृहम् (2)

10.171.3: O Indra, you have again placed the mortal, the son of Vena under the control of the son of Astrabudhna, who lauds you (*manasyave*).³

10.171.4: O Indra, you made Sūrya to be in the west in the evening and to be in the east (during morning) (1). The sun has concealed (*tira*) himself from the gods (at night) by his own desire (2).⁴

[*purah*: east; *pashcha*: west;

vashān: desires (10.91.7), shining (S); *tira*: concealed;

Alternate translations are possible by different assignments of the meanings for the words.]

172: Goddess Uṣha (dawn)

Riṣhi: Samvarta Āngirasa

10.172.1: Come with delight and ray-cows

10.172.2: Lavish givers complete yajña

10.172.3: We have placed Soma in your front

10.172.4: Uṣha and her sister

[Metre: Dvipadā Virāt]

[(10.127), the hymn to Night (*rātri*) and (10.70.6), (10.110.6) will be of some interest. See also essay 22 in 'The Basics of RV'.]

10.172.1: O Dawn, come here in your car with the delight (1), accompanied with the ray-cows having teats of abundance (*ūdhabhiḥ*) (2).¹

[*sachante*: accompanying (3.13.2), close companionship (10.5.4)]

10.172.2: (O Uṣha), come here with felicitous thoughts (1).

O bounteous giver, may this yajña be completed by the lavish givers (2).²

[*vasavyam*: riches (2.9.5), (6.13.4)

mamhiṣṭha: bounteous giver (everywhere)]

³ त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वेन्यम् (1), मुहुः श्रध्ना मनस्यवे (2)

⁴ त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि (1), देवानां चित्तिरो वशम् (2)

¹ आ याहि वनसा सह (1), गार्वः सचन्त वर्तनिं यदूधभिः (2)

² आ याहि वस्व्या धिया (1), मंहिष्ठो जारयन्मखः सुदानुभिः (2)

10.172.3: We, generous givers, bearers of Soma which is like a weft (1),

place in your front (the Soma), like a weft and worship you (2).³

[Using the weft or thread of Soma, the yajña mentioned in the earlier verse is completed.

dadhmasi: (we) place, (8.102.20);

pitubhrta: bearers of the draught of Soma, (10.1.4)

tantum: the weft, (2.3.6, 4.13.4)

Weft is a filling thread or yarn in weaving.]

10.172.4: Uṣha drives away the darkness of her sister (night) (1).

The deity of perfect birth (goes) on her paths (2).⁴

[*vartanīm*: paths, (1.140.9, 3.7.2)]

173: The kingdom and the king

Riṣi: Dhruva Āngirasa

10.173.1: King within

10.173.2: Stand steadfast like Indra

10.173.3: May Soma and Bṛhaspati instruct him

10.173.4: The entire universe is steadfast

10.173.5: All the gods establish you and your kingdom

10.173.6: Bringers of taxes

[Metre: Anuṣṭup (8, 4)]

[Every part of the land on earth has its own consciousness and the associated deity. The word 'Bhārat māta' is not a mere metaphor. The verse 1 states that the kingdom or land attracts the king. The foundation for the king and kingdom should be Soma, the delight in existence as declared in verse (6).]

10.173.1: I (kingdom) have drawn you, you are within (me) (1).

May you be firm and motionless (2). Let all the persons desire you (as the king) (3). Establish the kingship here (4).¹

³ पितुभृतो न तन्तुमिह सुदानवः (1), प्रति दध्मो यजामसि (3)

⁴ उषा अप स्वसुस्तमः सं वर्तयति (1), वर्तनिं सुजाततां (2)

¹ आ त्वाहार्षमन्तरैधि (1), ध्रुवस्तिष्ठाविचाचलिः (2),

विशस्त्वा सर्वा वाञ्छन्तु (3), मा त्वद्राष्ट्रमधि भ्रशत् (4)

[Same as in KYTS (4.2.1.11);

dhruvaḥ: abiding, steadfast, (3.6.4, 4.2.7, 6.9.4), eternal, (1.73.4); immortal, (6.9.5)

This verse is addressed by the kingdom to the king. Line 1 states that the kingdom attracts a particular person to become the king.]

10.173.2: Be in this kingdom; may you be never deposed (1). Be firm like the mountain (2). Stand steadfast like Indra (3). Establish your kingdom here (4).²

[*edhi*: be, become]

10.173.3: Worshipped with eternal offerings (2), may Indra establish this person firmly as a king (1). May Soma instruct him (3), may Brahmanaspati also do so (4).³

10.173.4: The heaven is eternal, the earth is eternal (1), these mountains are firm (2). This entire universe is steadfast (3). May the king of all these people be also steadfast (4).⁴

10.173.5: May the king Varuṇa (establish you) firmly (1). May the god Bṛhaspati (establish you) firmly (2). May Indra and Agni (establish you) firmly (3). May all these gods establish the kingdom in a stable way (4).⁵

10.173.6: We touch (or embrace) the eternal Soma with the eternal offerings (1). Indra is unique (2). May he make the people to be bringers of taxes (3).⁶

[*balihṛta*: bringers of taxes (S)]

² इहैवेधि मापं च्योष्टाः (1), पर्वत इवाविचाचलिः (2),

इन्द्र इवेह ध्रुवस्तिष्ठ (3), इह राष्ट्रमु धारय (4)

³ इममिन्द्रो अदीधरद् ध्रुवं (1), ध्रुवेण हविषां (2),
तस्मै सोमो अधि ब्रवत् (3), तस्मा उ ब्रह्मणस्पतिः (4)

⁴ ध्रुवा द्यौर्ध्रुवा पृथिवी (1), ध्रुवासः पर्वतो इमे (2),
ध्रुवं विश्वमिदं जगत् (3), ध्रुवो राजा विशामयम् (4)

⁵ ध्रुवं ते राजा वरुणो (1), ध्रुवं देवो बृहस्पतिः (2),
ध्रुवं त इन्द्रश्चाग्निश्च (3), राष्ट्र धारयतां ध्रुवम् (4)

⁶ ध्रुवं ध्रुवेण हविषाऽभि सोमं मृशामसि (1),
अथो त इन्द्रः केवलीः (2), विशो बलिहतस्कारत् (3)

174: Prayer of a king

Riṣhi: Abhīvarta Āngirasa

[The anukramaṇi calls the sūkta as 'rājña stutiḥ'.]

10.174.1: All-sided offering and Indra

10.174.2: Surround our enemies

10.174.3: You establish firmly on all sides

10.174.4: Power of oblation

10.174.5: May I shine as king

[Metre: Anuṣṭup (8, 4)]

10.174.1: By the all-sided offering, Indra has conquered everything (1). O Brahmanaspati, bring us to the paths of (ruling) correctly the kingdom (2).¹

10.174.2: Surrounding our enemies (defeat them) (1). Surround and defeat the non-givers (2). Attack him who assails us (3), and also him who behaves meanly to us (4).²

10.174.3: May the gods Savitṛ and Soma establish you (and kingdom) firmly (1). You establish yourself firmly on all sides (3). Then all beings will also help in establishing firmly the kingdom (2).³

10.174.4: By the oblation with which Indra became apt for work (*kṛtvā*), luminous and supreme (1), I am offering the same to you, gods (2). May I become free of rivals and foes (3).⁴

10.174.5: May I be without a rival, with the rivals being killed (1). May I control the kingdom by defeating the foes (2). May I shine as a king over these beings and over my people (3).⁵

¹ अ॒भीव॒र्तेन॑ ह॒विषा॒ येनेन्द्रो॑ अ॒भिवावृ॑ते (1),

तेना॒स्मान् ब्र॑ह्मणस्पते॒ऽभि रा॒ष्ट्राय॑ वर्त॒येय॑ (2)

² अ॒भि वृ॒त्यं स॒पत्नान्॑ (1), अ॒भि या नो॑ अ॒रा॒तयः॑ (2),

अ॒भि पृ॒त॒न्यन्तं॑ तिष्ठ॒ (3), अ॒भि यो न॑ इ॒र॒स्यति॑ (4)

³ अ॒भि त्वा दे॒वः सं॒विता॑ऽभि सोमो॑ अ॒वीवृ॑तत् (1),

अ॒भि त्वा वि॒श्वा भू॑तानि (2), अ॒भीव॒र्तो यथा॑संसि (3)

⁴ येनेन्द्रो॑ ह॒विषा॑ कृ॒त्यं भव॑द् द्यु॒भ्युत्त॑मः (1),

इ॒दं तद॑क्रि दे॒वा (2), अ॒स॒प॒त्नः कि॒ला भु॑वम् (3)

⁵ अ॒स॒प॒त्नः स॒प॒त्नहा॑ (1), अ॒भि रा॒ष्ट्रो वि॒षास॑हिः (2),

यथा॒हमे॒षां भू॒तानां॑ वि॒राजा॑नि॒ जन॑स्य च (3)

175: Pressing stones and Soma

Riṣhi: Ūrdhvagrāvā Ārbudhi

[Recall that (10.76) and (10.94) also deal with the pressing stones which release Soma.]

10.175.1: Savitṛ urges you by his dharma

10.175.2: Drive away people with evil thoughts

10.175.3: Power of Soma

10.175.4: Release the Soma for yajamāna

[Metre: Gāyatrī (8, 3)]

10.175.1: O stones, may the divine Savitṛ urge you by his law of action (1).

You become swiftly yoked to the task and release (the Soma) (2).¹

[*dhūrṣhu*: (*dhūḥ-su*): swift, (5.55.6, 10.50.2, 77.5, 105.9, 114.10, 175.1) *pra suvatu*: urge (you)]

10.175.2: O stones, drive away the evil thoughts (2), drive away those who cause grief (1). Give us the herds of light (ray-cows) which have excellent curative powers (3).²

[Note that only knowledge can cure us of our ailments.]

10.175.3: The stones established above shine with common pleasure (1). May the (Soma) establish masculine might in the mighty persons (2).³

10.175.4: O stones, may the divine Savitṛ urge you by his law of action (1), so that you may release the Soma for the yajamāna (2).⁴

[Note that line 1 is almost same as line 1 in verse 175.1, with *pra* replaced by *nu*.]

¹ प्र वो॒ ग्रावा॑णः स॒वि॒ता दे॒वः सु॒वतु॑ ध॒र्म॒णा (1), धूर्षु॑ यु॒ज्यध्वं॑ सु॒नुत॑ (2)

² ग्रावा॑णो॒ अप॑ दु॒च्छुना॑म् (1), अप॑ से॒धत॑ दु॒र्म॒तिम् (2),

उ॒स्राः क॑र्त॒न भे॑ष॒जम् (3)

³ ग्रावा॑ण॒ उप॑रे॒ष्वा म॑ही॒यन्ते॑ स॒जोष॑सः (1), वृ॒ष्णे द॑ध॒तो वृ॒ष्ण्यम् (2)

⁴ ग्रावा॑णः स॒वि॒ता नु॒ वो॒ दे॒वः सु॒वतु॑ ध॒र्म॒णा (1), य॑ज॒मा॒नाय॑ सु॒न्व॒ते (2)

176: Ṛbhus and Agni

Riṣhi: Sūnu Ārbhava

10.176.1: Ṛbhus, the divine artisans

10.176.2: Agni and divine meditation

10.176.3: Conscious of the soul

10.176.4: Delivers us from mortality

[Metre: 1,3,4, Anuṣṭup (8, 4); 2, Gāyatrī (8, 3)]

10.176.1: The children of the great Ṛbhus move together in the struggle (or among crooked things) (1). Supporters of all, they enjoy (all the things of) earth (2), just as a calf with the mother cow (3).¹

[Ṛbhus are the divine artisans of immortality who fashion the things of beauty. They have to struggle against the forces of ugliness and crookedness. The Ṛbhus are three namely, Ṛbhu, Vibhva or Vibhu and Vāja. They are called children of Sudhanvan. They form things by the mind and build up immortality by works. They help Indra in raising man towards the state of divine light and bliss.

vrjanam: struggle (6.11.6); crooked things (5.12.5)]

10.176.2: With the divine meditation, bring forward (*bharata*) the god (Agni) (1), who knows all things born (2). May he bear our sacrifices unceasingly (*ānuṣhak*) (3).²

[Same as TS (3.5.11.1)]

10.176.3: Desirous of bringing the gods (*devayuh*) (1), this (Agni), the priest of the call, leads the yajña (2). Like a chariot led in its movement (*yo*) (3), he blazing in his rays (*ghṛṇī*), is conscious of his soul (*tmanā*) (4).³

[Same as TS (3.5.11.2)]

¹ प्र सुनव ऋभूणां बृहन्नवन्त बृजनां (1),

क्षामा ये विश्वधायसोऽश्रन् (2), धेनुं न मातरम् (3)

² प्र देवं देव्या धिया भरता (1), जातवेदसम् (2), हव्या नो वक्षदानुषक् (3)

³ अयमुष्य प्र देवयुः (1), होता यज्ञाय नीयते (2),

रथो न योरभीवृतो (3), घृणीवाश्चेतति त्मनां (4)

10.176.4: This Agni delivers (*urushyati*) us (1), from the mortality (*janmana*) like an immortal (2). He is stronger than strength (3). (He is) the god meant for enhancing the life-energy (*jīvātave*) (4).⁴
[Same as in TS (3.5.11.3)]

177: Māyā

Riṣhi: Patanga Prājāpatya

[Māyā in the Rig Veda does not possess the meaning of illusion. 'māyā' comes from the root, *mā* to measure, to give form. (6.47.18) clearly states *māyā* is the power of assuming multiple forms.¹⁵

RV makes a distinction between *devimāyā* and *adevimāyā*. *adevimāyā* is the formation of the undivine forces. 'adevimāyā' is mentioned in (5.2.9). Indra overpowers the workings of the knowledge that are undivine and evil in impulse (*durevāḥ*).¹⁶ Even though the concept of 'adevimāyā' is mentioned by speakers on Vedānta, this word is not found in Upaniṣhads. *adevīḥ* is in 10 mantrās of RV.

When both *māyā* and *māyinaḥ* occur in the same mantra as in (10.147.2), 'māyinaḥ' means 'deceitful' or related to *adevimāyā*. But when *māyinaḥ* occurs by itself as in (5.44.11) or (5.58.2) it refers to 'good' *māyā*.

Even according to S, the 'māyā' occurring in this sūкта is the divine *māyā*, the knowledge connected with Parabrahman.¹⁷ Somehow the *anukramaṇi* gives the title 'māyā bhedha' or 'shattering of illusion', for this hymn.]

10.177.1: Wise behold Sun with mind and heart

10.177.2: Seers protect the Sun

10.177.3: Sun, the unwearied protector

[Metre: 1, Jagatī (12, 4); 2,3, Triṣṭup (11, 4)]

⁴ अयमग्निरुष्यति (1), अमृतादिव जन्मनः (2),

सहसश्चित् सहीयान् (3), देवो जीवातवे कृतः (4)

¹⁵ indro māyābhi pururūpa iyate, (6.47.18)

¹⁶ pra adevīr māyāḥ sahate durevāḥ (5.2.9)

¹⁷ 'parabrahmaṇaḥ sambamdhinyā māyayā'

10.177.1: The wise behold with their heart and the mind the Sun (*patanga*) (2), anointed with the power of manifestation of the mighty one (Supreme Power) (1). The seers who desire to attain the source (*pada*) of the rays of the Creator (*vedhasaḥ*) (4), see (the Sun) within the inner ocean (3).¹

[*vedhasaḥ*: creator, ordainer;

aktam: anointed, (2.3.4, 4.4.6),

aktavaḥ: radiance, (10.3.4)]

10.177.2: The divine Sun bears the Word in his mind (1). The Gandharva has spoken of it as residing in the womb (*garbha*) (2). The seers protect him (Sun) within the source of truth (4), who is shining brilliantly, the source of the light of *sva* world and the powers of understanding (3).²

10.177.3: I have beheld (the Sun), the unwearied protector of the universe (1), who travels along various paths moving towards and away from world (*parācho*) (2). He inhabits (*vasāna*) with his rays, collected at the centre (*sadhrīchīḥ*), and radiating them to the worlds (*vishūchīḥ*) (3). He revolves in the midst of the regions (4).³

[Same as RV (1.164.31), Atharva (9.10.11), Tai. Ar. (4.7.1), SYV (37.17). The translation is based on the work of S on (1.164.31).

sadhryanchaḥ: linked together, (4.4.12)

sadhrīchīnā: who go together, (1.108.3)

viṣhūchaḥ: tending all ways, (10.79.7)

vasāna: inhabiting, (10.5.2)]

¹ प॒त॒ङ्गम॒क्तम॒सुर॒स्य मा॒यया॑ (1), ह॒ृदा प॑श्यन्ति॒ मन॒सा वि॒प॒श्चितः॑ (2), स॒मु॒द्रे अ॒न्तः क॒वयो॑ वि च॒क्षते॑ (3), म॒री॒चीनां॑ प॒दमि॑च्छन्ति वे॒धसः॑ (4)

² प॒त॒ङ्गो वाचं॑ म॒नसा॑ बिभ॒र्ति (1), तां ग॑न्ध॒र्वोऽव॒द॒द्भ॒र्णे अ॒न्तः (2), तां द्योत॑मानां स्व॒र्यं म॒नीषाम्॑ (3), ऋत॑स्य प॒दे क॒वयो॑ नि पा॒न्ति (4)

³ अ॒प॒श्यं गो॒पाम॒निप॑द्यमानम् (1), आ च॒ परा॑ च प॒थिभि॑श्चरन्तम् (2), स स॒ध्री॒चीः स वि॒षू॒चीर्व॑सान् (3), आ व॒रीव॑र्ति भुव॑नेष्वन्तः (4)

178: Tārṁṣhya

Riṣhi: Ariṣṭānemi Tārṁṣhya

10.178.1: He is swift

10.178.2: Generosity of Tārṁṣhya

10.178.3: Five types of persons

[Metre: Triṣṭup (11, 4)]

[*Tārṁṣhya*, the son of Tṛṁṣha, is also known as Garutman; symbolically; he is a vehicle for bringing the red-coloured rays of dawn (*arunavāhī*, (KS on 1.89.6)). Tārṁṣhya is mentioned in (10.144). In Purāṇās, he is the son of Kashyapa Prajāpati, (KS).]

10.178.1: We invoke here Tārṁṣhya for our welfare (4). He has a car with no violence, he is victorious in battles and is swift (3).

He is mighty and commissioned by the gods (1). He is full of strength (or overpowers foes) and he easily overtakes the chariots of the foes (2).¹

[*ariṣṭānemi*: a car with uninjuring fellows; name of a sage;

ariṣṭa: not harming, (5.42.8).]

10.178.2: Repeatedly invoking the generosity (*rātim*) (of Tārṁṣhya) (2), as we do that of Indra (1), let us mount upon it (his generosity) as upon a ship for our welfare (2). (O Heaven and Earth), you are wide (*ūrvī*), extended (or spread out) (*prthvī*), manifold (*bahule*), profound (3). May we not be harmed by the force caused by Tārṁṣhya when he comes in or goes out (4).²

10.178.3: Just as the Sun spreads his rays (2), he spreads his powers of work (3), among the five types of persons swiftly by his might (1). His swift movements (*ramhi*) are in hundred or thousand different ways (4). No one can stop his gifts to us just as an arrow cannot be stopped from its goal (5).³

¹ त्मू षु बाजिनं देवजूतं (1), सहावानं तरुतारं रथानाम् (2),
अरिष्टनेमिं पृतनार्जमाशुं (3), स्वस्तये तार्क्ष्यमिहा हुवेम (4)

² इन्द्रस्येव रातिमाजोहुवानाः (1), स्वस्तये नावमिवा रुहेम (2),
उर्वी न पृथ्वी बहुले गर्भीरे (3), मा वामेतौ मा परेतौ रिषाम (4)

³ सद्यश्चिद्यः शर्वसा पञ्च कृष्टीः (1), सूर्य इव ज्योतिषा (2), अपस्ततानं (3),
सहस्रसाः शतसा अस्य रहिः (4), न स्मा वरन्ते युवतिं न शर्याम् (5)

179: Indra

Riṣhīs: Shibi Aushīnara, Prataṛdana Kāshirāja, Vasumanā
Rauhidashva

10.179.1: The portion which follows the law of truth

10.179.2: Mature and immature offering

10.179.3: Offerings of the teats of cow

[Metre: 1, Anuṣṭup (8, 4); 2,3, Triṣṭup (11, 4)]

10.179.1: Rise up and look (1), at the portion for Indra which has to follow the law of truth (2). If it is consistent with your faith, offer it to Indra (3). If it is not consistent with your faith, praise him by lauds (4).¹

[*shrāta* and its variants occur only in this hymn; meaning uncertain. We have interpreted it as *shrat*, faith.]

10.179.2: O Indra, come quickly to the offering which is mature (*shrātam*) (1). The Sun has already advanced in his path (2). Your friends sit around you with their offerings (3), just as the protectors of a family serve the lord of the mansion who is always moving (4).²

10.179.3: I regard the offerings from the teats of cow as mature, and also Agni as mature (1). I regard especially those offerings of truth as auspicious and mature (2). Drink this *dadhna*-offering of the sacrifice done at noon (3). O Indra, you are the Wielder of Vajra, doer of many deeds and you take pleasure in our offerings (4).³

[*dadhna*: it is the curd-offering in the outer ritual; in the inner yajña, it is a type of knowledge-offering.]

¹ उत्तिष्ठताव पश्यत (1), इन्द्रस्य भागमुत्त्वियम् (2),

यदि श्रातो जुहोतन (3), यद्यश्रातो ममत्तन (4)

² श्रातं हविरो ष्विन्द्र प्र याहि (1), जगाम सूरौ अध्वनो विमध्यम् (2),
परि त्वासते निधिभिः सखायः (3), कुलपा न ब्राजपतिं चरन्तम् (4)

³ श्रातं मन्य ऊर्धनि श्रातमग्नौ (1), सुश्रातं मन्ये तदृतं नवीयः (2),
माध्यंदिनस्य सर्वनस्य दध्नः पिब (3), इन्द्र वज्रिन् पुरुकृज्जुषाणः (4)

180: Indra

Riṣhi: Jaya Aindra

10.180.1: Riches with discernment (*dakṣhiṇā*)

10.180.2: Like a violent beast roaming in mountain

10.180.3: Make the world wide

[Metre: Triṣṭup (11, 4)]

10.180.1: O One much invoked, you do endure the foes (1). You are superior in your strength, your gift is here (2). Bring riches with your discernment (*dakṣhiṇā*), O Indra (3). You are the lord of rivers, rich with treasures (or full of joy) (4).¹

[Same as TS (3.4.11.12)]

10.180.2: Like a violent beast roaming the mountains (1), you have come from the supreme world beyond the region of the foe (*parasyāḥ*) (2). Sharpening your lance with its sharp edge, O Indra (3), smite the foes, and drive away the hurters (4).²

[*parasya*: of the foe, (10.115.5, 3.18.2);

The first half is similar to that in (1.154.2), a hymn to Viṣṇu.

Same as TS (3.4.11.13)]

10.180.3: O Indra, the showerer, one with delightful might (*vāmam ojo*) (1), you were born to rule the strivers (2). You smite away (*apānudaḥ*) the unfriendly people (3), and make the world (*u lokam*) wide (*urum*) for the gods (4).³

[You remove all the self-imposed limitations so that the powers of Gods can manifest both in individuals and society.]

[Same as TS (3.4.11.12)]

¹ प्र संसाहिषे पुरुहूत शत्रून् (1), ज्येष्ठस्ते शुष्म इह रातिरंस्तु (2),
इन्द्रा भर दक्षिणेना वसूनि (3), पतिः सिन्धूनामसि रेवतीनाम् (4)

² मृगो न भीमः कुचरो गिरिष्ठाः (1), परावत आ जगन्था परस्याः (2),
सृकं संशायं पविर्मिन्द्र तिग्मं (3), वि शत्रून् ताळिह वि मृधो नुदस्व (4)

³ इन्द्र क्षत्रमभि वाममोजो (1), अजायथा वृषभ चर्षणीनाम् (2),
अपानुदो जनममित्रयन्तम् (3), उरुं देवेभ्यो अकृणोरु लोकम् (4)

181: Getting the Sāman hymns

Riṣhīs: Pratha Vasiṣṭha, Sapratha Bhāradvāja, Dharma Saurya

10.181.1: Brought by sons of Vasiṣṭha and Bhāradvāja

10.181.2: Bṛhat Sāman is supreme abode of yajña

10.181.3: Deities who helped in getting Sāman

[Metre: Triṣṭup (11, 4)]

[A sāman mantra has the same text as a rik mantra, but has to be sung in a particular mode. The particular modes were discovered by the descendents of Vasiṣṭha and Bharadvāja. The power of the Sāman mantrās are mentioned in (1.164.25) and others.]

10.181.1: Pratha and Sapratha by name (1), the sons of Vasiṣṭha brought the Rathantara Sāman (4), from Dhātṛ, the shining Savitṛ and Viṣṇu (3). (The Rathantara) was accompanied by Anuṣṭup (*chhandas*) and is a part of the offering (2).¹

[Sapratha is a son of Bharadvāja. Because of the close association between Bharadvāja and Vasiṣṭha, he is called as one belonging to Vasiṣṭha clan.]

10.181.2: (The Bṛhat-Sāman) which is the supreme abode of yajña, was hidden (*guhā*) (3), in a place beyond the reach (*ahitam*) (2). This Bṛhat Sāman was discovered (1), and brought back by Bharadvāja sons (4), from Dhātṛ, the shining Savitṛ, Viṣṇu and Agni (3).²

10.181.3: By their illumined minds, they discovered that (*gharma*) (1), which is fluid, most useful for doing yajña (*yajuh*) and (for knowing) the paths to the gods (2). These (seers) brought (*ete*) the *gharma* from Sūrya and (4), Dhātṛ, the shining Savitṛ, Viṣṇu (3).³

[Line 1: According to S, the pronoun 'they' in line 1 refers to the deities. But we believe that 'they' refers to the seers. The deities do not need mental operations (*manasā*).

¹ प्रथंश्च यस्य सप्रथंश्च नाम (1), आनुष्टुभस्य हविषो हविर्यत् (2), धातुर्द्युतानात् सवितुश्च विष्णो (3), रथन्तरमा जभाता वसिष्ठः (4)

² अविन्दन्ते अतिहितं यदासीत् (1), यज्ञस्य धाम परमं गुहा यत् (2), धातुर्द्युतानात् सवितुश्च विष्णोः (3), भरद्वाजो बृहदा चक्रे अग्नेः (4)

³ तैऽविन्दन् मनसा दीध्याना (1), यजुः चक्रन् प्रथमं देवयानम् (2), धातुर्द्युतानात् सवितुश्च विष्णोः (3), आ सूर्यादभरन् घर्ममेते (4)

gharma: the blaze of Light or of Agni, (10.80.3), (5.19.4), (35 occurrences; see the note in (10.16.10).

This chapter mentions only two types of Sāma chants namely Rathantara Sāman and Bṛhat Sāman. For more details on these and other sāman chants, see the compact book, 'Essentials of Sāma Veda and its music' (SAKSI), 2006. Chhāndogya U. (2.11-2.21) mentions several Sāman chants, their structures and symbolism.]

182: Bṛhaspati

Riṣhi: Tapu Mūrdhā Bārhaspatya

10.182.1: Destroy one who brings evil by speech

10.182.2: Narāshamsa deity and Prayāja

10.182.3: Taparmūrdhan

[Metre: Triṣṭup (11, 4)]

[Recall the sūktās 67, 68 and 98 to Bṛhaspati and also the essay 14 in 'The Basics of RV'.]

10.182.1: Let Bṛhaspati, the overcomer of obstacles, lead us across (*tirah*) (all difficulties) (1). (Let him) destroy again the thoughts of one who would bring evil by speech (2). (Let him) drive away persons who do not speak the word of blessing (3), and destroy the persons with evil mind (4). May he grant the yajamāna, peace at rest and in movement (*yoh*) (5).¹

10.182.2: May Narāshamsa protect us at the *prayāja* rite (1).

May he grant the peace in the *anuyāja* rite (2).

Lines 3, 4, 5: Same as above.²

[Narāshamsa: the one who lauds the leading gods, Agni (1.13.3) (KS); (2.3.2) (SA); spokesman of the gods, (5.5.2) (SA);

prayāja, *anuyāja*: see (10.51.8)]

10.182.3: May Tapurmūrdhan burn the Rakṣhasa (1).

May he kill the haters of the word by the shafts (2).

Lines 3, 4, 5: Same as above.³

¹ बृहस्पतिर्नयतु दुर्गहा तिरः (1), पुनर्नेषदघशंसाय मन्म (2), क्षिपदशस्तिम् (3), अप दुर्मतिं हन् (4), अथा करद्यजमानाय शं योः (5)

² नराशंसो नोऽवतु प्रयाजे (1), शं नो अस्त्वनुयाजो हवेषु (2), क्षिपदशस्तिम् (3), अप दुर्मतिं हन् (4), अथा करद्यजमानाय शं योः (5)

³ तपुर्मूर्धा तपतु रक्षसो (1), ये ब्रह्मद्विषः शरवे हन्तवा उ (2),

[*tapurmūrdhan*: Bṛhaspati's father (S), head (leader) among the *tapasvins*.]

183: Getting children

Riṣi: Prajāvān Prājāpatya

10.183.1: One in conscious knowledge

10.183.2: Let the children be born

10.183.3: Creatrix (universal mother)

[Metre: Triṣṭup (11, 4)]

10.183.1: (Wife speaks): I behold you in my mind as one conscious in knowledge (1), born of tapas and opulent in tapas (2).

For rejoicing in successors (children) and the felicities (3), do you beget the children, O one desirous of children (4).¹

10.183.2: (Husband speaks):

I behold you in my mind as shining (with youth) (1). Your body is beseeching for the husband's approach in due season (2).

O youthful one, may you come up to me (3).

Let the children be born, O one desirous of children (4).²

[*nādhāmānām*: beseeching, praying, (10.73.11)]

10.183.3: (The universal Creatrix speaks):

I implant the seed in all growths of earth (1), I am the (child) within all living beings (2). I cause the children to be born on earth (3).

I cause other women to bear sons (4).³

[*aparīṣhu*: other, (1.113.11)]

Line 4: other women: those women who have difficulties in conceiving a child.]

क्षिपदशस्तिम् (3), अपं दुर्मतिं हन् (4), अथां करयजमानाय शं योः (5)

¹ अपश्यं त्वा मनसा चेकितम्नं (1), तपसो जातं तपसो विभूतम् (2),

इह प्रजामिह रयिं रराणः (3), प्र जायस्व प्रजया पुत्रकाम (4)

² अपश्यं त्वा मनसा दीध्यानां (1), स्वायां तनू ऋत्व्ये नाधमानाम् (2),

उप मामुच्चा युवतिर्बभूयाः (3), प्र जायस्व प्रजया पुत्रकामे (4)

³ अहं गर्भमदधामोषधीषु (1), अहं विश्वेषु भुवनेष्वन्तः (2),

अहं प्रजा अजनयं पृथिव्याम् (3), अहं जनिभ्यो अपरीषु पुत्रान् (4)

184: The child in the womb

Riṣhīs: Viṣṇu Prājāpatya, Tvaṣṭā Garbhakartā

10.184.1: Viṣṇu makes womb effective

10.184.2: Sinīvālī gives the child in the womb

10.184.3: Child obtained by churning

[Metre: Anuṣṭup (8, 4)]

10.184.1: May Viṣṇu make the womb effective (1). May Tvaṣṭā form its members (2). May Prajāpati sprinkle (the seed) (3). May Dhātā establish your child in the womb (4).¹

10.184.2: O Sinīvālī, give us the child in the womb (1). O Sarasvatī, establish the child to be born (2). O Divine Ashvins, may you set the child to be born (3), may it be placed just as a lotus garland (4).²

10.184.3: We invite the child to be born (3), which the Ashvins have churned out (2), with the aid of the golden tinders (1).

(May this child to be born) be released in the tenth month (4).³

[araṇī: two tinders, heaven and earth, representing mind and body]

185: Solar gods (Ādityās)

Riṣhi: Satyadhṛtiḥ Vāruṇiḥ

10.185.1: Mitra, Varuṇa and Aryaman

10.185.2: May evil beings not rule over us

10.185.3: Give unceasing light for the living

[Metre: Gāyatrī (8, 3)]

10.185.1: May Mitra, Aryama and Varuṇa (2, 4), the three shining and great deities, grant us protection (1), which is unassailable (3).¹

¹ बिष्णुर्योनिं कल्पयतु (1), त्वष्टा रूपाणि पिंशतु (2),

आ सिञ्चतु प्रजापतिः (3), धाता गर्भं दधातु ते (4)

² गर्भं धेहि सिनीवालि (1), गर्भं धेहि सरस्वति (2),

गर्भं ते अश्विनौ देवौ (3), आ धत्तां पुष्करस्रजा (4)

³ हिरण्ययी अरणी (1), यं निर्मन्यतो अश्विना (2),

तं ते गर्भं हवामहे (3), दशमे मासि सूतवे (4)

¹ महिं त्रीणामवोऽस्तु द्युक्षं (1), मित्रस्यार्यम्णः (2), दुराधर्षं (3), वरुणस्य (4)

10.185.2: May the enemies having evil speech, not rule over us (*iṣhe*) (3), and not have power over our dwellings (*amāchana*) (1), our paths and the surrounding regions (*vāraṇeṣhu*) (2).²

10.185.3: May the children of Aditi (1), grant unceasing light (3), to the mortal for his living (2).³

[*aditi*: S renders it as 'one who is not obsequious or humble (*adīna*). What is the justification?]

186: Vāta (wind)

Riṣi: Ula Vātāyana

10.186.1: Brings the healing power

10.186.2: He is our father, brother and friend

10.186.3: Give us the treasure of immortality

[Metre: Gāyatrī (8, 3)]

[Recall (10.168) to Vāyu.]

10.186.1: May Vāta blow the healing power (*bheṣhajam*) on us (1), (bringing) peace and bliss to our hearts (2). May he lengthen our lives (3).¹

[It is the peace and bliss brought in by *vāta* (or *prāṇa*) which causes the healing.]

10.186.2: O Vāta, you are our Father (1), you are our Brother and our Friend (2). As such, may you make us long-lived (3).²

10.186.3: O Vāta, the treasure of immortality, that lies hidden in your home (1), give it to us, so that we may live (consciously) (2).³

² नहि तेषाममाचन (1), नाध्वसु वारणेषु (2), ईशे रिपुरघशंसः (3)

³ यस्मै पुत्रासो अदितेः (1), प्र जीवसे मर्त्याय (2), ज्योतिर्यच्छन्त्यजस्रम् (3)

¹ वात आ वातु भेषजं (1), शंभु मयोभु नो हृदे (2), प्र ण आयूषि तारिषत् (3)

² उत वात पितासि न (1), उत भ्रातोत नः सखा (2), स नो जीवातवे कृधि (3)

³ यददो वात ते गृहेऽमृतस्य निधिर्हितः (1), ततो नो देहि जीवसे (2)

187: Agni

Riṣhi: Vatsa Āgneya

10.187.1: Word to Agni

10.187.2: Shines beyond desert

10.187.3: Carries us beyond the hostiles

10.187.4: He looks on all worlds and sees them wholly

10.187.5: Born on the farther shore

[Metre: Gāyatrī (8, 3)]

[The line 3 (line 2 in verse 2) is common for all the 5 mantrās.]

10.187.1: Send forth the word to Agni (1), the bull of the worlds (2). May he carry us through beyond the hostile forces (3).¹[*kṣhitīnām*: worlds, peoples,*vṛṣhabhā* or *vṛṣhā*: bull, signifies might]10.187.2: He shines beyond the desert (2), across the supreme beyond (1). May he carry us through beyond the hostile forces (3).²

10.187.3: He destroys the Rakshasas (1), (he is) the bull with the brilliant light (2).

May he carry us through beyond the hostile forces (3).³10.187.4: He looks upon all the worlds (1), and sees them wholly (2). May he carry us through beyond the hostile forces (3).⁴10.187.5: Agni is born brilliant (2), on the farther shore of this world (1). May he carry us through beyond the hostile forces (3).⁵

[(1.99.1) is a well known mantra to Agni Jātavedas-durga, having a line similar to the line 3 in the 5 verses of (10.187).]

¹ प्राग्नये वाचमीरय (1), वृषभाय क्षितीनाम् (2), स नः पर्षदति द्विषः (3)² यः परस्याः परावतः (1), तिरो धन्वातिरोचते (2), स नः पर्षदति द्विषः (3)³ यो रक्षांसि निजूर्वति (1), वृषां शुक्रेण शोचिषां (2), स नः पर्षदति द्विषः (3)⁴ यो विश्वाभि विपश्यति भुवना (1), सं च पश्यति (2), स नः पर्षदति द्विषः (3)⁵ यो अस्य पारे रजंसः (1), शुक्रो अग्निरजायत (2), स नः पर्षदति द्विषः (3)

188: Jātaveda Agni

Riṣhi: Shyena Āgneya

10.188.1: Come and sit on the sacred grass

10.188.2: Bounteous to the heroic-seers

10.188.3: Flames of Agni

[Metre: Gāyatrī (8, 3)]

10.188.1: May Jātavedas, the master of plenitude (*vājīnam*) (1), come speedily like a horse to us now (2), and sit on our (sacred) barhi grass (3).¹

[Jātavedas: one who knows all things born; Agni; it occurs in more than 80 mantrās.]

10.188.2: Jātavedas is bounteous to the heroic-seers (1). We send (to him) this great and perfect laud (2).²

10.188.3: May the flames of the blazing Jātavedas carry the offerings to gods (1).

May these (flames) with the yajña journey go (to the gods) (2).³

189: Soul (*ātma*) or Sūrya

Riṣhi: Sārparājñī

[The riṣhi of the 3 mantrās is the woman-sage, Sārparājñi, who is also mentioned in TS (1.5.4.2,3).

The mantrās 1 and 3 are part of the 'Bhū Sūkta' in TS (1.5.3).]

10.189.1: Cow of variegated knowledge

10.189.2: Life energy goes up and down

10.189.3: Speech in thirty abodes

[Metre: Gāyatrī (8, 3)]

10.189.1: The cow of variegated knowledge, Prshni, has come and (1), sat before the mother (earth) in front (*purah*) (2), advancing to the father heaven (3).¹

¹ प्र नूनं जातवेदसम् (1), अथ हिनोत वाजिनम् (2), इदं नो बर्हिःसदे (3)

² अस्य प्र जातवेदसो विप्रवीरस्य मीळुषः (1), महीमियमि सुष्टुतिम् (2)

³ या रुचो जातवेदसो देवत्रा हव्यवाहनीः (1), ताभिर्नो यज्ञमिन्वतु (2)

¹ आयं गौः पृश्निरक्रमीत् (1), असदन्मातरं पुरः (2), पितरं च प्रयन्त्स्वः (3)

[The knowledge (*gauḥ*) comes down to the mother earth; after carrying the aspiration of devotees, it returns to heaven.]

The RV mantrās (1-3) here have their deity as the soul (*ātmā*) or Sūrya. Clearly *gau* cannot be the four-legged animal.]

10.189.2: With the life-energy which moves upward (*prāṇa*) and which moves downward (*apāna*) (2), the luminous one (Agni) travels within (*anta*) the luminous (subtle) bodies (1). The mighty one (*mahiṣhaḥ*) illumines (*vi akhyan*) (our life) with its auspicious light (*suvaḥ*) (3).²

10.189.3: The speech (*vāk*) shines in the thirty abodes (1), lodged in the bird (soul, *patanga*) (2). It carries the light fronting (*prati*) (3).³ [*vāk* or speech is Agni, the Divine Will; he shines in the thirty abodes and carries the light of aspiration (of yajamāna) to heaven. The exact meaning of thirty abodes is not clear. S regards as thirty days, the period of a certain rite.]

190: Creation

Riṣhi: Aghamarṣhaṇa Mādhuchchhandasa

10.190.1: Satyam and ṛtam

10.190.2: Days and nights

10.190.3: Sun, moon etc.

[Metre: Anuṣṭup (8, 4)]

[Recall the creation sūkta (10.129) and also (10.90).]

The Supreme Reality is not a mere existence, immutable and featureless. It is supremely aware; it is a Consciousness. And this Consciousness is again not a mere awareness. It is dynamic, it is a Power. When this Consciousness as Power moves into action, creation ensues. First the Truth (*satyam*) behind the creation, formulates itself leading to the Law of the working of that Truth, (*ṛtam*). This self-determination of Truth is the seed of creation and its Law lays down the lines of manifestation and governs its development. (M.P.P.)]

² अन्तश्चरति रोचना (1), अस्य प्राणादपानती (2), व्यस्यन्महिषो दिवंम् (3)

³ त्रिशङ्खाम वि राजति वाक् (1), पतङ्गाय धीयते (2), प्रति वस्तोरह द्युभिः (3)

10.190.1: The universal order (*ṛta*) and the truth (*satya*) (1), were born of blazing (*abhīddhāt*) tapas (2). Then the night was born (3), then the movements of the ocean (were born) (4).¹

[*satya* is the absolute truth; *ṛta* is the projection of *satya* in the realm of time and space. *ṛta* is the truth-in-movement or the Right Order. The actual form of an event deviates from *ṛta* because of human limitations and the work of hostiles.

aṛṇavaḥ: the usual meaning is 'sea' or 'ocean'. It is not appropriate because of the word '*samudra*'. In Veda, *ar* is linked with *ṛ* (ऋ).

ṛṇava: means movements (*gati*) (KS on 1.48.15);

samudraḥ aṛṇavaḥ: movements in the ocean]

10.190.2: From the movements of ocean (1), was born the time-divisions (2), ordaining the days and nights (3), the ruler of every moment (4).²

10.190.3: As before, the creator (*dhātā*) made (2), the Sun and the Moon (1), (He also made) the heaven, the earth (3), the midworld and the *svar* (world of light) (4).³

[The ṛishi of the first sūkta in RV is Madhuchhandas. He is a son or disciple of Vishvāmitra whose mantrās are in Maṇḍala 3. The ṛishi of this sūkta, the last but one of RV, is a son or disciple of Madhuchhandas. One can see clearly that the different mantrās in RV were revealed at different periods of time.]

191: The Religion of Humanity

Ṛishi: Samvanana Āngirasa

[The Ṛishi expresses his aspiration that unites the wise in their common striving to live and speak the truth and be united in their hearts. See the essay by (SA) at the end of this sūkta.]

¹ ऋतं च सत्यं चाभीद्धात् (1), तपसोऽध्यजायत (2),

ततो रात्र्यजायत (3), ततः समुद्रो अर्णवः (4)

² समुद्रादर्णवादधि (1), संवत्सरो अजायत (2),

अहोरात्राणि विदधत् (3), विश्वस्य मिषतो वशी (4)

³ सूर्याचन्द्रमसौ (1), धाता यथापूर्वमकल्पयत् (2),

दिवं च पृथिवीं (3), चाऽन्तरिक्षमथो स्वः (4)

10.191.1: You unite us with all things

10.191.2: Join together, speak one word

10.191.3: One mind common to all

10.191.4: United be hearts with common aspiration

[Metre: 1,2, 4, Anuṣṭup (8, 4); 3, Triṣṭup (11, 4)]

10.191.1: O Agni, O strong one (*vṛṣhan*), you unite us (*sam samyuvase*) (1), with all things as our master (*arya*) (2).

You are kindled in the seat (*pade*) of revelation (*iḷā*) (3).

Do you bring (*sam-ābhara*) to us the riches (4).¹

[*vṛṣhan*: one who showers all benefits]

10.191.2: Join together, speak one word (1), let your minds arrive at one knowledge (2), even as the ancient gods arriving at one knowledge (4), partake each of his own portion (3).²

[*samjānatām* (line 2): arrive at one knowledge;

samjānānā: arriving at one knowledge, utterly knowing, (1.72.5)

Line 2: May your minds be in harmony;

Line 4: Only when we have the complete knowledge of all, one can envision the appropriate share of each deity.]

10.191.3: Common Mantra have all these (1), a common gathering to union (2), one mind common to all (3), they are together in one knowledge (4). I pronounce for you a common mantra (5), I do sacrifice for you with a common offering (6).³

10.191.4: One and common be your aspiration (1), united your hearts (2), common to you be your mind (3), so that close companionship may be yours (4).⁴

¹ संसमिद्युवसे वृषन्ग्रे (1), विश्वान्यर्य आ (2),

इळस्पदे समिध्यसे (3), स नो वसून्वा भर(4)

² सं गच्छध्वं सं वेदध्वं (1), सं वो मनांसि जानताम् (2),

देवा भागं यथा (3), पूर्वे संजानाना उपासते (4)

³ समानो मन्त्रः (1), समितिः समानी (2), समानं मनः (3), सह चित्तमेषाम् (4), समानं मन्त्रमभि मन्त्रये वः (5), समानेन वो हविषा जुहोमि (6)

⁴ समानी व आकूतिः (1), समाना हृदयानि वः (2),

समानमस्तु वो मनो (3), यथा वः सुसहासति (4)

[The religion of humanity must be based on, 'love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling, life. This ideal was expressed some thousands of years ago in the ancient Vedic hymn RV (10.191) and must always remain the highest injunction of the spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished'. (SA, *The Ideal of Human Unity*, p. 545)

"Yet is brotherhood the real key to the triple gospel⁺ of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race." (SA, *ibid*, pp. 546, 547)

The above two excerpts are from the 34th chapter entitled, 'The Religion of Humanity' of the book, 'The Ideal of Human Unity', pp. 316, which was published in 1950 by Sri Aurobindo Ashram, Pondicherry. The material in the book appeared originally in the journal 'Arya', published during 1914-1919.]

⁺ Equality, Liberty and Fraternity (unity)

II. Appendices

1. The Format of this Book
2. The Classes of Readers
3. Principles behind this Translation
4. Other Commentaries and Translations
5. References
6. Note on transliteration
7. Subject Index

1. The Format of this Book

The reader is kindly requested to read this section since it answers many questions on the text posed orally to us.

This book has 191 chapters, each chapter dealing with one sūкта of Rig Veda. Thus the chapter 18 gives the sūкта 18 and the meaning of all the mantrās in it.

Each chapter has the following six items numbered (i) through (vi), briefly described here:

(i) The chapter number along with the title: For instance, the title lines of chapter 2 and that of chapter 191 are given below.

2: Agni

191: Religion of Humanity

The titles of all the 191 chapters or sūktās are in page (ii).

(ii) Name (or Names of the riṣhis): Below the chapter title is given the name or names of riṣhis, to whom the sūкта was revealed when they were in a state of deep concentration. Some of them were women. For more information, see essay 4 in the attached book, 'The Basics of Rig Veda'. Essay 41 gives a (partial) list of the names of women riṣhis in RV.

(iii) Listing of all the titles of the mantrās in the sūкта: (For instance) the sūкта 2 (chapter 1) has 7 sūktās. The seven mantrās are labelled 10.2.1. . . . , 10.2.7. (10.2.7) means 7th mantra in sūкта 2 of maṇḍala 10. A title is given for each mantra by us. The original text of mantra has no titles.

(iv) List of the metres of the mantrās: Each Rig Veda mantra has a metre with names such as Gāyatri, Triṣṭup etc. For instance, all the mantrās in all the sūktās 1-7 are in Triṣṭup metre which has 44 letters (*akṣhara*) divided into 4 pādās (or feet) each having 11 letters. For more on metres, refer to the attached booklet “The Basics of Rig Veda”.

(v) Introductory information on the sūkta: This item appears only in some sūktās.

(vi) The text and translation of all the mantrās in the sūkta:

The English translation of each mantra is in four or more parts which are numbered. It is in the main body of page. The text of the Sanskrit mantra in the Devanāgarī script is given as a footnote. The mantra in Devanāgarī script follows the *samhita pāṭha* except that the text is divided into various *pādās* (3 or 4) which are clearly numbered. Thus the part of English translation numbered three corresponds to the *pāda* numbered 3 in the Devanāgarī text. Since each *pāda* has 4 or 5 words, one can easily make out the meaning of each word in that *pāda*.

2. Classes of Readers

This book has been designed to cater to the needs of two classes of Veda-lovers who want to understand the meaning of the mantrās. Persons in the first group do not know Sanskrit. The second group of persons know Sanskrit and Devanāgarī.

The persons in the first group can simply skip the footnotes which have the mantrās in Devanāgarī script. The main body is mostly in English, accessible to all. They can skip the Sanskrit words in the italics in the parenthesis.

The second group of persons can get the full benefit of this book by reading the Sanskrit mantra in the footnotes and paying attention to the section entitled, ‘Details’ after each mantra.

For a discriminating reader with some knowledge of Sanskrit, this book aims at providing a better understanding of the psychological and spiritual wisdom of the Veda, than the existing books.

3. Principles Behind this Translation

We give below the 14 principles which guide our translation. More details are in the SAKSI book, 'Semantics of Rig Veda'.

P1: The Sanskr̥t of Veda mantrās:

The Sanskr̥t of the mantrās of Rig Veda is substantially different from the classical Sanskr̥t of Kālidāsa or the Sanskr̥t of Mahābhārata or even that of the Brāhmaṇa books. In the Rig Veda, the sandhi rules are not enforced with any rigidity; the meanings attached to the various *vibhaktis* of nouns are flexible; they are not as rigid as in the classical Sanskr̥t. These points have been recognised by the great grammarian Patanjali.

Many words widely used in Rig Veda such as *vāja*, *ṛtam* find no place in classical Sanskr̥t. Words like *patra* (leaf), *phala* (fruit), *puṣpa* (flower), *toyam* (water), *pūja* (worship) widely used in classical Sanskr̥t are absent in Rig Veda. Two words close to *puṣpa*, namely *puṣpiṇī* and *puṣpavatī* appear in the 'Hymns of Oshadhis' (RV 10.97). The current meanings to popular words such as *ghṛta* (ghee), *gau* (or go) (the animal cow) do not seem to be valid in many of their occurrences in Veda. The word *samskr̥tam* appears with the meaning of perfection (5.76.2). The word *bhakti* popularly used to signify 'devotion' means 'enjoyment' in Rig Veda. It only occurs 3 or 4 times. Summing up, the words in the Veda have to be studied with a fresh look.

P2: Rīṣhis: All the mantrās are associated with persons known as Rīṣhis, who are great poets, men and women of great *tapas*. Please see the essay 8 in the attached book, 'The Basics of Rig Veda' for more details on Rīṣhi. Hence if a translation of a verse does not make any sense, the fault should lie with the translator who has assigned wrong meanings to the words. The translator may have completely ignored the symbolism of the verses.

P3: Veda can be understood only with the help of Veda.

We cannot blindly assign a meaning to a word in Rig Veda based on classical Sanskr̥t or based on the assumption that RV deals with rites or is dealing with myths.

The obvious way to fix the meaning of a word is to study all the mantrās in RV where a particular word occurs and to assign the

meaning which is suitable in most of these verses. This suggestion was made by Max Muller. Neither he nor his associates pursued this approach. The difficulties are obvious. The topic is discussed in great detail in the SAKSI publication, 'Semantics of Rig Veda'.

P4. The test of validity of the assigned meanings of the words is that all mantrās having those words should have coherent meanings.

P4 is a consequence of our belief that the Rīṣhis, the poets of these mantrās were highly sophisticated and wise, dedicated to the goal of all-round perfection.

P5. The statements made by the Rig Veda book itself regarding the meanings of words and the secrecy in it should not be overlooked or ignored.

For instance, RV (10.85.3) states, 'what wise persons regard as Soma cannot be eaten or drunk', i.e., Soma is not a mere herb. Again (10.85.2) adds, 'The Sun is strong by Soma, the earth is vast by Soma, . . .'. The whole of Maṇḍala 9 with about 1100 mantrās gives numerous epithets to Soma clearly indicating its non-physical nature. In spite of all this evidence, it is hard to explain why translators like Griffith render it only as a herb.

P6: Most of the words in the Veda have only one general meaning. Different occurrences of this word have only minor variants of this basic meaning.

P7. A small number of words, especially names of certain animals and some inanimate objects, may require more than one basic meaning. In such cases, one should clearly understand the contexts in which the different meanings are valid; then one should clarify the contexts in which each meaning is valid.

For example the English word, 'force' has at least 3 meanings in three different contexts:

Physics: 'The force was not sufficient to drive the nail into the wall.'

Battle: 'The force was not sufficient to relieve the garrison'.

Psychological pressure: 'She could not force her views on the committee'.

P8: Consider the compound words which are functionally related to each other. Their meanings should also be related.

To illustrate, consider the word *ghṛta*, which occurs about 110 times in RV. Its common meaning is ghee or clarified butter. The use of this meaning does not make any sense in many places. Hence Sāyaṇa gives a variety of meanings for the same word including, 'water', 'shining or luminous' etc., presumably to have some local consistency. Even the assigned meaning often does not make any sense. In (1.13.5), we have *ghṛta pṛsthā* meaning dripping or coated with ghee. However, the context is 'seats'. The phrase, 'seats dripping with ghee' does not make any sense. In (1.14.6) the same phrase occurs in the context of steeds. Again, 'ghee dripping from the horses' is incoherent. In (1.85.3), (1.87.2) *ghṛta* itself is translated as heavenly waters. For all the words with '*ghṛta*' as a prefix, *ghṛta* can only be light.

P9. The nouns beginning with 'a' should not automatically be assigned meanings interpreting 'a' as a negative particle. The negation meaning is valid only if the corresponding sound without the negation particle is commonly occurring.

The above rule common to several languages must be applicable to Sanskrit of Veda mantrās also. For example, the word Diti and its variants occur exactly three times in the entire Veda where as Aditi with its variants occurs more than 150 times. It is illogical to derive the meaning of Aditi from Diti with 'a' as the negation particle. Exactly the same comment is valid for the pairs *asura*, *sura*; *ashva*, *shva*; *adhva*, *dhva*. Moreover *asura*, *ashva* and others are all Key words. *amṛta* (immortality) is supposed to be derived from *mṛta* (mortality) by adding the negation particle 'a'. There is already another word *amam* (1.66.6), *ame* (1.67.2), standing for strength, so *amṛta*, *amūra*, are all derived from *am* and not by adding 'a' to *mṛta* etc.

Note 'an' is also used as a prefix to indicate 'negation'. See the words *anāga* and *anindra* in chap. 9. Some other examples are: *anarvāṇam*, *anavadya*, *anādhr̥ṣṭaḥ*, *anāyudha*, *anānata* (one who never bows, 7.6.4); many more are there.

P10. To fix the meanings of certain key words beginning with अ (a), we have to consider related words beginning with आ (ā).

Example: *arya*, *ari*, *ārya*, *āryāma*;

another related group: *apa*, *āpaḥ*.

P11. Sometimes the ordinary meanings of the words suggest their more abstract esoteric meanings.

Example: Consider *adri*, hill. Its hardness and immobility suggests the alternate meaning 'the psychological force of inertia'. With its many peaks and plateaus, it also suggests 'existence'.

The mantra (1.7.3) given in chap. 10 states: "with the rays (knowledge), Indra smashed the hill (*adrim*)".

Take the word *ashva*, whose ordinary meaning is horse. Horse itself suggests something having excessive life-energy. *Ashva* is a key word; its word-family with its repetitions has about 200 members.

P12. All the different word-groups belonging to the same word-clan have closely related meanings.

As an instance, members *vāja*, *vāje*, *vāji*, *vājī* etc. must have closely related meanings, similarly *adhva*, *adhvara*, *adhvaryu*; similarly *ghṛta*, *ghṛṇa*, *ghṛṣhva*.

Note that the basic vowel sound *ṛ* has a tendency to change into the vowel-consonant sound *ar*. Thus the sound *vṛ* is close to *var*, *ṛk* to *arka*. The above rule should include this similarity also. For instance, the *vṛka*, *vṛtra* and *varuṇa* etc., begin with the same basic sound *vṛ* and hence are related in their meanings. Note that *var* in *Varuṇa* is a transformation of *vṛ*, common for roots ending with the vowel *ṛ*.

P13: Word groups: One cannot fix the meaning of a word in isolation. Any systematic method for assigning meanings to words must recognise the group of closely related words and make distinctions in their meanings. For example, take the key words such as *manas*, *manīsha*, *medhas*, *prachetas*, *praketa*, all connected with mental operations and consciousness. As pointed out earlier, in the translations of G, *manas* is rendered in various ways such as mind, spirit, wisdom etc., *manas* in the Veda has a fixed meaning.

We can divide words into 2 broad groups namely:

A. Words connected with human beings, their psychological attributes, artefacts and environment.

B. The cosmic powers, known as gods and the demons.

Words in group A can be further divided into 10 subgroups whose names are given below. The number associated with each

title such as A1 indicates the number of words in each category like A1 which are discussed at some length in the book, 'Semantics of Rig Veda'.

A1: Mental operations and consciousness related words (75)

A2: Mantra related words (18)

A3: Yajña related words (27)

A4: Happiness, bliss and bhakti related words (24)

A5: Secrecy Words (5)

A6: Groups of human beings and their vocations (61)

A7: Animal names (13)

A8: Words about inanimate aspects (25)

A9: The various cosmic worlds (24)

A10: Words associated with Perfection (24)

Readers who have read in current translations that 'Rig Veda is ritualistic' are surprised to find that RV has at least 75 distinct words dealing with mental operations and consciousness. These are in the section A1 mentioned above.

P.14: Technological devices such as computers, aeroplanes, telephones etc., were unknown in Vedic age. Hence we do not render the Sanskr̥t words such as *vimāna* as aeroplane. Vedic culture was opulent in beauty and harmony without being cluttered by technological devices. See also the box in p. 400.

4. Other Commentaries and Translations

4.1: Sāyaṇa Āchārya

4.2: The other commentaries in Sanskr̥t

4.3: Translations in English

4.4: Translations in Indian languages such as Kannada and others

This essay briefly reviews the translations and commentaries, available in India today for purchase, or easily accessible. It is divided into 4 sub parts.

It is easy to criticize any translation such as that of SAKSI on various grounds. However I know how much effort is needed in bringing out a complete translation. Therefore my remarks will be constructive and aim to help the readers to find the material not

covered in my translations. Note that we should study commentaries, but not raise them to the level of Veda. Every *bhāṣya* appeals to some persons.

The earliest complete commentary on Rig Veda mantra Samhita is due to Sāyaṇa Āchārya in the fourteenth century CE. It was done with the patronage of the kings of the Karnataka Empire with its capital in Vijayanagar.

There are two complete English translations of RV done in the nineteenth century namely the 7-volumes of H.H. Wilson (1850-1858 CE) and that of R.T.H. Griffith (1896 CE) in a single volume.

There are two complete translations of Rig Veda done in the twentieth century. The first is the 30 volume edition done in (1947-1955) in Kannada language by H.P. Venkata Rao with the patronage of Maharāja of Mysore. This is mentioned in section 4.4.

The 13 volume translation in English, was produced by Veda Pratiṣṭhāna of New Delhi in the period 1977-1984. It is discussed in section 4.3.

All other translations and commentaries cover only a part of Rig Veda. I cover some of them also. I will not dwell on the great Sanskrit commentary of Kapāli Sāstry on the first 121 sūktās and also his illuminating *bhūmika* since these have been discussed in earlier SAKSI books.

(4.1) Sāyaṇa Āchārya and the scope of his work

Sāyaṇa Āchārya (1315-1387 CE) was the only person to write (or edit) a commentary on all the five Veda mantra Samhita books and also the relevant Brāhmaṇa books. He is the only one to write a commentary on the entire Rig Veda Mantra Samhita. All lovers of Veda must be grateful to him for these works and the luminous introductions to these works. A brief look at his life and the times in which he lived will be very useful for us to appreciate the range of his efforts.

A study of his life and his times gives ample clues towards understanding the scope of his work or the boundaries set by Sāyaṇa for his work. Recall that he studied in the monastery associated with the great Vedānta teacher Shankara, under his guru Swāmi Vidyātīrtha, who was its head at that time. Naturally he

completely accepted the teachings of Shankara in toto, assigning the Veda mantrās to *karmakāṇḍa*. Only the Upaniṣhads were regarded as the repository of wisdom. It is the common idea prevailing even today in many so-called places of learning *maṭhas*, in India.

Recall that Sāyaṇa was not a fulltime Pandit. He was a successful prime minister of the vast empire of Karnataka with its capital in Vijayanagar and also participated in battles. He with Hukka and others was instrumental in bringing together many small kingdoms to form a single kingdom, known as the Karnataka empire, so as to withstand the Islamic onslaughts. The Karnataka empire was restored so as to bring resurgence of all aspects of Indian culture. Sāyaṇa, being its prime minister and one of its founders, could not afford to be partial to any group. In India, all ideas are traced to Veda in the minds of ordinary people. Specifically it was felt:

- (i) Veda had the knowledge of rituals whose performance gives prosperity.
- (ii) The basis of Purāṇās with all their anecdotes was Veda.
- (iii) The grammarian scholars of the empire felt that every word in the Veda can be traced to its roots as suggested by the great Pāṇini.
- (iv) Most of the Hindus went to temples where elaborate worship was performed to the deities Viṣṇu, Shiva etc. These people wanted to know the connection of the mantrās of Veda to these deities.
- (v) The ordinary people used several Veda mantrās in their sandhya worship; they wanted to know their meaning and their context.
- (vi) Among Hindus, the natural phenomena such as rainfall or dawn are associated with the divine powers. Persons wanted to know what Veda has to say on the natural phenomenon.

Thus, Sāyaṇa, assisted by numerous pandits, wrote this magnificent commentary to satisfy the aspirations of a variety of Hindus. Sāyaṇa in his commentary on RV (1.164) states that he is aware of the spiritual interpretation of some mantrās. However he feels that the discussion of the spiritual interpretation is outside the scope of his book. For the clarification of the word, 'spiritual', see the note in page (ix).

To understand the contribution of Sāyaṇa, we have to study carefully his five *bhūmikās* (introduction) for the five Veda Mantra Samhitās. All these *bhūmikās* along with a wealth of information both in English and Sanskrit is in the book, 'Veda Bhāshya Bhūmika Samgraha', by Padma Vibhūshan Baladeva Upādhyāya, originally published in 1934 in Benares.

Many (but not all) western indologists are highly appreciative of Sāyaṇa's commentary. The translator H.H. Wilson states: "although the interpretation of Sāyaṇa may be, occasionally, questioned, he undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession, either through his own learning, or that of his assistants, of all the interpretations which had been perpetuated, by traditional teaching, from the earliest times."

We give here two other interesting estimates of Sāyaṇa's work. Both Professors Benfey and Cowell do not accept the statement that Sāyaṇa's commentary represents the complete Indian tradition from the time of composition of the hymns to his time.

Professor Benfey notes: "Everyone who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the veda to their explanation by Indian scholars can be assumed; that, on the contrary, between the genuine poetic remains of vedic antiquity and their interpretations, a long continued break in the tradition must have intervened; out of which, at most, the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usage and words, formulae, and perhaps also poems connected therewith". "This last work of rescue is exactly what Sāyaṇa's commentary represents" (KS).

Another western scholar, Professor Cowell remarks, in his preface to one of the volumes of Wilson's translations that, "This work does not pretend to give a complete translation of the Rig Veda, but only a faithful image of that particular phase of its interpretation which the mediaeval Hindus, as represented by Sāyaṇa, have preserved. This view is in itself interesting and of a historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sāyaṇa's commentary will

always retain a value of its own—even its mistakes are interesting—but his explanations must not for a moment bar the progress of scholarship”. KS adds, “we appreciate the balanced and judicial statement of this Western scholar, for uttering these words of caution and wisdom, that Sāyaṇa’s commentary represents a faithful picture of a particular phase of Vedic interpretation.”

The shortcomings of the commentary by Sāyaṇa are well-documented by SA and also by KS, in his book, “A New Light on the Veda” published by SAKSI. I will focus here on only one aspect. For words such as *vāja* or *ṛtam*, which occur in more than 500 mantrās, he assigns twenty or more arbitrary meanings in different places to force the ritualist meanings. For details, see the book by A.B. Purāṇi, ‘Studies in Vedic Interpretation’.

In our book, the word *vāja* has only one meaning namely plenitude; *ṛtam* means the ‘Right’ or ‘Truth in movement’. *svadhā* is Self-law, the law within the self which supports each entity. However, I have extensively utilised the work of Sāyaṇa.

4.2: Other Sanskrit Commentators: Madhwāchārya nee Ānanda Tīrtha (1238-1317) was the founder of a school in Vedānta known as Dvaita. The centre of his activities was Udupi in Karnataka. He was a great logician also and author of numerous books and commentaries on several scriptures like Brahma Sūtra, Upaniṣhads etc. He does not accept the Karma Kāṇḍa, Jñāna Kāṇḍa division of Shri Shankara. He regards Veda mantrās such as RV Samhita as divinely inspired like the Upaniṣhads. He believes that Veda is monotheistic with the supreme god as One who is all pervading. Since Viṣṇu means all-pervading, he regards Viṣṇu as the Supreme God in RV. There is no point in labelling him as fanatic etc., for this choice. He commented only on the first 40 sūktās of Rig Veda. He traces the words in RV to their roots to fix their meanings. He uses extensive logic. His disciple Jayatīrtha wrote a detailed commentary (*tippani*) on his work. A very interesting book in this tradition is the ‘Mantra Artha Manjari’ by Sri Raghavendra Tīrtha (1623-71 CE). It has a detailed discussion on how the meanings of the words get fixed.

Even though the Sanskrit work of Ānandatīrtha was printed in 1892, its first English translation appeared only hundred years later,

in 1996 due to Prof. Narasimhan, a professor of Mathematics. This feature is an indicator of the pall of inertia covering the Hindu consciousness in the last thousand years or more.

Swāmi Dayānanda (1824-1883 CE)

He was a great reformer. He felt that Hinduism had several drawbacks which prevented the progress of Hindus. First, is the worship of the multiple gods and the second is the worship of idols in temples. The movement started by him is known as Ārya Samāj. Swāmi D felt that Hindus should make Veda their main scripture since it taught only monotheism. He wrote a commentary in Sanskr̥t on several maṇḍalās of RV. He also wrote an extensive Bhūmika (introduction) in a question-answer format. A complete English translation of the Bhūmika done by Paramanand is very interesting. Like Sāyaṇa, D gave different meanings for the same word occurring in different places so as to get the meanings of the mantrās he wanted. Some meanings assigned by him in RV (1.116.6) are:

ashvins: water and fire,
vāji: a car moving at very high speed,
havya: worth having,
ārya: trader,

(See P.259 in the Paramanand's book)

He believed that all the technological devices such as aeroplane, telegraphy, steam-driven ships etc., were known to the people of Vedic times. For instance, he translates the word '*tarutāram*' in (1.119.10) as '*telegraph*'. He feels that the entire Veda is of nonhuman origin and it has no starting date. See the box in p. 400.

4.3: Translation of Rig Veda in English

The earliest translation in English is due to H.H. Wilson, his first volume was published in 1850. He had high respect for Sāyaṇa's work and his translation follows the Sanskr̥t commentary of Sāyaṇa without the grammatical details.

A new edition of his translation, prepared by Nag Publishers (1989) in 7 volumes, has also the mantrās in Devanāgarī, the notes and several indices. The editor of this series, Prof. Dayanand Bhargava states, 'my teachers always taught me Sāyaṇa's

commentary even when they had to teach the 'Vedic Reader' by A.A. Macdonnell; my own experience of teaching for the last 20 years has shown that they were correct".

The work of R.T.H. Griffith, published in 1897 has only summary translations of all the mantrās of RV. His book has no text of the mantra. Griffith makes several rude comments on Rig Veda and its seers. He assumed that the poets of Rig Veda were nomads or engaged in primitive agriculture. For a detailed comparison of the translation of Griffith and that done by (SA), see the SAKSI book 'Semantics of Rig Veda'. However it is good to remember that this was the only book easily available for Hindus for knowing the meaning of Rig Veda in English for over a hundred years, till the appearance of the edition of Nag publishers.

Note that for almost all Indologists, the battles in the Rig Veda are actual physical events between different tribes or clans, the so called devās and the dasyūs. For a detailed rebuttal of the claims of these authors, see 'The problem of Aryan invasion', by K.D. Sethna. This book includes a chapter entitled, 'Sri Aurobindo's symbolic interpretation of Veda'.

Veda Pratiṣṭhāna, in New Delhi has brought out a complete English translation of Rig Veda in thirteen volumes in the period (1977-84). The translators, Swāmi Satyaprakāśh Sarasvati and Satyakam Vidyālankar are admirers and followers of Swāmi Dayānanda's thought. Not unexpectedly, they strongly criticize the commentary of Sāyaṇa stating, "Sāyaṇa's interpretation of the Vedas, instead of bringing credit to the race and culture, brought a disregard and disrepute, and damaged more than did any good to the reputation they deserved . . ." (p. 104, volume 1). According to them, "Aurobindo treads on dangerous grounds as much as his mysticism may lead to the worst kind of superstition . ." (p.129, volume 1).

However if one takes a close look at their English translation, several sentences closely resemble the sentences in the translation by H.H. Wilson. It appears that they began their work with a copy of Wilson's translation and replaced words connected with deities such as Agni, Indra, Ashvin etc., and related words like Rākṣhasās etc., by other words. For instance, Rākṣhasa is replaced by

‘wicked’. Agni is replaced by ‘fire-divine’ or ‘leader of men’. Indra by ‘commentator of army’ or other epithets connected with human beings.

For instance take (10.87.1)

“I offer clarified butter to the powerful fire-divine, the destroyer of the wicked. I approach the friendly (fire-divine) for obtaining comfort. Enkindled, sharpened (and thus aroused) by our pious devotees, may the fire divine guard us from evils, by day and by night.” (Veda Pratiṣṭhāna)

The translation of Wilson of the same mantra is:

“I offer clarified butter to the powerful Agni, the slayer of Rākṣhasās; I approach the most spacious dwelling, the friend (of the worshippers); Agni sharpening (his flames) is kindled by pious men; may he guard us from malignant spirits by day and by night” (Wilson).

Another Example (10.63.2):

“O divine powers, all your appellations and names are worthy of adorations, praise and reverence; whether you have come forth from heaven, or from firmament or from earth, may you hear our invocations on this occasion” (Veda Pratiṣṭhān).

Wilson’s Translation: All your appellations, gods, are to be revered and praised and worshipped, and whether you are sprung from heaven or from the firmament or from earth, hear at this (solemnity) my invocation”. (Wilson)

Nowhere in their 13 volumes do these authors mention that they depend on Wilson’s translation. These authors abuse Sāyaṇa without realising that the translation of Wilson which they copy closely follows the work of Sāyaṇa. How has their translation, ‘brought credit to their race and culture’?

Most Hindus are highly appreciative of Max Muller for his stupendous work in getting the text of Rig Veda in Devanāgarī printed along with Sāyaṇa’s commentary in the latter part of nineteenth century, a work spanning over 20 years. This work and the work of Western indologists, often critical of the Hindu thought, jolted the Hindus out of the pall of inertia hanging on their psyche. Some persons began to study Rig Veda with some seriousness. But

they uncritically accepted the views of the Western Indologists because of their lack of questioning spirit and their inability to fully understand the basic texts in Sanskr̥t and the commentaries in Sanskr̥t.

4.4: Translations in Indian languages such as Kannada

The most extensive translation and commentary on Rig Veda was produced in Mysore during 1945-1955; it involves a total of 25,000 pages in thirty volumes in the edition of large size (1/4 demy, 22cms x 28cms). Its chief Patron was His Highness Sri Jaya Chāmarāja Wodeyar, the Maharaja of Mysore. Its spiritual patron was the saint Shilpasiddhānti Shivayogi Shri Siddhalingaswami belonging to the Lingāyat (Basaveshvara) lineage. This book is in Kannada language and Kannada script. Note that the Kannada language has all the vowels and consonants of the Sanskr̥t with some more vowels. Hence the Veda mantrās can be written in Kannada script with perfect clarity (This is true of Telugu, but not of Tamil). For each mantra, the book gives the text, meaning for every word in it following Sāyaṇa's commentary, the grammar and ritual aspects in Sāyaṇa's commentary. In addition it gives extensive quotations from the Brāhmaṇa books, Nirukta of Yāska, Brhaddevata, Purāṇās and epics and also some comments of Western Indologists. The entire work was done by Āsthana Vidwan H.P. Venkata Rao assisted by a team of scholars for providing the details on Mīmāṃsa, Brāhmaṇa books etc. In addition, 5 more books were added dealing with Nirukta and Aitareya Brāhmaṇa; the last volume, the 36th, has several indices.

Outside of Karnataka, very few have heard about the book. Even within, some persons in the Vedic circles mention its name, but very few have read even a single volume, in some detail. The period (1950-1980) can be regarded as the period in which the Upaniṣhads became known as the books of knowledge; hence there was little interest in studying the Veda which was regarded as dealing with rites. Consequently this great work was ignored.

I am not aware of any complete translation of all the Rig Veda mantrās in any other Indian languages. I have heard about the translation of Rig Veda in Hindi done by the great scholar Satavalekar. And those done by Pundits under the direction of

Swāmi Dayānanda are not complete. Of course, there are translations of selected hymns of Rig Veda in several Indian languages. For instance Jambunathan has done this in Tamil. Note that in Tamil Nadu, the text of Veda mantra is in the Grantha script.

5. References

- Aurobindo, Sri, *Hymns to the Mystic Fire*, Sri Aurobindo Ashram, (1952), 1972, indicated as HMF.
- Aurobindo, Sri, *The Secret of the Veda*, Sri Aurobindo Ashram, (1956), 1972, indicated as SV.
- Baladeva Upādhyāya, Āchārya, *Veda Bhāshya Bhūmika Samgraha* (Sanskṛt and English), Chaukambha Sanskṛt Sansthan, Varanasi, 1934.
- Bose, C. Abinash, *Hymns from the Vedas*, Asia Publishing House, Bombay, 1966.
- Coomaraswamy, Ananda K., *A New Approach to the Vedas*, Luzac & Co, London, 1933.
- Dayananda Sarasvati, Swami, *Introduction to the Rig Vedic Commentary*, Paramanand (translator), Mehrchand Lachmandas, New Delhi, 1991.
- Jean Le Mee, *Hymns from Rig Veda*, Alfred Knopf, 1975.
- Kapāli Sāstry, T.V., *A New Light on the Veda*, 1952, Revised edition, 2006, SAKSI, Bangalore.
- Kapāli Sāstry, T.V., *Siddhānjana* (writings on the Veda), Collected Works. Vol. 1, 4, 5, 6 and 10, Light on the Upanishads, Vol. 1, Vāsiṣṭha Vaibhavam, Vol 7, Dipti Publications, Sri Aurobindo Ashram, 1990.
- Kashyap R.L., *Sarasvati*, SAKSI, Bangalore, 2003.
- Kashyap, R.L., *Semantics of Rig Veda*, SAKSI, pp. 188, 2006.
- Pandit, M.P. (Compiler), *Key to Vedic Symbolism*, Dipti Publications, ibid.
- Pandit, M.P., *Wisdom of the Veda*, Lotus Light Pub. (U.S.), (Dipti Publications, Sri Aurobindo Ashram), 1970.
- Purāṇi, A.B. (compiler), *Sri Aurobindo's Vedic Glossary*, Sri Aurobindo Ashram, 1962.

- Purani, A.B., *Studies in Vedic Interpretation*, Chowkamba Sanskrit Series, Varanasi, 1963.
- Ramachandra Rao, S.K., *Rig Veda Darshana*, Volumes 1-17; Kalpatharu Research Academy, Bangalore, 1998-2006; Hanumat Kosha, 2001, *ibid*.
- Rig Veda Samhitā with Sāyaṇa's Commentary* in 5 Volumes, (Volume 5 has all indices); Sontakke, N.S. and C.G. Kashikar (editors), Vaidika Samshodhana Maṇḍala, Pune.
- S. Vimalananda, *Mahānārāyaṇa Upanishad*, Sri R.K. Math, Chennai.
- Satyaprakash Sarasvati, Svāmi and Satyakām Vidyalankar, *Rig Veda Samhita*, volumes 1-13, Veda Pratiṣṭhān, New Delhi, 1977-84.
- Sethna, K.D., *The Problem of Aryan Origins*, S&S Publishers, Calcutta, 1980.
- Tāmrparṇi K. Narasimhan, *Rig Bhāṣyam*, English translation of the commentary of Sri Madhvāchārya, 1996, Tirunelveli, TN, 627001.
- Vasundhara Filliozat, *Vijayanagar*, National Book Trust, India, 1977, Revised edition, 1999.
- Wilson, H.H., *Rig Veda Samhita*, volumes 1-7, (1850-58), Enlarged edition, Nag Publishers, New Delhi, 1990.

6. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanagari Symbol

Examples

Short Vowels

अ	a	c <u>u</u> t, b <u>u</u> t, r <u>u</u> n
		Never as English a
इ	i	p <u>i</u> t, s <u>i</u> t, f <u>i</u> t
उ	u	p <u>u</u> t, f <u>u</u> ll

Long vowels:

आ	ā	c <u>o</u> p, m <u>a</u> r, b <u>a</u> r, c <u>a</u> r
---	---	--

ई	ī	n <u>ee</u> d, s <u>ee</u>
ऊ	ū	s <u>oo</u> n, m <u>oo</u> n

Other vowels:

ए	e	s <u>a</u> y, m <u>a</u> y
ओ	o	m <u>o</u> re, s <u>o</u> re, t <u>o</u> e
ऐ	ai	s <u>i</u> te, m <u>i</u> ght, l <u>i</u> ght
औ	au	p <u>o</u> ut, <u>o</u> ut,
ऋ	r̥	comment below

Consonants:

क्	k	<u>k</u> ick, <u>k</u> ite, <u>c</u> ut
ग्	g	g <u>u</u> t, g <u>i</u> g, g <u>o</u>
च्	ch	<u>ch</u> ug, <u>ch</u> urch
ज्	j	<u>j</u> ug, <u>j</u> ig, <u>j</u> ar
ट्	t	<u>t</u> ub, <u>t</u> iger
ड्	d	<u>d</u> eed, <u>d</u> og
त्	t	<u>m</u> ath, <u>t</u> hin
द	d	<u>m</u> oth <u>er</u> , gath <u>er</u>
प्	p	<u>p</u> un, <u>p</u> at, <u>p</u> eat
ब्	b	<u>b</u> in, <u>b</u> ar, <u>b</u> un

म्	m	<u>m</u> an, <u>m</u> e, <u>m</u> ist
न्	n	<u>n</u> et, <u>n</u> ose
य्	y	<u>y</u> es, <u>y</u> et
र्	r	<u>r</u> ed
ल्	l	<u>l</u> ife, <u>l</u> id
व्	v	<u>w</u> ater, <u>w</u> ood
स्	s	<u>s</u> ing, <u>s</u> it
ष्	ṣh	<u>s</u> hip, <u>s</u> heet, <u>d</u> ish
श	sh	comment below
ह	h	<u>h</u> ut, <u>h</u> it

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; ṭh ṭ; ḍh ḍ;
ph फ्; bh भ्; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̥t visarga symbol: pronounced with exhalation.

For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ, नोः is noḥ.

Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol 'ḥ'.

'm̐' is pronounced as half 'm'.

ṣ is a conjunction that indicates 'अ'; Example:

māṣmṛtāt माऽमृतात् = मा + अमृतात्

7. Subject Index

A

Abode

- of knowledge, (10.26.3)
- of Ray-cows, open the, (10.40.8)

Actions, right, (10.31)

Action done at right time, (10.31.3)

- Aditi**, (10.11.2), (10.63.5), (10.110.4),
 (10.12.8), (10.36.3),
 (10.63.3,17), (10.64.5,13), (10.65.1),
 (10.66.3,4),
 (10.72.4,5,9), (10.92.11),
 (10.10.1-11), (10.185.3)
 and creation, (10.27.23)
 of the thinking mind, (10.64.17)
 purifies, (10.132.6)
 seats dear to, (10.70.7)
 the divine ship, and, (10.63.10)

Advent of gods (in us), (10.6.3), (10.35.14), (10.53.3), (10.66.12)

Agni,

- all-embracing thinker, (10.91.8)
- free from ignorance, (10.4.4)
- as a noble path, (10.20.4)
- as father, ally and brother, (10.7.3)
- became immortal, (10.45.8)
- becomes yajña, (10.100.6)
- birth of, (10.20.9)
- body of vision, (10.140.4)
- born new in eternal wombs,
 (10.4.5)
- breaks with what is born in him,
 (10.45.10)
- child, (10.1.2)
- comes to us here, (10.3.7)
- comes out of darkness, (10.1.1)
- created by aspiration, (10.46.4)
- dynamic thoughts of, (10.92.4)
- enjoyment, (10.7.2)
- established within, (10.16.12)
- first to wake to knowledge,
 (10.12.2)
- for our welfare, (10.35.4)
- functions of, (10.52.3)
- gracious, (10.150.4)
- guest in every house, (10.91.2)

- has half of each god, (10.1.5)
- head in secrecy, (10.79.2)
- heals, (10.122.1)
- hears our voice, (10.140.6)
- held in us, (10.46.1)
- how many, (10.88.18)
- immortality, (10.51)
- increased (in us) by words,
 (10.61.21)
- journeys to the gods, (10.46.6)
- kindled by gods, (10.118.5)
- kindled by *shraddhah*, (10.151.1)
- knows the journey, (10.2.7)
- lover (*jāra*), (10.11.6), (10.7.5)
- makes the sage chant, (10.11.5)
- manifests at our call, (10.4.1)
- men grow by him, (10.69.9)
- messenger of gods, (10.4.2)
- mighty doer of works, (10.115.2)
- mother bears you, (10.4.3)
- Paṇi and, (10.156.3)
- performs sacrifice here, (10.2.1)
- possesses true speech, (10.12.1)
- priest in human beings, (10.1.4)
- rapturous for immortality,
 (10.122.5)
- rays of intuition, (10.91.5)
- reasons for his hiding, (10.51.6)
- sees worlds wholly, (10.187.4)
- skilful craftsman, (10.20.5)
- speaks to us, (10.141.1)
- guards the speakers, (10.115.5)
- his giving is here in us, (10.69.4)
- his thoughts effective in us, (10.7.4)
- infant god, (10.115.1)
- killer of demon sorcerers, (10.87)
- killer of foes, (10.118)
- sole one, (10.91.3)
- thinker, (10.2.2)
- thinking mind of, (10.20.10)
- thousand eyes of, (10.79.5)
- three births of, (10.45.1)
- touches the heart, (10.91.13)
- tracks of, (10.46.2)
- upholds us, (10.46.1)

with a thousand layers, (10.69.7)
 worships, (10.91.11)
 youngest enjoyer, (10.20.2)
 Ahirbhudhnya, (10.66.11), (10.92.12)
 Aja Ekapād, deity, (10.65.13)
amṛta, (10.139.6)
Ancient Fathers, (*pitarah*), (10.68.11),
 (10.94.12), (10.130.6), (10.154),
 (10.15), (10.14.7-10)
 brother and friend, (10.186.2)
 here, (10.15.13), (10.97.21)
 in the three realms, (10.15.1)
 protect the Sun, (10.154.5)
 right thinkings of, (10.14.6)
 Anger, free of, (10.32.8)
Angirasa
 fathers became gods, (10.56.4)
 seers, (10.74.2), (10.62)
 seers as sons of Agni, (10.62.5)
 Animals of various types, (10.169.2)
aranyāni, (10.146)
anuyāja, rite, (10.51.8)
 Arrogant one bends, (10.48.6)
 Asamāti, (10.60.2)
 Ashmanvatī, river, (10.53.8)
Ashvins, (10.24.4-6), (10.61.3,4), (10.35.6),
 (10.41), (10.65.12), (10.73.4), (10.106)
 creators of bliss, (10.39.5)
 help of, (10.39, 10.40, 10.143)
 love like parents, (10.106.4)
 render us sweet, (10.24.6)
 wise (*kavi*), (10.40.6)
 Ashwattha, (10.97.5)
 Aspirant for knowledge, (10.11.3)
 Aspirations become true, (10.128.4)
 Asunīti, the leader of prāṇa, (10.59.5)
 Atharvan, (10.87.12)
 Atri, seer, (10.150.5), (10.143.2)
 Awake all the time, (10.106.5)
 Ayāsyā, ṛishi, (10.67.1)
 Ādityās, (10.77.2), (10.72.8), (10.185)
 Āpri hymn, (10.70), 10.110
ārya, (10.20.4)
 and *dāsa* foes, (10.38.3)
B
 Battles symbolic, (10.103)
barhiṣhaḥ, (seat of grass), (10.131.2)
 Beauty, (10.111.7)

Become aware of worlds, (10.157.1)
 Beginning, (10.121.1)
 Behold with mind and heart, (10.177.1)
 Being (*sat*), (10.5.7)
 Beings in two States and four,
 (10.27.10)
 Beneficent *rasa*, (10.9.2)
 Bhūtamsha, the inner desires of
 (10.106.11)
 Bhāratī, (10.110.8)
Bhaga, enjoyer, (10.39.3)
 Lord of enjoyment, (10.85.36)
Bhagavān,
 my body is the, (10.60.12)
 Bharadvāja, (10.150.5), (10.181.1)
 Bharga, (10.61.14)
 Bhujyu, (10.143.5)
Birth,
 two-fold, (10.37.11)
 five, (10.45.6)
 Birds fly to Agni, (10.80.5)
 Blazing fuel, mantra is, (10.52.2)
 Blessings (10.85.33-47)
 Blind daughter (Nature), (10.27.11)
 Blinding darkness, (10.89.15)
 Bliss and happiness, (10.9.4), (10.15.8)
 Bliss-causing wind, (10.169.1)
 Blissful state (*svasti*), (10.63.14)
Body,
 clothing for the, (10.16.5)
 construct with prāṇa, (10.15.14)
 consume not entirely, (10.16.1)
 dear to the gods, (10.16.8)
 earth covers the, (10.18.11)
 free from decay, (10.106.6)
 make it firm, (10.120.4)
 no leakage in, (10.101.8)
 readying of, (10.101)
 soul drops off, (10.18.14)
Born,
 on the farther shore, (10.187.5)
 three ages ago, (10.97.1)
Brahmaṇaspati, (10.67.7)
 shapes the objects, (10.53.9)
 Brahmachāri, (10.109.5)
 Brahmajāyā, (10.109.3)

Brhaspati, (10.17.13), (10.182), (10.64.15),
 (10.67), (10.68), (10.98.7)
 smote Vala, (10.68.8)
Brhatsāma, (10.181.2)
 supreme abode of yajña, (10.181.2)
Breathes, by the word, (10.125.4)
Bride,
 chooses partner, (10.27.12)
 addresses the assembly, (10.85.26)
 queen to mother-in-law, (10.85.46)
Bull needs no fodder or water,
 (10.102.10)
Burning place with flowers, (10.16.13)
C
Calamities, (10.37.4)
Car,
 carries the thoughts of work,
 (10.40.1)
 faster than mind, (10.39.12)
 the boy and, (10.135.5)
Chhandas (Metres), (10.90.9)
Child,
 birth, (10.162), (10.184)
 destroyer of, (10.155.2)
 devours his parents, (10.79.4)
 in the womb, (10.184), (10.27.16)
 worker, unfailing, (10.8.2)
Children
 at play, (10.56.7)
 getting, (10.183)
Chyavana made young, (10.39.4)
Cloth weavers of, (10.106.1), (10.26.6)
Common,
 joy of gods, (10.65.1)
 mind, of gods, (10.65.1)
Companions in Word, (6-11)
Complete law (*vidharma*), (10.123.8)
Conscious knowledge, one with,
 (10.183.1), (10.21.7)
Consciousness, states, two, (10.27.10)
Couples, (10.40), (10.85), (10.86)
 help to, (10.40.9-13)
Cow Pṛshni, (10.189.1)
Creation, (10.129), (10.190), (10.121),
 (10.154), (10.5.6)
 of a path, (10.76.3)
 of the abundant beauty, (10.76.8)

seeds of, (10.94.5)
 wonder about, (10.129.6)
 web, (10.130)
Creator, (10.129.7), (10.81, 82), (10.50.1)
 as a smith, (10.72.2)
 Vishvakarmā, (10.81)
Cremation, (10.14.9)
Cursing, (10.87.13)
D
Dadhīcha, sage, (10.48.2)
Dakṣha, and Aditi, (10.72.4)
Dakṣiṇa, discernment, (10.107)
Dakṣiṇa gives everything, (10.107.7)
Dancing, (10.18.3)
Dasyu, non-human, (10.22.7,8)
Dawn,
 and night, (10.70.6)
 and her sister, (10.172.4)
 birth of, (10.3.2)
 drives away sin, (10.35.3)
 intuition from, (10.89.12)
Day and night, (10.110.6)
dāsa, the counter form of, (10.138.3)
Dead, burying the, (10.18.4)
Death, (10.56, 58, 59, 60)
 never yield to, (10.48.5)
 not suffer, (10.107.8)
 paths of, (10.18.1)
 return from house of, (10.135)
 verge of, (10.161.2)
Delight, made the world, (10.31.7)
Delightful powers, (10.123.7)
Demons,
 slay the truth by falsehood,
 (10.87.11)
 slaying of, (10.49.3)
Desert-like calamities, (10.93.6)
Desire, (10.31.2)
 overcome with, (10.10.11)
 fulfilling gifts, (10.22.9)
 of yajamāna, become true,
 (10.116.8)
 purified by gods, (10.66.9)
Destroy one who brings evil by
 speech, (10.182.1)
Devāpi, inner yajña of, (10.98.4)
Devotee is free of grief, (10.160.4)

Dharma is the truth, (10.139.3)

Dharma of Savitr, (10.175.1)

Dhāta, (10.82.2), (10.85.47), (10.128.7),
(10.158.3), (10.184.1), (10.190.3)

Dhīṣhaṇa, (10.96.10)

Discernment, (10.103.8), (10.121.8)
riches with, (10.180.1)

Discrimination, (10.107.5), (10.64.5),
(10.83.7)

drives off diseases, (10.137.4)

nourishes, (10.107.3)

Dice (*akṣha*), (10.34.5)

Disease,

cure for, (10.161)

cured by hands, (10.137.7)

exit of, (10.63.12)

from bladder etc., (10.163.6)

in the dwelling, (10.59.8)

in various organs, (10.163)

see also healing

triumph over, (10.97.3)

two types of, (10.161.1)

Divine Vision, eyes for, (10.158.4)

Dogs, guardian, (10.14.11)

Doors

divine, in body, (10.70.5), (10.110.5)

to the world of light, (10.120.8)

Dreams, bad stopping of, 10.164

E

Earth

conscious, (10.113.1)

is held up by truth, (10.85.1)

leads, (10.63.16)

milked, (10.74.4)

passage to, (10.135.6)

see also heaven and earth

voice of proclamation to, (10.94.4)

womb of, (10.168.4)

Effort, (10.117.7), (10.59.3)

Empress, my daughter is, (10.159.3)

Emperor of the world, (10.168.2)

Encourage us, (10.103.10)

Energy

and bliss, (10.9.1)

in the *oṣhadhi* are entering your
body, (10.97.8)

replenishing, (10.101.5)

from the house of truth, (10.100.10)

Errors, those who make us do,
(10.126.5)

Essence (*payas*), (10.17.14)

Establish

the inspired knowledge (in us),
(10.69.3)

you and your kingdom, (10.173.5)

Established by Truth (*satya*), (10.170.2)

Eulogy: (10.33.6-9)

Evil

deeds, save me from my, (10.9.8),
(10.42.11), (10.126.8)

dreams, (10.36.4)

in sleep, (10.162.6)

restrain the , (10.166.3)

speech, (10.155.1)

thoughted (foe), (10.134.5)

thoughts, (10.175.2)

with speech, (10.37.12)

Existence, tiered hill of, (10.35.2)

Excellent, dwelling, (10.35.12)

Expression of thanks, (10.121.6)

Eyes for, divine vision, (10.158.4)

F

Faith, (10.151)

Falsehood, (10.10.4)

bridge of, (10.67.4)

Famines, (10.37.4)

Farming as a symbol, (10.101)

Far-seeing eye of knowledge, (10.37.1)

Fathers, see ancient fathers,

Felicities, establish in the mortal,
(10.15.7)

Feminine friendship, (10.95.15)

Fever, (10.85.31), (10.163)

Five peoples, (10.119.6), (10.53.5)

Five planes, I ascend, (10.13.3)

Foes within mortals, (10.118.1)

Food,

gift of, (10.117)

learn from Indra on, (10.29.5)

manifestation of, (10.113.8)

that founds all, (10.122.6)

Fords, (10.114.7)

Foresight, (10.128.6)

Forest Deity, (10.146)

Formation of gods in us, (10.141.6)

Form-making powers, (10.9.3)
 Forward path, (10.17.4)
 Forward, go, (10.103.13)
 Founding of the strength in us,
 (10.67.11)
 Four Aspects, (10.90.11)
 Four castes, (10.90.12)
 Freedom from fear, (10.152.2)
 Friends with a single mind, (10.101.1)
 Funeral rites, (10.14), (10.16), (10.18)
 Future ages, (10.10.10)

G

Gaṇapati mantra, (10.112.9)
 Gambler, (10.34)
 Gandharva, (10.136.6)
 Gangā, Yamunā and, (10.75.5)
 Garutman, (10.149.3), (10.178.1)
 Gaya, seer, (10.64.16)
 Gāndharvī, (10.80.6)
 Gāyatrī brought Soma, (10.28.10)
 Generous giving, (10.22.11), (10.62.8-11)
 Generous king, (10.33.4)
 Ghoshā, (Seer), (10.39.6), (10.40.5)
 Giver becomes enjoyer, (10.117.3)
 Givers of growth, (10.107.2)
 Goal of the gods, (10.110.10), (10.6.6)
Goddesses, (10.128.5)
 three, (10.70.8)
Gods, 3339, (10.52.6)
 always awake, (10.63.4)
 give us back the dead, (10.161.4)
 lead us the place to which we
 should go, (10.126.3)
 love us like kinsmen, (10.66.14)
 of ignorance, (10.87.2)
 protect the enjoyer, (10.107.11)
 support earth, (10.22.14)
 uncover the good things, (10.31.4)
 uphold the divine knowledge with
 mantrās, (10.114.1)
 gave birth to Agni, (10.88.9)
 hear our prayers, (10.36.10)
 God-seekers, (10.13.13)
 Good thoughts spread wide, (10.31.6)
 Greatness, you grow to, (10.21.1)
 Growing old, (10.39.3)
 Growths of earth (10.97)

H

Hamsa, (10.124.9)
 Hands which remove disease,
 (10.137.7)
Happy mind, (10.20.1)
 and Discernment, (10.25.1)
 good (*bhadra*), we offer, (10.32.9)
Healing, (10.161, 10.163)
 by Vāta, (10.137)
 growths, and thoughts of, (10.97)
 power, bring, (10.186.1)
 Hearing, Divine, (10.27.21)
 Heart, (10.129.4)
 Heart power, for actions, (10.64.2)
 Heaven and earth, (10.110.9) (10.112.4),
 (10.13), (10.64.14), (10.149.1),
 (10.59.8-10)
 the two routes between, (10.88.15)
Heaven,
 daughter of, (10.127.8)
 Indra upholds, (10.153.3)
 touching, (10.128.9)
 wish fulfilment in, (10.14.8)
Help
 one another, (10.97.14)
 to devotees, (10.48.8)
 Herds of light, (10.169)
 Hidden knowledge, (10.61.27)
 Hidden seat of being, (10.5.1)
 Hiranyagarbha Sūkta, (10.121)
 Hiranyastūpa, the sacrifice of,
 (10.149.5)
 Home, (10.127.4)
 Horses of Indra, (10.96)
 Horses of universal forms, (10.70.2)
 Hostile foes (rivals) within, (10.145)
 Houses, be safe, (10.142.8)
 Hunger, overcome all types of,
 (10.42.10)
 Husband and wife, union of, (10.85.23)
 Husband, as eleventh child, (10.85.45)
 Husband's promise, (10.85.36)
Hymns,
 crafted like a car, (10.39.14)
 sung in the Far-off Age, (10.72.1)

I

I am one with all, (10.61.19)

I whet Agni with my thoughts,
 (10.87.24)
 Identity, with gods, (10.119), (10.125)
 Iṭa, the sage, (10.171.1)
 Iṭā, (10.64.11), (10.94.10), (10.110.8)
 Ignorance shattered, (10.113.7)
 Ikṣhvāku, realm of, (10.60.4)
 Immature offering, (10.179.3)
 Immaturity, my, (10.25.3)
Immortal,
 amidst mortals, (10.79.1)
 is hard to seize by mind, (10.12.6)
Immortality,
 children of, (10.13.1)
 milk of, (10.61.11)
 rapturous, (10.93.4)
 treasure of, (10.186.3)
 Increaser of our plenitude, (10.26.9)
Indrāṇi, (10.86, 2-6, 9, 15, 18)
 most fortunate, (10.86.11)
Indra,
 as friend, (10.31.1)
 ascends car with sages, (10.23.3)
 Ashvins and, (10.131)
 birth of, (10.134.1)
 creates the subtle worlds, (10.133.1)
 discovers Agni, (10.32.6)
 energizes the worlds, (10.92.5)
 established within, (10.49.2)
 everything serves, (10.89.13)
 faith in, (10.61.12)
 fill us with rays and energies,
 (10.38.2)
 filled the names, (10.74.6)
 generous, (10.42.9)
 gives strength by aspiration,
 (10.116.5)
 grants the supreme good, (10.116.3)
 happiness, we in, (10.22.12)
 has inspired knowledge, (10.111.3)
 hears our hymns, (10.89.18)
 helps like father, (10.22.3)
 horses and, (10.96)
 how he is born, (10.73.10)
 identification with, (10.49.6),
 (10.119)
 in our mind, (10.96.4)
 in the thinking of, (10.131.7)

in the Wide Heart-space, (10.27.9)
 increase in us, (10.50.5)
 increase with bliss in us, (10.104.2)
 increases in the wise, (10.43.7)
 increases midworld, (10.29.7)
 is apt for work, (10.159.4)
 is true (*satyam*), (10.47.4)
 killed Vala, with the voice,
 (10.67.6)
 kills Vṛtra for the sake of giver,
 (10.138.5)
 knows the movement of all,
 (10.89.8)
 knows the truth (*satya*), (10.55.6)
 liberates all from sin, (10.63.9)
 like father, (10.23.5)
 lord, (10.44.5)
 lover, (10.111.10)
 makes us do all actions, (10.144.2)
 never defeated, (10.152.1)
 nourishing Bull, (10.27.2)
 ojas of, (10.153)
 pervade all the worlds, (10.153.5)
 pleasant nature of, (10.27.1)
 priests and, (10.30.13)
 protects forever, (10.100.11)
 recovered the ray-cows, (10.89.7)
 recovers Sun, (10.43.5)
 refuge in, (10.134.7)
 rejoices in our utterances,
 (10.104.3)
 seated amidst us, (10.61.15)
 sits next to the hero to guide him,
 (10.27.4)
 supreme acts of, (10.112.8)
 supreme, (10.48), (10.167.4)
 tapas and, (10.167.1)
 unites with friend, (10.42.4)
 unwinking, (10.103.2)
 we embrace you, (10.133.2)
 widen your worshipper,
 (10.147.5)
 wings of, (10.119.11)
 within the seer, (10.120.9)
 work of, (10.102.9)
 worshipped in secret, (10.22.1)
 you are true, (10.22.13)
 you know everything, (10.160.2)

Inspired,

- hearing, (10.93.2)
- knowledge, (10.92.10), (10.100.1)

Instruct us, (10.52.1), (10.93.11)

Intuition, (10.6.7), (10.8.1)

- makes us sinless, (10.37.9)
- ray of, (10.2.6), (10.20.3), (10.45.6)

Invocation, (10.128.2)

Invokers, seven, (10.17.11)

J

Jātaveda, (10.15.12)

- Agni, (10.188), (10.88.4)

jīva,

- is escorted, (10.17.3)
- rejoice in the, (10.19.6)

Join together, (10.191.2)

Joy in the earth, (10.16.14)

K

Kakṣhivān, (10.143.1)

Kapila, (10.27.16)

Keshin, (10.136)

Keshin is solar light, (10.136.1)

King,

- chosen by people, (10.124.8)
- prayer of, (10.166.1), (10.174)
- within, (10.173.1)

Kingdom,

- and the king, (10.173)
- awaits me, (10.124.4)

Knower of the word, (10.97.22)

Knowledge,

- as the armour, (10.16.7)
- awakened to, (10.98.2)
- discoveries of, (10.46.8), (10.41.1)
- fill us with, (10.64.12)
- I taught, (10.48.2)
- inspired, (10.29.7), (10.38.4)
- lost, (10.102)
- ranges in, (10.17.6)
- recovery of, (10.102)
- revealed to few, (10.71.4)
- source of, (10.19.4)
- thirst for, (10.15.9)
- two types of, (10.48.9)
- waked to, (10.3.4)

Kutsa, (10.138.1), (10.29.2), (10.49.4)

L

Laba, identification with Indra, (10.119)

Lakṣhmi and Alakṣhmi, (10.155)

Lame able to walk, (10.39.8)

Laws, (10.21.3)

- of action, (10.65.8), (10.92.2)
- of working (*vrata*), (10.37.5), (10.10.5), (10.55.3)
- of ocean, (10.111.4)
- of workings of life, (10.57.5)
- transgression of, (10.12.5)

Lead us beyond the foes, 10.126

Life-energy goes up and down, (10.189.2)

Life,

- cause of, (10.27.24)
- prolonged, (10.107.2)
- released out of ignorance, (10.107.1)
- returns to body, (10.60.7)

Life-span, (10.59), (10.100.5), (10.170.1)

Light, (10.12.7)

- best of, (10.170.3)
- of discernment, (10.23.1)
- of intuition, (10.88.12)
- of Sun-world for man, (10.43.4)
- out-pouring of, (10.90.8)

Little birds, (10.146.2)

Live sinless, (10.36.9)

Lives, give form to the, (10.18.5)

Lost-Knowledge, (10.19.2)

- recovery of, 10.102

Love, offering full of, (10.15.5)

Loving care, (10.135.1)

Luminous achievements by work, (10.65.3)

Lust-worshippers, (10.99.3)

M

Maiden and youth, (10.40.9)

Mantra,

- power, (10.50.4)
- chanted continuously, (10.68.12)
- create the, (10.49.1)
- free of error, (10.109.7)

Manyu, (10.83.84)

- is bolt (*vajra*), (10.84.6)

is Indra, (10.83.2)

ignoring of, (10.83.5)
Marriage, (10.40), (10.85), (10.86)
 happiness in, (10.40.10)
 mantrās, (10.85.20-27)
 of Sūryā, (10.85)
Maruts, (10.105.3), (10.55.7), (10.66.2),
 (10.77), (10.92.6), (10.77.5)
 for friendship, (10.36.7)
 for our protection, (10.35.13)
 increase in us, (10.78.8)
 increase Indra, (10.73.1)
 like playful children, (10.78.6)
 Mārtāṇḍa, (10.72.9)
 Mātariśvan, (10.88.19)
Māyā, (10.177), (10.73.5), (10.24.4)
 powers, (10.147.2)
 Measurer, (10.121.5)
 Meditate for conscious knowledge,
 (10.36.5)
 Men became gods, (10.148.4)
 Men of vision, (10.126.6)
 Mental clarity and Soma, (10.154.1)
 Mentalise the truth of guidance,
 (10.92.3)
 Messenger of Indra, (10.108.2)
 Metres and Gods, (10.130.4)
 Midworld, the measurer of the,
 (10.139.5)
 Mighty among my equals, (10.166.1)
Mind,
 comprehensive (10.82.2)
 for discernment, (10.57.4)
 gone far away, (10.58)
 of knowledge, (10.63.8)
 passion of, (10.83), (10.84)
 reading of, (10.101)
 spread all over the world, (10.55.8)
 wanders not, (10.43.2)
 Miscarriage, avoidance of, (10.162)
Mitra and Varuṇa, (10.113.5), (10.132),
 (10.36.12), (10.65.5), (10.84.7),
 (10.85.1,17), (10.85.1), (10.124.7),
 (10.79.7)
 Aryamaṇa, (10.89.9)
 Money in the path of truth, (10.31.2)
 Moon shapes the year, (10.85.5)
 Mortal, kinsman to death, (10.95.18)
 Mortality, deliver us from, (10.176.4)

Mortals,

became masters, (10.63.17)
 serve Agni by light, (10.118.6)
 Mother of the great heaven, (10.64.10)
 Move harmoniously, (10.10.7)
 Moving Sun, the light of, (10.59.6)
 Mudgalāni, charioteer, (10.102.2)
 Mudgala, (10.102.6)
Muni,
 comrade of men, (10.136.4)
 with wind for girdle, (10.136.2)
 Muni's home in the two oceans,
 (10.136.5)

N

Name,

an easily grasped, (10.64.1)
 immortal, (10.123.4)
 in secrecy, (10.45.2)
 assigns the (10.82.3)

Navagva

seers, (10.61.10)
 and Dashagva, (10.62.6)
 Navel centre, (10.119.12), (10.1.6),
 (10.46.3), (10.5.3)
 Nābhā, sage, (10.62.4), (10.1.6),
 (10.64.13)
 Nābhānediṣṭha, (10.61.18,23)
 Narāshamsa, Agni, (10.57.3), (10.182.2)
 Nether world, (10.120.7)
 New born, (10.16.2)
 Nīrti, (10.59.2), (10.36.2), (10.76.4)
 Night (*rātrī*), 10.127
 Night and Day, (10.36.1)
 Noble laws of working (*ārya vrata*),
 (10.65.11)
 Non-being (*asat*), (10.5.7)
 Non-giving, (10.155.1)
 Non-giver, no happiness for, (10.117.2)
 Nīmedha, (10.132.7)

O

Ocean journey of life, (10.10.1)

Oldage,

blissful, (10.37.6)
 fronted by light, (10.59.4)
 welcome, (10.18.6)

One (*ekam*), (10.55.4), (10.129.3),
 (10.82.6), (10.104.9), (10.81.3),
 (10.82.3)
 not found easily, (10.82.7)

One, in many ways, (10.114.5)
 One mind, common to all, (10.191.3)
 Oneness, teach us about, (10.64.13)
 Origin in the waters, (10.125.7)
Oshadhi,
 and Soma, (10.97.7)
 secures the Puruṣha, (10.145.1)
 Our all-around increase, (10.35.11)
 Our thoughts go forward, (10.142.2)
 Our work, be cognizant of, (10.35.1)
P
Pūshan, (10.17.3-6), (10.26)
 aware of our hymns, (10.26.2)
 benefactor of men, (10.26.5)
 chose his parents, (10.85.14)
Paṇi, (10.108.1, 3, 5, 7, 9), (10.60.6),
 (10.156.3)
 and Sarama, (10.108)
 Parjanya, (10.65.9, 10.66.10), (10.98.1,8)
 Parṇa (tree), (10.97.5)
 Passage to earth, (10.135.6)
Paths,
 easy to travel, (10.40.13)
 discovered, (10.14.2)
 difficult to be climbed, (10.44.6)
 easy, (10.49.9)
 of the gods (10.2.3)
 of yajña, (10.57.)
 ready, (10.92.15)
 strengthened, (10.93.12)
 Pathway of the mind, (10.50.7)
 Peace, triple armour of, (10.66.5)
Perfect,
 hero-might, (10.153.1)
 in knowledge, (10.15.3)
 peace, (10.104.5)
 work, (10.113.4), (10.99.4)
 Perfection in action, (10.94.2)
 Perfectly achieved, (10.12.3)
Person,
 equal to Indra, (10.29.4)
 five types of, (10.178.3)
 near death, (10.137.1)
 what is inside (10.112.10)
 with *oshadhi* will not perish,
 (10.97.17)

Pigeon,
 sent by gods, (10.165.1)
 symbolism of, (10.165)
Pilgrim-rite, (10.1.5), (10.7.5)
 to touch the heaven, (10.36.6)
 Plenitude, master of, (10.26.7)
 Poison cup of Rudra, (10.136.7)
 Pour down, delights, (10.134.3)
Power,
 founded in my head, (10.145.6)
 greater than that of gods, (10.31.8)
 of Waters, 10.9
 of hundred yajñas, (10.158.3)
 Poverty, causes of, (10.155)
 Prāṇa, third part of, (10.56.1)
 Prajāpati, (10.121.10), (10.169.4),
 (10.27.18)
 Prayāja, rite, (10.182.2)
Pressing stones, (10.76), (10.175)
 like children at play, (10.94.14)
 Progress of ordinary persons, (10.61.4)
 Prostration, (10.4.7)
 Protector of gods, (10.170.4)
Protection, (10.121.9)
 and growth, (10.36)
 by adoration, (10.35.8)
 by word of truth, (10.37.2)
 for us, (10.87.21), (10.36.11)
 for women, (10.93.1)
 force of, within, (10.132.5)
 of earth, (10.63.16)
 of seasons, (10.99.10)
 of yajña, (10.157.2)
 Purūravas, complaint of, (10.95.1,
 3,6,8-10, 14, 17)
 Puramdhi, (10.39.2)
Puruṣha, (10.159.1), (10.97.4)
 as Yajña, (10.90.7)
 Prakṛti and, (10.114.3)
 Sūkta, (10.90)
 Pūshan, (10.26), (10.17.3-6)
Q
 Questions, (10.130), (10.81.2,4), (10.32.7)
R
 Radiation, intense (or dust), (10.72.6)
 Rain, (10.98)

Ray-cow,

- (knowledge), (10.19)
- becomes free, (10.68.7)
- release the hidden, (10.108.11)
- unslayable, (10.102.7)

Rays, (10.65.6)

- of all-pervading (Viṣṇu), (10.113.2)
- eject the works, (10.31.10)

Rebirth, (10.59.6,7), (10.18.5)**Recitation, wrong,** (10.109)**Recovery of knowledge,** (10.103.6)**Rejoice in utterance,** (10.140.3)**Religion of humanity,** (10.191)**Render it whole,** (10.16.6)**Riṣi,**

- faith of, (10.61.12)
- in the rapture of Soma, (10.108.8)
- path of Manu, (10.73.7)
- the path-finders, (10.14.15)
- who is a, (10.107.6)

Riches,

- all-sided (10.19.7)
- and beauty, (10.118.4)
- come and go like revolving wheels, (10.117.5)
- full of variety, (10.36.13)
- of the mountains, plains, (10.69.6)

Right,

- actions, (10.31)
- minded, (10.141.4), (10.32.8)
- thinking, (10.11.7), (10.100.4), (10.160.5)
- thinkings of the gods, (10.98.5)

Riks, heart-touching, (10.25.2)**Rivals and foes,** (10.166)**Rivers,**

- seven divine, (10.104.8)
- twenty-one, (10.64.8)

Robe, negative effects of, (10.85.28-32)**Robbers, two,** (10.4.6)**Root and center?,** (10.111.8)**Rudra,** (10.61.1,2)

- benevolent, (10.61.2)
- bow of, (10.125.8)
- healer, (10.61.1)
- makes us blissful, (10.66.3)
- poison cup of, (10.136.7)

Rudrās, (10.125.1)**Rudrākṣha** (10.34)**R̥bhus,** (10.176.1), (10.93.8), (10.105.6), (10.74.5)

and word, (10.80.7)

and Agni, (10.176)

and secret paths, (10.53.10,11)

R̥jishvān destroyed cities, (10.99.11)**r̥pa:** (10.89.8)**S****Sage,** (10.40.5)

as physician, (10.97.6)

drinks from Rudra's poison cup, (10.136.7)

enthusiasm of, (10.26.4)

nourishes the child, (10.123.1)

with the tresses, (10.136)

sapatni, (10.145)**Saranyu,** (10.17.1-2)**Sarama,** (10.108.2, 4, 6, 8, 10, 11)

is intuition, (10.108)

Sarasvatī, (10.17.7-10), (10.30.12), (10.75), (10.131.5), (10.141.2)**Sarayu,** (10.64.9)**sat** from **asat,** (10.72.3)**Satyam** and **ṛtam,** (10.85.1), (10.190.1)**Savitṛ,** (10.100.1), (10.139.1-3), (10.149)

assist in the works, (10.64.7)

gives long life, (10.36.14)

his **dharma,** (10.175.1)

hastens to us, (10.149.4)

make us confident, (10.93.9)

releases riches, (10.35.7)

Sāman hymns, getting, (10.181)**Sāmans, place chariot,** (10.135.4)**Searching with minds of truth,** (10.67.8)**Seasons (yuga),** (10.27.19)**Seat of the vast (barhi),** (10.15.4)**Seat within,** (10.53.2)**Secrecy, supreme name,** (10.5.2)**Secret,**

lauds of seers, (10.22.10)

name, (10.55.1)

places of being, (10.54.5)

sense, (10.113.10)

unknown to mortals, (10.2.5)

Seek perfection of our thoughts, (10.35.9)

Seer,

the lineage of, (10.147.4)
knowledge (*kāvya*), (10.29.6)
protect the Sun, (10.177.2)
yoke the thought, (10.101.4)
wisdoms, (10.21.5)

Self-glory, (10.105.9), (10.92.9)

Self-law, (10.14.3) (10.157.5),
(10.15.3, 12, 14), (10.129.5), (10.37.5)
breath by, (10.129.2)
master of, (10.11.8)

Self-offering, (10.169.3)

Serve with work, (10.100.12)

Service in the path, (10.31.2)

Seven, (10.82.2) (TS quote)

fold praise, (10.32.4)
goals, (10.5.6)
headed thought, (10.67.1)
invokers, (10.35.10)
mothers, (10.107.4)
pains, (10.39.9)
planes, (10.122.3), (10.8.4), (10.13.5)
rayed thought, (10.47.6)
rīṣhis, (10.130.7), (10.71.3)
rivers, (10.67.12)
sheaths, (10.90.15)
shining sisters, (10.5.5)

Shūshuvān, (10.111.6)

Shachi,

(energies), (10.24.2)
Paulomi, (10.159)

sharyanāvataḥ, (10.35.2)

Shatapatha Brāhmaṇa (quote),
(10.121.10)

Sheaths go to different worlds,
(10.16.3)

Shraddha, (10.151)

Shushṇa, (10.61.13)
non-human, (10.22.7)

Sin, (10.16.9)
from cursing, (10.97.16)
of eating alone, (10.117.6)

Sinīvali, (10.184.2)

Singer, wide expansion for, (10.46.10)

Sins, (10.164.3), (10.35.3)

Solar gods, (10.185)

Sole one, (*ekah*), (see one)

Soma, (10.101.10, 11), (10.116.7),
(10.124.6), (10.144.4-6), (10.17.11-
14), (10.41.2, 3), (10.57.6),
(10.65.10), (10.65.2), (10.76),
(10.96.7, 9)

and Indra, (10.112.1)

and Kakṣhivān, (10.61.16)

and Uṣha, (10.172.3)

as king, (10.97.19)

brought by bird, (10.144.2)

delight, released, (10.76.2)

delight, we toil for, (10.36.8)

enters Indra, (10.42.8)

Gandharva and Agni, (10.85.40)

gives right path, (10.100.4)

increases our understanding,
(10.25.10)

instructs king, (10.173.3)

is not herb, (10.85.4)

lifts to me higher levels, (10.119.3)

maiden's wooer, (10.85.9)

nature of, (10.85.1-5)

Pavamāna, (10.25)

prepares the world for the living,
(10.25.6)

purified by utterance, (10.76.7)

raises your form, (10.105.10)

released with words, (10.76.6)

seeing, (10.11.4)

work and, (10.25.5)

waters and, (10.30.5, 3, 1)

wise, thinker and mighty, (10.25.5)

Son,

builds parents, (10.1.7)

of the body (*tanū-napāt*), (10.110.2)

of Vena, (10.171.3)

of waters, (10.30.14)

of stone, (10.20.7)

Sounding stones (*grāva*), (10.94)

Soul,

of the gods, (10.168.4)

conscious of the, (10.176.3)

force, (10.121.2)

Speak the word, (10.191.2)

Speaking in assembly, (10.71.10)

Speech in thirty abodes, (10.189.3)

Speech of heaven, (10.65.14)

Spies of gods, (10.10.8)
 Splendour, grant me, (10.9.9)
 States of consciousness, two, (10.27.10)
Steeds,
 all-pervading, (10.105.5)
 and waters, (10.27.20)
 bring us riches, (10.32.2)
 know the riches, (10.23.2)
 swifter than mind, (10.112.2)
 Stoma-hymn, direct the, (10.42.1)
 Stones, pressing, (10.76), (10.94),
 (10.175)
 Subandhu (the dead) and Yama,
 (10.60.10)
subrahmāṇam, (10.47.3)
 Subtle body, (10.16.4)
 Success, attain with mind, (10.106.8)
 Sun and moon, play like children,
 (10.85.18)
 Sun and sight, (10.158)
Sun,
 ascends by the truth, (10.62.3)
 concealed, (10.72.7)
 dawn, rik, discovery of, (10.67.5),
 (10.68.8)
 make me see, (10.9.7)
 moon etc., (10.190.3)
 the builder, (10.27.14)
 the unwearied protector, (10.177.3)
 lustres, (10.112.3)
 world, (10.49.7)
 subrahmaṇam, (10.47.3), (10.62.4)
 Suparṇa (10.114.3-5), (10.123.6),
 (10.144.4-5)
Supreme, (10.120.1), (10.170.3)
 Being, (10.157.4)
 beyond, (10.58.11)
 safety and happiness, give us
 (10.152.5)
 words, (10.53.4)
 Surabhi, the source of all food,
 (10.107.9)
Sūrya, (10.141.3), (10.158.2), (10.170),
 (10.88)
 and Uṣhas, (10.58.8)
 help for us, (10.37)
 recovered the riches, (10.138.4)
 satya and, (10.170.2)

svāhā, (10.14.3)
svadhā, (10.15.12)
 see self-law
svadhāvān, (10.31.8), (10.42.9)
 svar world, (10.36.3), (10.43.4)
 Sweetness to sweetness, joined,
 (10.54.6)
 Symbolic marriage procession (10.856-
 16)

T

Taittiriya Āraṇyaka (quote), (10.121.10)
taparmūrdhan, (10.182.3)
 Tapasvins, (10.154.2)
 Task assigned, (10.33.1)
 Taxes, collecting the, (10.173.6)
 Tārکشya, (10.178)
 Teach, the strength of spirit, (10.54.1)
 Teach, your friend, (10.42.2)
 Teacher, Indra as, (10.48.2)
 That (tat), (10.114.8)
 Thinking, beauty and, (10.91.14)

Thoughts,

 attract the, (10.101.9)
 delight in the, (10.17.12)
 from the heart, perfected,
 (10.119.5)
 Integrated, (10.43.1)
 new (10.96.11)
 of devotees reach Indra, (10.119.4)
 pillow of Sūryā, (10.85.7)
 rush to you, (10.25.4)
 secret, (10.12.8)
 touching heart, (10.47.7)
 Thousand-Headed, (10.90.1)
 Three-headed, (10.8.8), (10.99.6)
 Throw the burning (Sun), (10.119.10)
 Time, (10.90.10)
Travel,
 to heaven (*nakṣhatī*), (10.3.5)
 safely, (10.63.15, 16)
 Traveller (*arati*), (10.3.1), (10.45.7)
 Traveller-star (*nakṣhatram*),
 (10.156.4)
 Treasures (in us), (10.21.6)
 Trees bow down, (10.97.23)
 Trees, are perishing, (10.146.1)
 Trees, helps all and hurts none,
 (10.146.5)

Trishoka, (10.29.2)

Trita, seer, (10.8.7)

Truth,

movement, not fixed in advance,
(10.131.3)

nourishing the, (10.31.11)

routes of, (10.5.4)

source of, (10.65.7)

the path of, (10.133.6)

the peaks of, (10.123.3)

those who promote the (*ṛta*),
(10.154.4)

Tvaṣṭṛ and beauty, (10.70.9)

Tvaṣṭṛ's son, (10.8.9)

U

Uṣha, (10.172)

Unceasing light for the living,
(10.185.3)

Unceasing mantra, chant the, (10.89.3)

Unite,

chant with the universal rhythm,
(10.114.9)

people like couples, (10.68.2)

us with all things, (10.191.1)

us with sweet persons, (10.120.3)

our hearts, (10.191.4)

us, gods, (10.85.47)

Universal,

Divine Will, (10.88)

healer, (10.137.3)

life, (10.7.1), (10.104.9)

light, (10.93.3)

Universe, is only a small part of Him,
(10.90.3)

Unslayable cow, (10.87.16)

Upamashrava, sage, (10.33.6)

Upastutha ṛishis, (10.115.9)

Ūrvashī, (10.95.2, 4, 5, 7, 11, 13, 15, 16,
18)

love of, (10.95.16)

u loka, (10.43.4), (10.13.2)

Uṣha, manifest your happy-good,
(10.35.5)

V

Vadhrimati, help to, (10.39.7)

Vaikunṭha, (10.47), (intro)

Vaishvānara, Agni, (10.88)

Vajra,

crafted, (10.105.6)

sharpened by Indra's ojas-energy,
(10.153.4)

and waters, (10.73.9)

singers craft the, (10.92.7)

Vala, (10.68.6)

Vamra, devotee, (10.99.5)

Varuṇa, (10.103.9), (10.11.1), (10.124.5),
(10.167.3), (10.75.2)

and Yama, (10.14.7)

Vasiṣṭha, (10.66.15)

sons of, (10.181.1)

Vaster than anything else, (10.89.11)

Vast-truth, (10.8.5)

Vasukra, wife of sage (10.28.1)

Vasukra, Indra and, (10.28)

Vāk, the inspired word, 10.125

Vāta (wind), (10.186), (10.65.9), (10.66.10),
(10.137)

the soul of all bodies, (10.91.13)

Vāyu, deity, (10.168)

the womb of earth and, (10.168.5)

Vedic word, (10.71)

hidden in secrecy, (10.71.1)

Vena, 10.123

Viṣṇu,

and womb, (10.184.1)

third plane and, (10.1.3)

Vimada seers, (10.23.7)

Virāt, (10.90.5)

Vishvāvasu, (10.139.4-6), (10.85.21)

Vishvakarmā, (10.81, 82)

Vivasvat, (10.14.5)

Vṛshākapi, (10.86.7, 12, 18)

W

Warriors, (10.154.3)

Waters, (10.9), (10.17), (10.77.4),
(10.121.7), (10.30), (10.75)

creation and, (10.129.1)

as healers, (10.137.6), (10.9.6)

from the inside of Vṛtra, (10.73.2)

gods release the, (10.28.8)

hear my call, (10.30.8)

inexhaustible, (10.101.6)

reveal in the, (10.50.2)

son of, (10.30.14)

with light, (10.17.10)

- Weapons, symbolic, (10.129)
 Welfare (*svasti*), (10.35)
 Work that has to be done, (10.105.4)
 Wide movement, (10.65.15)
 Wide, make the world, (10.180.3)
 Wide-space, depths and heights, (10.127.2)
 Will-power for action, (10.64.2)
 Wise, different skills of the, (10.71.11)
 Wish fulfilment, (10.14.8)
 Wives, rival, (10.33.2)
 Wolf-demon, (10.133.4)
 Woman, next to the dead one, (10.18.8)
Womb, (10.184)
 evil power residing in your, (10.162.1)
Word,
 as fruitless tree, (10.71.5)
 beyond, (10.120.7)
 crafted by the heart, (10.71.8)
 found by the track of speech, (10.71.2)
 has come to us, (10.150.2)
 hidden in secrecy, (10.71.1)
 impel weapons, (10.120.5)
 like a ship, (10.116.9)
 of truth, (10.37.2)
 reveals its body, (10.71.4)
Work,
 achiever of, (10.132.2)
 done in past and future, (10.48.3)
 grows by light, (10.12.4)
 impulsion to, (10.50.3)
 of a comrade, (10.6.2)
 skilled in all, (10.47.2)
 thoughts of, (10.40.1)
Worlds,
 lower, (10.44.7)
 origin of, (10.82.1)
 ruling of, (10.63.8)
 worlds, (10.8.4)
 Worshipper, affliction of, (10.33.2,3)
 Worshipper grows, (10.6.1)
 Wrong recitation, (10.109.1)

Y

- Yātudhāna, (10.118.8)
 Yadu and Turvasha, (10.62.10)

Yajña

- abode of, (10.181.2)
 Agni became, (10.88.8)
 becomes aware of us, (10.167.2)
 cause of, (10.15.10)
 completed by lavish givers, (10.172.2)
 completion of our, (10.128.3)
 done by Yajña, (10.90.16)
 done by demons, (10.105.8)
 guard the (10.87.9)
 head of, (10.171.2)
 in the supreme world, (10.16.10)
 journey, (10.1.5), (10.7.5), (10.63.6)
 measured, (10.110.11)
 mentalise, (10.67.2)
 new paths for, (10.22.4)
 offer your body in (10.81.5)
 seven threads of, (10.52.4)
 threefold, (10.52.4)
 weave the, (10.130.1)
 with discrimination, (10.62.1)
 with five movements, (10.124.1), (10.52.4)
 Yakṣhma (disease), (10.85.31), (10.163)
Yama, (10.14.6), (essay), (10.135.3)
 and life energies, (10.114.10)
 Agni and, (10.51.3)
 as weakling, (10.10.13)
 finds the path, (10.14.1)
 gives long life, (10.14.14)
 greatness of, (10.10.9)
 house of, (10.135.7)
 makes an abode, (10.18.13)
 mantra brings, (10.14.4)
 messengers of, (10.14.12)
 opted for death, (10.13.4)
 son of Vivasvan, (10.58.1)
 Yajña goes to, (10.14.13)
 Yami's request, 10.10.2
 Yayāti, (10.63.1)
 yoga and *kṣhema*, (10.166.5), (10.89.10)

S A K S I PUBLICATIONS

PERSONALITY DEVELOPMENT, CREATIVE LIFE

01.	Pranayama with Postures	50
02.	Prayers	20
03.	Work, Enjoyment and Progress	75
04.	Symbolism of Marriage	15
05.	Om - The Ultimate Word	30

VEDA KNOWLEDGE

06.	Rig Veda Mantra Samhita	540
07.	Secrets of Rig Veda (Meaning, Commentary - First Ashtaka)	450
08.	Divinizing Life: The Path of Atri Rishi (RV, Fifth Mandala)	275
09.	Krishna Yajur Veda Taittiriya Samhita (Text, Transliteration & Translation) (3 - Volumes) [per set]	1200
10.	Krishna Yajur Veda Taittiriya Samhita Complete Text in Devanagari	200
11.	Krishna Yajur Veda Taittiriya Samhita Mantras	450
12.	Why Read Rig Veda	40
13.	Internal Yajna	15
14.	Sarasvati - Goddess of Inspiration	30
15.	The Light of Veda	20
16.	How to Manifest Bliss	15
17.	Rudra Mantras	65
18.	Essentials of Atharva Veda	55
19.	Shanti Mantras	35
20.	Veda Upanishad & Tantra	20
21.	Lights on The Upanishads	100
22.	Veda Mantras and Suktas widely used in Worship	45
23.	Essentials of Krishna & Shukla Yajur Veda	60
24.	Essence of Tantra	25
25.	Soma - The Delight of Existence	15
26.	Ganapati, Brahmanaspati & Kumara	35
27.	Essentials of Rig Veda	45
28.	Secrets of Effective Work	22
29.	Indra - The Lord of Divine Mind	18
30.	Agni in Rig Veda	95
31.	Hymns on Creation & Death	50
32.	Purusha Sukta	50
33.	Essentials of Sama Veda and Its Music	45
34.	Wisdom of Atharva Veda	45
35.	Semantics of Rig Veda	125
36.	A New Light on the Veda	120

**PUBLICATIONS IN
OTHER INDIAN LANGUAGES**

Hindi

01.	Adhunik Logon Ke Liye Veda Jñan	15
02.	Agni Evam Indra Shakti	15
03.	Antar Yajna	15
04.	Bhū Sūkta	15
05.	Mantrondwara Paramananda Prapti	10
06.	Saraswati	10
07.	Shanti Mantra	25
08.	Tantra Sara	25
09.	Soma - Astitva Ka Anand	18
10.	OM Parama Padha	25

Marathi

01.	Antarik Yajna	15
02.	Ganapati, Brahmanaspati & Kumara	35
03.	Paramananda Kasa Milval	15
04.	Rudra Mantra	65
05.	Shanti Mantra	20
06.	Tantra Sara	25
07.	Veda Mantra Va Sakte	50
08.	Atharva Vedache Saratatva	50
09.	Soma - Astitvacha Anand	18
10.	Vivahachi Pratikatmakata	15

Telugu

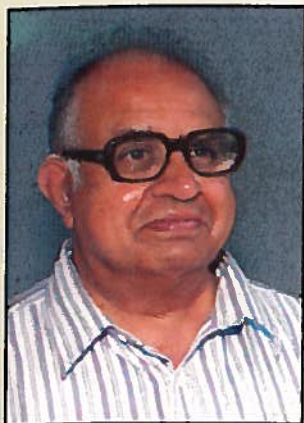
01	Adhunikulakugānu Veda Jnanamu	10
02	Agni Mariyu Indruni Shakti	10
03.	Mantramula Dwara Paramananda Prapti	15
04.	Saraswati	15
05.	Ganapati	30
06.	Rig Vedamu Yenduku Chadavali	40

Tamil

01.	Agni Suktangal	55
02.	Sarasvati	10
03.	Shanti Mandirangal	28

Malayalam

01.	Atharva Veda Sāram	30
-----	--------------------	----



Dr. R. L. Kashyap is Professor Emeritus of Electrical and Computer Engineering at Purdue University, Lafayette, Indiana in USA. He had his Master's degree from Indian Institute of Science, Bangalore and obtained Ph.D. from Harvard University. He is the recipient of many International awards. In 2003 he has received Vedāṅga Vidvān

award instituted by Maharshi Sāndīpani Vedavidyā Pratiṣṭhān (Ujjain), an autonomous body of HRD, Govt. of India and 'Jñāna Keerti' award instituted by Harṣha Kriya Foundation, Bangalore.

He has authored more than 350 research articles of which 220 are published in scholarly journals and the rest were presented at conferences. He has guided above 50 doctoral students.

He has written extensively on Veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes), 'Why Read Rig Veda', 'Rig Veda - First Maṇḍala', 'Rudra mantras', 'Essentials of Atharva Veda', 'Essentials of Yajur Veda', 'Work, Enjoyment & Progress' 'Rig Veda - Fifth Maṇḍala' etc.

He is the Trustee & Honorary Director of Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, Bangalore.



SAKSI
Bangalore

ISBN 81-7994-053-5

H B Rs. 325.00

P B Rs. 295.00

\$. 35